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RECOMMENDATIONS.

Of the value of Winer's Grammar of the N. T. Idioms there can be no doubt. There is *nothing like it*. It is, beyond all question, a *nonpareil* of its kind.

MOSES STUART,

Prof. Sac. Lit. Theolog. Sem., Andover, Mass.

I am acquainted with some of the works of Winer, and consider him to be at the head of the severe and critical school of sacred philologists. I believe his book on the Idioms of the N. T. to be an admirable one, not to be estimated in dollars and cents, and shall warmly recommend it to my students, as there is absolutely *nothing of the kind* in the English language.

ALEX. McCLELLAND, D. D.

Prof. Sac. Lit. Theolog. Sem. Dutch Ref. Church.

WINER stands at the head of the philologists who have directed their attention to the N. Test. His Grammar, when first published, was a mere pamphlet; in which form it was translated by Profs. Stuart and Robinson. The work now offered to the public by Profs. Agnew and Ebbecke, is not properly a Grammar, but a grammatical treatise on the language of the N. T., designed to exhibit the usage of the sacred writers with regard to the article, the prepositions and other particles, the moods, tenses, participles, etc. etc. It is therefore, in effect, to a considerable extent, a *grammatical commentary* on the N. T. It is a work of the *highest authority*, and of the *greatest practical usefulness*, and should be regarded as the necessary companion of a Lexicon on a student's table. The subscriber, therefore, can freely recommend it to all who are engaged in the critical study of the New Test. The translators, as far as can be inferred from the examination of a single sheet, have executed their task with ability and success, and deserve the patronage of all the friends of sound biblical interpretation.

CHARLES HODGE, D. D.

Prof. Bib. Lit. Theolog. Sem., Princeton, N. J.

Having heard three courses of lectures from Prof. Winer, of Leipsic, and being familiar with his views of N. T. philology, I take pleasure in stating the estimation in which I hold his Gram. of the N. T. Greek. The critics of his own country assign him the first place among those who have made the language of the N. T. their study. Sufficient proof of this is furnished by the references to his work on almost every page of recent German commentaries on the N. Test. The *genetic* or *philosophic* method applied to the German language by Grimm, to the Sanscrit by Bopp, and to the Hebrew by Ewald, has been successfully employed by Winer in investigating the N. T. Greek. But his Grammar, especially the last two editions, has high merits altogether independent of his method. To say nothing of his earlier

RECOMMENDATIONS.

labors in Hebrew, Chaldee and Rabbinic literature, his researches into the later common Greek, to which he has devoted his powerful mind during the very best period of his life, prepare him *to do more than any other man living*, not only in the grammar, but equally in the lexicography of the Greek of the N. Test. It is not surprising, therefore, that his associates and rivals should assign him the highest rank in favorite studies.

B. SEARS,

Prof. Sac. Lit. Baptist Theolog. Sem., Newton, Mass.

It gives me pleasure to know that a translation of Winer's celebrated work on the Idioms of the N. T. is to be published. The character of the author, and the established reputation of his work, make it desirable that it should be rendered thus accessible in its proper completeness, to American students. The translation seems to me, judging from the specimen, to be executed in good style.

J. W. NEVIN,

Prof. Sac. Lit. Theolog. Sem., Alleghenytown, Pa.

The work of Winer which you have translated is not so much a new edition of that translated by Profs. Stuart and Robinson in 1825, as a *new work*, the whole being recomposed, and the plan enlarged, with very copious illustrations and references. The smaller work has been a very useful help in the investigation of the sacred text. I therefore anticipate, with much confidence, the great value and utility of the present larger work, and am persuaded that, in translating it, you are rendering a very important service to the biblical student. I shall cheerfully recommend it as I have opportunity, and have no doubt that every lover of sacred learning will gladly lend you his aid in the same way.

LEWIS MAYER, D. D.

Prof. Sac. Theol. in the Sem. of Ger. Ref. Church.

The undersigned have long regarded Winer's Grammar of the New Testament, as an important help to the critical student of the sacred volume; and have used it as a text book in the Theological Seminary under their care. Nor is its utility confined to the mere student of sacred philology. The frequency with which it is referred to by even the most distinguished commentators of Germany, such as Tholuck, Olshausen, and others, affords abundant evidence of the high estimation in which it is held by those best competent to judge of its merits. An important service was rendered to the American student by the translation of the earlier edition of this work by Professors Stuart and Robinson; and the numerous additions since made by the learned author, have doubtless in a great measure supplied the acknowledged deficiencies of the former work, and greatly enhanced its value. Amid the increasing attention to the language and idiom of the New Testament, by students of theology in our country, the subscribers cherish the hope, that your version of this valuable work will be rewarded by a ready and extensive sale.

S. S. SCHMUCKER, D. D.

Prof. Christian Theology in the Theolog. Sem., Gettysburg, Pa.

C. P. KRAUTH, D. D.

President of Pennsylvania College.

A GRAMMAR
OF THE
IDIOMS OF THE GREEK LANGUAGE
OF THE
NEW TESTAMENT.

By DR. GEO. BENEDICT WINER,
PROFESSOR OF THEOLOGY IN THE UNIVERSITY AT LEIPSI^C.

TRANSLATED BY
J. H. AGNEW AND O. G. EBBEKE.

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PREFACE.

THE translators of the present work have undertaken a task of no small labor and difficulty, which only those can fully appreciate who have experimented in the same field. To accomplish a good translation of any foreign work is not easy; and perhaps no European language presents greater obstacles in the way of translation into smooth and correct English, than the German. There is so little attention to rhetorical rules, owing in some measure to the nature of the language itself, so much is sometimes expressed by a single compound word, and sentences are frequently so involved, that disruptions, circumlocutions, and paraphrases, all become occasionally necessary. And, after all, the delicate taste of a refined English scholar will probably be offended. Independently of these considerations, which are, in some measure, applicable to German writings in general, the difficulty of the present translation is greatly enhanced by the almost numberless references and quotations.

It will be manifest to every one that the work is the result of the most laborious investigation, and the most extensive research. Every accessible source of information, bearing on the subject, has been consulted, and the whole critically and rationally compared.

Dr. Winer, it is probably known, commenced his labors in this department some twenty-five years ago, and soon after published a small Grammar, translated in 1825, by Professors Stuart and Robinson. At the time of the original publication, he was *Professor extraordinary* at Leipsic, his native city. In 1823, he became *ordinary Professor* of Theology in the University of Erlangen, Bavaria, and on the death of Tittmann, in 1832, he was recalled to Leipsic to supply his place, where he remains at present, attracting crowds to his lectures. He is the giant in the Theological faculty at Leipsic, as Hermann is in the classical.

04-28-30

The volume now offered to the American scholar, is the fourth and last edition (1836) of Winer's Grammar of the New Testament Idioms, and may be regarded as almost perfect in its line. Theologians of his own country assign him the first place in this department of philology, and evince their estimation of his labors by references to his work on almost every page of their commentaries. He bears the palm, by common consent, among those who have devoted themselves to the study of the language of the N. T.

The preceding remarks will probably be sufficient to justify the translation. We have indeed the embryo work translated by Professors Stuart and Robinson, whose labors in this department are worthy of all praise, but that is confessedly a very insufficient aid, and was offered to the public because there was then nothing better. In 1834, Professor Stuart himself published a N. T. Grammar. That, however, although abundantly useful to the student of the N. T., differs materially from the present work, and is really, more properly than this, a *Grammar*. It is a volume of 250 pages, one half of which is occupied by what he denominates the *formal part*, exhibiting the common forms of declension, paradigms of verbs etc.—all that is ordinarily ranged under orthography and etymology. This of Winer's, on the other hand, excludes the *formal*, and may be regarded, in the language of Prof. C. Hodge, as a "*Grammatical Commentary on the N. T.*," and, we may add, a *critical treasury*. Prof. Stewart remarks, "*There is nothing like it. It is beyond all question a nonpareil of its kind.*" Prof. Robinson's estimation of it may be inferred from his constant reference to the preceding edition in his *Lexicon of the Greek Testament*.

An examination of its pages will prove that it surpasses any thing published in the English language, in the department of N. T. philology, and that it will be an invaluable auxiliary to the Theological student.

The general classical scholar also will find it full of interest, both in its numerous references to ancient authors, and in its copious illustration of grammatical principles, in their application to the Greek language of classical writers. There is a constant comparison, on all points, of

the *πρωτὴ διακρίσις* with the language of the N. T. in its syntactic rules.

The entire text has been translated, and the notes with few exceptions. Some, deemed not very important, have been omitted, in order to diminish the size of the book as much as possible, without detracting from its value. Some have been introduced into the text, and others contracted. The register of passages illustrated has been prepared anew from the translation itself, and will be found to be more copious than that in the German work. The letters *sq.*, *f.* etc., after quotations, have been omitted, and some small words when the sense was sufficiently preserved without them.

The references to Stuart's Grammars, Robinson's Lex. etc., and to the English idioms, are by the translators, although not distinguished by brackets.

Some apology is probably due for the Greek type, especially the accents. It is not such as it ought to be, but will present no difficulty to the student familiar with Greek. The principal defect would be found in the *lenis* and *asper* beneath the circumflex. The impression is often so faint as to amount to no impression at all. That errors will occur in accentuation, quotation, reference etc. in a work which abounds with them so much as the present, was to be anticipated; for, with all possible care, letters will become displaced in being distributed and of course be the occasion of mistakes even after a third or fourth proof.

The labor of translation has been about equally shared. For the English dress the translator A. is alone responsible. His apology for some errors must be necessary absence, part of the time, while the work was in press.

With these observations, we submit the work to the theological and classical public, believing that they will sustain this first effort to furnish them with a work so erudite and critical—one which every student of the Bible, and especially every Minister of the Gospel, when aware of its value, will desire to have always at hand as the constant companion of his Greek N. Test.

That God may bless this humble effort, and render it instrumental of a clearer and more correct apprehension of the meaning of his revealed will, is the prayer of the translators.

J. H. AGNEW,
O. G. EBBEKE.

Philadelphia, Sept. 2d, 1839.

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ERRATA.

Many of the errata are attributable to the absence of one of the translators, and some occurred even in the final correction by the printer. There is a frequent omission of the *lenis* belonging to the initial vowel of a word, which will be readily supplied by the scholar, and will therefore not be noted here.

It is desirable that the following corrections be actually made, or at least noted on the margin of the page, before the book is used.

- | | |
|--|--|
| <p>Page 42, line 13 from bottom, insert a comma, after termination.</p> <p>P. 86, insert 4. at beginning of l. 2.</p> <p>P. 93, l. 6, for relative, read kindred.</p> <p> " l. 20, after seem to, read, make the designation indefinite.</p> <p> " l. 23, read, this passage, and dele, in which and occurs.</p> <p> " l. 25, for to, read of.</p> <p>P. 94, l. 10, for definite, read indefinite.</p> <p> " l. 11, for seen, read regarded.</p> <p> " In the note, after where, insert, it is alleged.</p> <p>P. 95, l. 4, dele, the following.</p> <p> " l. 5, for consistent, the same.</p> <p> " l. 20, after kind, one.</p> <p> " l. 23, insert only, at the beginning of the paragraph.</p> <p> " l. 25, dele, that it has no force, and substitute, them.</p> <p> " l. 36, read might, instead of may.</p> <p>P. 96, substitute opposition, for respect.</p> <p>P. 97, l. 4 from bott. for one, read a.</p> <p>P. 111, l. 15 fr. bot. comma after first even.</p> <p>P. 130, l. 2 fr. bot. insert Eph. after e. g.</p> <p>P. 132, l. 24, for ought to, read might.</p> <p>P. 141, l. 15, insert so, after be.</p> <p>P. 160 l. 16 fr. bot. dele the following are, and insert before incorrectly, Heb. xiii. 10. etc. to comedere.</p> <p>P. 162, l. 22, before thinking, the.</p> <p>P. 163, l. ult. read night for right.</p> <p>P. 167, l. 16, for 2 Pet. iv. 10. read 1 Pet. iv. 9.</p> <p> " l. 17 fr. bot. parenthesis after 37.</p> <p>P. 187, l. 22, dele Rev. xiv. 10.</p> <p>P. 188, l. 12, read 1 Pet. i. 18.</p> <p>P. 198, l. 6, read 22 for 23.</p> <p>P. 216, l. 10 fr. bot. for Mr. read Mtt.</p> <p>P. 227, l. 20, dele such.</p> <p>P. 231, l. 10 fr. bot. insert with, at beginning of line.</p> <p>P. 235, l. 22, for may, read might.</p> <p>P. 236, l. 5 fr. bot. for be, read is.</p> <p>P. 250, l. 15, for be, is.</p> | <p>P. 256, l. 5, read iii. 10. for x. 4.</p> <p>P. 272, l. 1. dele in.</p> <p>P. 281, l. 16, insert fig. 2. at the beginning.</p> <p>P. 288, l. 17, for conjunctions, read connectives.</p> <p> " l. 23, for much, read far.</p> <p> " l. 10, 11, fr. bottom, read <i>Erörter. d. gr. Einheit. u. gr. Verhältn.</i></p> <p>P. 290, l. ult. <i>Abh.</i> for <i>Ausg.</i></p> <p>P. 294, l. 1, for and, under.</p> <p>P. 300, l. 1, the asterisk belongs to Jas. i. 13.</p> <p>P. 301, l. 21, for executed, read exerted.</p> <p>P. 306, l. 11, fr. bot. for <i>effuta</i>, read <i>effecta</i>.</p> <p> " l. ult. after Pet. insert i. 3.</p> <p>P. 307, l. 8 fr. bot. instead of from, read for.</p> <p>P. 308, l. 4 fr. bot. insert æ after arch.</p> <p>P. 314, l. 22, parenthesis after <i>temporally</i>.</p> <p>P. 324, l. 5, comma after for.</p> <p>P. 336, l. 7, insert an, before adverbial.</p> <p> " l. 12, the, before place.</p> <p>P. 342, l. 24, parenthesis after etc.</p> <p>P. 347, l. 12, for are, read or.</p> <p>P. 349, l. 17, for expressing, read denoting.</p> <p>P. 349, l. 2 fr. bot. for, done to this time, read hitherto assumed.</p> <p>P. 350, l. 1, for generally, read in all cases.</p> <p>P. 351, l. 16, for connection, read correction.</p> <p>P. 351, l. 4 fr. bot. for 3 read 13.</p> <p>P. 359, l. 17, for <i>extensive</i>, read <i>extensive</i>.</p> <p>P. 360, l. 15, for that, read what.</p> <p> " l. 10, fr. bot. for when, where.</p> <p>P. 361, l. 8 fr. bot. for as, read or.</p> <p>P. 362, l. 3 fr. bot. read, <i>have the purpose to do</i>.</p> <p>P. 364, l. 11, dele to.</p> <p>P. 368, l. 16, dele he.</p> <p> " l. 18, for when, where.</p> <p>P. 376, l. 14, for philology, read philologists.</p> <p>P. 364, l. 16, insert is, before perhaps.</p> <p>P. 386, l. 22, comma after the first <i>not</i>.</p> <p>P. 387, l. 23, for therefore, read however.</p> |
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INTRODUCTION.

On the Scope, Mode of Treating, and History of the Grammar of the New Testament.

§ 1. THE idiom of the language of the New Testament, like every other, presents two aspects for scientific investigation; as words connected in discourse may be considered either severally, as to their origin and signification, or as to their legitimate arrangement in sentences and periods. The former is the business of Lexicography; the latter belongs properly to Grammar, which ought to be distinguished from the N. T. Rhetoric.

The N. T. Lexicography, of which Synonymy is an essential part, but only recently so acknowledged, has hitherto been conducted only in a practical way: yet a Theory may be formed, which might be denominated *Lexicology*, a term lately introduced. We need not be surprised that this theory has not yet been fully developed and cultivated, as even the classical languages are without a Lexicology. Our exegetical theology also wants a theory of the higher and lower criticism. This has operated very unfavorably on the Lexicography of the N. T., as will be manifest on a close examination of even the most recent labors in this department.

The *N. T. Rhetoric*, (a term which Glass and Bauer, author of "Rhetorica Paulina," have used,) should unfold the peculiarities of each author in his natural style, where he is untrammelled by rules, and displays his spirit and scope. In respect to this, much remains to be done, especially as to the theory of Rhetorical Figures, which have been the occasion of so much mischief in the interpretation of the New Testament. The preparatory labors of Bauer* and Schulze† in this department, are

* Car. Lud. Bauer *Rhetorica Paullina*. Hal. 1782. 3 prts. 2 vols. 8vo. His *Philologia Thucidæo-Paullina*. Hal. 1773, 8vo. H. G. Tzschirner *Observat. Pauli. Ap. Epistolæ. Scriptoris Ingenium Concernentes*. Viteb. 1800, 3 prts. 4to.

† J. Dan. Schulze *der Schriftstellerische Werth und Charakter des Johannes*. Weissenfels, 1803, 8vo. *Schriftsteller. Werth und Char. des Petrus, Judas und Jacobus*. Weissenfels, 1802, 8vo. *Ueber den Schriftst. Char. und Werth des Evang. Markus in Keils und Tzschirners Analekt.* Vol. ii. prt. 2. p. 104-151. Prt. 3. p. 69-132. Vol. iii. prt. 1. p. 88-127.

not without their value. As to the discourses of Jesus and the Apostolic Epistles, the argumentation in Biblical Rhetoric would be most advantageously treated, after the manner of the ancient rhetoricians, by not dividing the New Testament Exegesis into too many distinct sciences, which, when united, mutually illuminate each other. *Comp. Gersdorf's Beiträge zur Sprachcharakterist. d. N. T.* 1.-Bd. p. 7. Keil's *Lehrb. d. Hermeneutik*, p. 28. C. J. Kellman's *Diss. de usu Rhetorices Hermeneutico*. Gryph. 1766. 4to. It may be remarked, by the way, that our Theological Encyclopedias are very imperfect in the representation of exegetical theology.

§ 2. A grammatical exhibition of the N. T. idiom, as far as it belongs to the Greek language, would be rendered accurate by comparing it with the grammatical structure of the later Greek, to which, both in time and method, it is intimately related. As, however, this later language of the Greek itself is not yet entirely fixed in its peculiarities; nor apprehended as a whole; and as the New Testament idiom also shows the influence of a foreign language (the Hebrew-Aramæan) on the Greek, the N. T. Grammar must be correspondently enlarged, and should scientifically develop the laws according to which the native Jewish authors of the New Testament wrote the Greek of their time.

Were it the object, for instance, to write a Grammar of the Egyptian or Alexandrian dialect of the Greek language, as it existed among the inhabitants of different countries who spoke Greek, it would be sufficient to arrange all the peculiarities which render it a distinct dialect, yet in such a way that, not only the several parts be connected like separate fragments, but that the chief peculiarities be pointed out. It should be shown also, under each section of the grammar, how this adjustment of the dialect affected the general laws of the Greek language, by dispensing with niceties, abusing analogies, etc. The New Testament idiom, as a corruption of the later Greek, if it required a special Grammar, could only be represented as an idiom of an idiom; and the New Testament grammar must presuppose a grammar of the later Greek. But the idea of a N. Testament grammar so minute, cannot even be readily apprehended, much less can it be well executed. For, in the first place, the grammar of the later Greek language, especially as spoken by the people, is not yet scientifically determined;* therefore the fundamental principles of a New Testament grammar exist only ideally, not really. Besides, the N. T. idiom exhibits the influence of the Hebrew-Aramæan, a language not radically related. The New Testament grammar, therefore, must be enlarged in two ways. As the reader of the New Testament brings with him the general grammar of the Greek language, it must develop the influence of the peculiarities of the later Greek on the New Testa-

* Useful matter, especially on Lexicography, will be found in Lobeck's *Anmerk. zu Phrynichi Eclog.* Lips. 1820, 8vo. Irmisch zum *Herodian*, and Fischer de *Vitiis Lexicor. N. T.*

ment, conformably with the above mentioned principles, and at the same time also point out the modifications which the Hebrew-Aramæan has introduced. These, however, must not be separated too nicely, as perhaps Wahl has done in his *Lexicon*; since the N. T. writers, by mingling the later Greek with the national (Jewish), have formed a syntax which can be recognised and represented only in this union. This method of treating the grammar of the N. T., after the grammar of the later Greek shall have been formed as an independent thing, would undergo a change only in this respect, that it would be then unnecessary to prove the peculiarities of this later language by examples, with which the N. T. grammarian could not previously dispense. On the other hand, one part of the subject which the grammar yet retains, viz. *the Polemic*, which is opposed to antiquated and deeply rooted prejudices, may perhaps soon become obsolete; yet it is still necessary now, by means of this negative view of the subject, to render the true character of the New Testament idiom apparent. It is manifest that the old empirical grammar, to which the *ultra Fischerum sapere* is an abomination, has taken strong hold of even celebrated interpreters of very recent date. A special grammar of some particular N. T. writers, as of John and Paul, seems to be inadmissible. The individuality of the diction, especially of those writers, exhibits itself almost exclusively in favorite expressions; or belongs appropriately to the department of rhetoric, as the observations of Blackwall in his *Crit. Sac. N. T.* II. 2. 8. p. 322. sqq. ed. Lips. abundantly show. To this department also are to be assigned most of the peculiarities in the position of words. These individualities are seldom found in the grammar. On the whole then, Shulze and Shulz* have better understood the nature of such characteristics of the language, than Gersdorf, whose well-known work contributes no great amount of certain results to verbal criticism.

§ 3. Although the investigation of the N. T. diction is the indispensable basis of all true exegesis, yet Biblical Philologists, until lately, have almost entirely excluded the grammar of the N. T. from the circle of their scientific inquiries. They have repeatedly investigated the lexicography of the N. T.; but, at most, have touched upon the grammar when it was connected with the doctrine of the N. T. Hebraisms.† Casp. Wyss (1650) and G. Pasor (1655) more clearly conceived the idea of a

* His remarks on the characteristics of the N. T. language may be seen in the *Essay on the Parable of the Steward*, (Breslau, 1821, 8vo.) and in that on the *Supper*, (Lips. 1824, 2 verb. Aufl. 1831, 8vo.) and also in his numerous *Recensiones* in the *Theolog. Annale* of Wachler. In both those essays, which are of an exegetical nature, the excellent remarks are out of place.

† Among the older interpreters of the Bible, G. F. Heupel is a remarkable exception. In his excellent and philosophical *Comment. on Mark*, (Strasburg, 1716, 8vo.) there are many valuable grammatical observations. The knowledge of Greek displayed by J. F. Hombergk in his *Perergræ Sacra*, Amstel, 1719, 4to. relates particularly to lexicography.

N. T. grammar; yet without being able to have it acknowledged as an important part of exegetical discipline. After them, for a period of 160 years, Haab was the first who treated of the grammar of the N. T. diction, in a work devoted to that subject: but, apart from the fact that he confined himself to the Hebraisms only, his uncritical work tended rather to retard than promote the science.

The first writer who, to any great extent, collected and unfolded the peculiarities of the N. T. diction, was the celebrated Sal. Glass (ob. 1656) in his *Philologia Sacra*, the third book of which is inscribed *Grammatica Sacra*, and the fourth, *Gram. Sacrae Appendix*.* But as he sets out with the Hebraisms, and touches on the N. T. idiom only as far as connected with these, his essay, even leaving its defects out of view, can be considered only a feeble effort in the history of the N. T. grammar. Yet it reminds us of two men of celebrated name, while their works on this subject are almost forgotten: so much so that they are scarcely quoted in works of theological literature, and not even found in extensive libraries. The one is Caspar Wyss, Prof. Gr. Ling. in Gymnas. at Zurich, (ob. 1659) who wrote *Dialectologia Sacra, in qua quicquid per universum N. T. contextum in Apostolica et voce et phrasi a communi Græcor, lingua eoque grammatica analogia discrepat, methodo congrua disponitur, accurata definitur et omnium sacri contextus exemplorum inductione illustratur*. The peculiarities of the N. T. diction, considered in a grammatical point of view, are arranged in this book under the following heads: *Dialectus Attica, Ionica, Dorica, Æolica, Bæotica, Poetica, et Hebraica*. This is certainly inconvenient, as in this way similar things are often separated, and treated of in four different places. Moreover, the author's acquaintance with the Greek language was not above the ordinary knowledge of his day, as the mention of a peculiar *poetic* dialect evinces; and the inspection of what he calls Attic will render this still more manifest. As a volume of examples, which in many parts is very complete, the book is valuable; and his moderation in respect to the grammatical Hebraisms of the N. T. was well worthy of imitation by his contemporaries.

G. Pasor, Prof. of the Gr. Lang. at Franeker (ob. 1637) known by his small lexicon of the N. T., which has been republished several times, last by J. F. Fischer, left among his papers, a grammar of the N. T. His son, Matthias Pasor, Prof. Theol. at Gröningen (ob. 1658) published it with his own additions and improvements, under the following title: *G. Pasoris Grammatica Græca Sacra N. T. in tres libros distributa*. Gröning. 1655. p. 787. 8vo. This work is a literary rarity,† although better adapted to secure the author's fame with posterity than his N. T. Lexicon. Georgi is the only one of the moderns known to me, who made use of it. The whole is embraced in three books, as the title announces. The first is on the Doctrine of Forms; the second on Syntax,

* This *Grammatica Sacra*, in the edition of Dathe, is the first book.

† Even Foppen does not quote it among the works of Pasor, in his *Biblioth. Belgica*, tom. I. p. 342. Its rarity is proved by Salthen, *Cat. Biblioth. lib. rar.* p. 470, and Dr. Godesius, *Florileg. Hist. Crit. lib. rar.* p. 272.

and the third contains seven Appendices: *De Nominibus N. T.*; *De Verbis N. T.*; *De Verbis Anomalis*; *De Dialectis N. T.*; *De Accentibus*; *De Præxi Grammaticæ*; *De Numeris seu Arithmetica Græca*. The most valuable are the second book, and the appendix on Gr. dialects of the N. T.; for in the first book, and in most of the appendices which fill up the third, the author has treated of familiar subjects and those belonging to general grammar. It was entirely superfluous to write out complete paradigms of nouns and verbs. The syntax has been accurately elaborated, and so copiously treated as to exhaust the subject. The author points out the Hebraisms, but very seldom introduces parallels out of the native Greek writers. His syntax, however, excels all that have been compiled since his day, and has left the work of Haab far behind it. A complete index is wanting to this useful book.

During the period from Pasor to Haab, the grammar of the N. T. was only cursorily treated of in writings on the style of the N. T.; as by Leusden *De Dialectis N. T.*, and Olearius *De Stylo N. T.* p. 257. 271. These authors, however, confined themselves to Hebraisms, and included among these much genuine Greek, which altogether perplexed the investigation of the grammatical style of the N. T. Georgi was the first who proved many constructions to be genuine Græcisms which had usually been considered Hebraisms; although he was not entirely free from partizanship. His writings had very little reputation. Fischer preferred to circulate anew the works of Leusden and Vorst; and the well-known work of Storr* extended its baleful influence, for many years, over the N. T. exegesis.

Ph. H. Haab, of the school of Storr, now published his *Heb. Grammar*, prefaced by F. G. Von Süskind, Tübingen, 1715, 8vo. Overlooking the purely Gr. elements of the N. T. diction, he directed his attention solely to grammatical Hebraisms; and in the arrangement, followed the works of Storr and Weckherlin, (*Heb. Gram.* 2 vol.) If we adopt the opinions of the reviewer in the *Archives of Bengel* (Vol. I. p. 406), "the author has executed his task with an industry, judgment, accuracy, and discriminating and comprehensive knowledge of language, which must secure for his work the approbation of all friends of a sound exegesis of the N. T." Two critiques of learned men, who should be regarded as entirely competent and impartial judges in this department, give a materially different and almost opposite view, in the *New Theolog. Annals*, 1816, vol. ii. pp. 859-879, and in (of De Wette?) the *All. Literat. Zeitung*, 1816, Nos. 39-41, pp. 305-326. After a frequent and protracted use of the book, I must acknowledge my agreement with them. Its chief defect consists in this, that the author has not accurately distinguished between the pure Greek and the Hebrew elements of the N. T. diction. Consequently he has represented as Hebraisms much that is either the common property of all cultivated languages, or at least frequently occurs in the Greek. From his predilection for Storr's Observations, he has also falsely interpreted many passages of the N. T. (*see proof below*), by representing them as Hebraisms. Besides, the whole

* *Observat. ad Analog. et Syntaxin Hebr.* Stuttg. 1779, 8vo. More precise grammatical observations, especially in relation to *enallage temporum, particularum, etc.* are found in J. G. Straube, *Diss. de Emphasi Gr. Ling. N. T.* by Van den Honert, p. 70.

is confused, the arrangement is in the highest degree arbitrary, and the work begins with a section on *Tropes*! which has no relation at all to grammar. It is not therefore too severe, when the second of the above mentioned reviewers concludes his criticism in these words: "Seldom has a work come before the reviewer so entirely a failure, and against the use of which every one should be seriously warned."

§ 4. The scattered remarks in commentaries on the N. T., in books of observations, and in exclusively exegetical monographs (elucidations of particular passages) which evince a commendable knowledge of books, when brought together, exhibit no complete discussion of the department of grammar. Besides, this uncritical empiricism, which, up to the beginning of the present century, controlled the Greek philology, and which even yet, for the most part, governs the Hebrew, renders them useless, since it has given an uncertain and arbitrary character to the N. T. exegesis. The *rational* method of treatment, which seeks out the ground of all *idiomatic expressions* (even of the irregularities) in the thoughts of the people and of the authors, has effected an entire change in the study of the Greek language. This method must be applied to the N. T. language, and confer on its grammar a scientific character, while it elevates it to a certain *organon*, or *system*, of exegesis.

The *empiricism* of the Greek philology, in respect to grammar, shows itself especially in the following things. (a) It apprehended the grammatical structure of the language only in its rudest features, and therefore left almost entirely undetermined the relation of kindred forms, in which the peculiarities of the Greek are most apparent, e. g. of the Aor. and Perf., of the Subjunc. and Optat. (b) In reference to all the forms of speech of which it had acquired the general sense, it established an unlimited analogy, according to which, one tense, one case, one particle was used for another; yea, even those directly opposite, could be mutually interchanged, e. g. præter. and fut., ἀπό and πρός, etc. (c) It invented a host of ellipses, and found something to be supplied in the simplest sentences. The N. T. interpreters adopted this method of proceeding, which is to be found even now in the numerous Fischeri *Ani-madver. ad Welleri Grammat. Gr.* (Lips. 1798, etc. 3. Spec. 8.) They even thought themselves justified in going farther than the Gr. philologists, because the Hebrew, which, in their estimation, the N. T. language resembled and imitated, was characterised by no exact forms or regular syntax. Of course they thought it unnecessary to treat of these particularly.* What would naturally result from such principles, we now find abundantly in the popular commentaries on the N. T. Storr has acquired the merit of reducing to a kind of system this medley of rude empirical canons of philology. Apart from every other consideration, such principles would open an unlimited field to the fancy of the interpreter, and hence it became easy to find in the words of the sacred wri-

* See Prof. Franz Woken's *Enallage e N. T. Græci Textus Præcipuis et Plurimis Locis Exterminata*. Viteb. 1730, 8vo.

ters a sense directly the opposite of that intended to be conveyed.* The Greek philologists first departed from this empiricism. Hermann, the pupil of Reitz, by his work *De Emendenda Ratione Grammaticæ Gr.*, gave a powerful impulse to a rational investigation of the beautiful Gr. language;† and for the last thirty years it has become so deeply rooted, has produced so beneficial results, and recently has been so successfully united with historical investigation,‡ that the Gr. grammar of the present day is materially different from that of former times. It has been treated *rationaly*; *first*, as the radical meaning of each grammatical form (*case, tense, mood*), or, in other words, the idea which gave rise to each such form in the spirit of the Gr. nation, has been accurately apprehended, and its various uses reduced to the primary signification. Thus a host of ellipses was destroyed, and the enallage was restored to its natural, i. e. narrow limits: *secondly*, as it was attempted to show how deviations from the established laws of language, which were either commonly in use, or employed by only a few writers, resulted from the spirit of the speaker or writer, or his mode of thought; as *Anacoluthon, Attraction, Constructio ad Sensum, Brachyologia*. The language thus becomes a directly reflected image of the Greek *thought*, as a *living idiom*. There is no stopping at the mere externals, but a reference of each form and inflection of the language to the thinking soul, and an effort to apprehend it in its existence in the mind itself. By this means every phrase that cannot be conceived by the mind falls of itself, as when a writer, wishing to speak of *past* time, uses *future*; when designing to say *out*, says *to*; instead of *learned*, says *more learned*; intending to express a *cause*, expresses a *consequence*; and for "I saw a man," says "I saw *the* man." For a long time the Biblical philologists took no notice of all these elucidations of the Gr. grammar and lexicography. They followed Viger and Storr, and separated themselves entirely from the profane philologists, under the impression (by modern writers indeed nowhere distinctly expressed) that the N. T. Greek, being Hebraistic, could not be an object of such philological investigations. No one would believe that the Hebrew, like every other language, admitted and required a rational mode of treatment. The rational view is now gaining ground.|| It is believed that the ultimate reasons of the phenomena of the Hebrew must be sought out in the nation's modes of thought; and, above all, that a plain, simple people could not contravene the laws of all human language.

* Sant, says Tittman, (*De Scriptor. N. T. Diligentia Gramm.* Lips. 1813, 4to. in *Synonym. N. T. L.* p. 206.) qui grammaticarum legum observationem in N. T. interpretatione parum curent et, si scriptoris cujusdam verba grammatica, i. e. ex legibus lingue explicata sententiam . . . ab ipsorum opinione alienam prodant, nullam illarum legum rationem habeant, sed propria verborum vi neglecta scriptorem dixisse contendunt, quæ talibus verbis nemo sana mente præditus dicere unquam potuit.

† I prefer *rational* to *philosophical*, because the latter may be easily misunderstood. Every merely empirical investigation is irrational, since it regards the language as something external, and not as an image of thought. *Comp.* Tittmann, p. 205, sq.

‡ G. Bernbardy *Wissenschaftl. Syntax der Griech. Sprache.* Berl. 1829, 8vo.

|| The rational investigation must rest on the historical, as we must first take a survey of the whole extent of the language, before we can apprehend the reasons of the several phenomena.

It is no longer therefore considered proper to give a preposition diverse meanings, according to one's own pleasure, in a context superficially examined. The transitions from the radical to the various derived significations of each particle are carefully traced out; and the reception of significations without such derivation is considered an unscientific postulate.

It must not be supposed that a Hebrew, instead of "this is my brother," could say, *pleonastically*, "this is of my brother," or "this is in the wise man," instead of "this is a wise man:" but the origin of changes so contrary to rule must be sought for in the speaker's mode of thought, as with every rational being each deviation has its reason. Much less can we be satisfied with this common-place remark that, with a Hebrew, *non omnis* (which can only mean *not every one*) signifies the same as *omnis non*, i. e. *nullus*. We should rather direct attention to something more correct and philosophical.

This rational mode of treating the Hebrew was commenced by some observations of Fritzsche, Niedner, and others, but first carried out completely by Ewald. And although every thing in his work cannot be received as true, yet the principle of the learned author is undoubtedly correct. Independently of Ewald, I have endeavored, especially in relation to the particles, to exhibit the subject rationally, in the new edition of Simon's Manual Lexicon. It is to be hoped that the Syriac also, a language of much interest, may soon be viewed with other than empirical eyes.

The Grammar of the N. T. must also, by all means, aim at a rational developement of the N. T. language, and thus acquire for itself a scientific basis, while it furnishes, at the same time, a similar one for Exegesis. What the philologists have previously effected for the Greek must be read with attention, although all their nice distinctions are not to be considered correct. Especially must we be cautious about permitting them to regulate the text. Besides, this investigation is constantly progressing. Many things require essential modifications (e. g. the doctrine of *si*, with subjunctive), and others are yet in dispute among the best philologists, e. g. some modes of using *av*. Since 1824, Fritzsche has made some valuable contributions to the N. T. Grammar, in his *Diss. in 2 ep. ad Cor.* (Lips. 1824,) in his *Comment. on Matt. and Mark*, and in his *Conject. on N. T.* Lips. 1825, 2 Spec. 8. To these must be added the *Treatise* of Gieseler, Bornemann in *Rosenmüller's Exeget. Repert. Vol. II. and the Scholia of the latter in Lucæ Evang.* Lips. 1830. 8vo. There are also many grammatical questions discussed in the controversial writings between Fritzsche and Tholuck.* On the other hand, but few of the numerous critical, evangelical, and philological commentaries on the N. T. which have recently appeared, treat exclusively of philology, and some have omitted it entirely. H. G. Hölmann, in his *Comment. de interpretat. sacra cum profana feliciter conjungenda*, Lips., 1832. 8vo. has properly estimated the best philological principles in their application to the N. T.

* Fritzsche *Ueber die Verdienste Dr. Tholucks um die Schrifterklärung*. Halle, 1831, 8vo. Tholuck *Beiträge zur Spracherklärung des N. T.* Halle, 1832, 8vo. Fritzsche *Präliminarien zur Abbitte und Ehrenklärung, die ich gern dem Dr. Tholuck gewähren möchte*. Halle, 1832, 8vo. Tholuck, *Noch ein ernstes Wort an Dr. Fritzsche*. Halle, 1832, 8vo.

PART I.

ON THE GRAMMATICAL CHARACTER OF THE N. T. DICTION.

§ 1. *Various Opinions about the Character of the N. T. Diction.*

THE character of the N. T. diction, although pretty distinctly marked, has, for a long time, been misunderstood by Bib. philologists, or at least incompletely and partially apprehended; as polemic considerations, together with an ignorance of the later Gr. dialectology, rendered even the best intellects incapable of perceiving the truth. About the beginning of the 17th century, some learned men (*Purists*) made repeated attempts to prove that the style of the N. T. accorded, in every respect, with ancient Greek purity and elegance: whilst others (*Hebraists*) not only recognised its Heb. complexion, but represented it as having a pervading influence. Towards the close of this century, the latter opinion prevailed, but not to the entire exclusion of the former, which found many able advocates. About the middle of the 18th century, the party of the Purists became entirely extinct, and the principles of the Hebraists, modified in some particulars, were generally adopted. More recently, the incorrectness of these views began to be discovered, and led to the true middle course, which Beza and H. Stephens had already portrayed in its general features.

The history of the various views about the Gr. *style* of the N. T., promulgated at different intervals, Morus briefly relates, in *Acroas. academ. sup. hermeneut. N. T. ed. Eichstädt*. Vol. I. p. 216. sq. and Planck, with some essential errors, in his *Introduc. to Science of Theolog.* Vol. 2. p. 45. *Comp. Stange Theolog. Symmiksa* II. p. 295. In respect to its *literature*, see *Walch Biblic. Theolog.* IV. 276.* In conformity with my own design, I offer the following remarks, and shall occasionally correct the observations of those writers.

* See also Baumgarten *Polemik*. III. 176. J. Lami, in his *De erudit. Apostolor.* p. 138. sq. gives the views of the Fathers about the N. T. style.

After Th. Beza, in his treatise *De dono linguæ et apostol. sermone*, (Acts x. 46) had represented, in a very advantageous light, the Hebraisms of the N. T. style, which it is well known he maintained, as *ejusmodi, ut nullo alio idiomate tam feliciter exprimi possint, imo interdum ne exprimi quidem*, yes, even as *gen. mæ, quibus Apostoli scripta sua exornarint*; H. Stephens, in his *Pref. to the ed. of N. T.* 1576, first controverted those *qui in his scriptis inculta omnia et horrida esse putant*. He endeavored to prove by examples that the most elegant turns of expression occur in the N. T. style, and contended that these Hebraisms give to it inimitable power and emphasis. Although those specified niceties of the style belong more to the rhetorical than the grammatical department, and the Hebraisms are too highly valued; yet the judgment of those two masters in Greek is not so incorrect as is generally supposed, and comes, on the whole, nearer the truth than that of many later Exegesisists. This partial view was first opposed by Seb. Pfochen in *Diatribæ de linguæ Græcæ N. T. puritate* (Amstel. 1629, edit. 2, 1683, 12mo.) in which, by numerous examples, he attempted to prove, *Græcos auctores profanos phrasibus et verbis loquutos esse, quibus scriptores N. T.* (§ 29. § 81—129.) Yet this juvenile Diatribe (the principles of which Erasmus Schmid adopted in part, as appeared in 1658) seems to have excited, by its strong Purism, but little attention. A real, but indirect occasion for a controversy about N. T. diction, was first given by Joach Junge, rector at Hamburg (1637, 1639); Jac. Grosse, minister of Hamburg (1640), his opponent, although in the main not agreeing with him, yet regarded his opinion about the Hellenism (not barbarism) of the N. T. style as harmless. Danl. Wulfer, however, (1640) came out against him with an *Innocentia Hellenist. vindicata*, (see. 1. a.) showing the obscurity of his argument;* and Grosse now opposed Wulfer, to whom he pointed out many misapprehensions, and also Joh. Musæus, Theolog. Jener. 1641—42, who had represented Grosse as vacillating and inconsistent, but had dwelt principally on his dogmatism about verbal inspiration. So that Grosse published, in all, five pamphlets in relation to the purity and dignity (not elegance) of the N. T. Greek (1641—42).

Without regard to these controversies, so full of improper personalities and so almost useless to science, Danl. Heinsius (1643) declared himself in favor of the Hellenism of the N. T. language; and Th. Gataker (1648) wrote decidedly against the Purism of Pfochen, learnedly indeed, but with some exaggeration. Joh. Vorst (1658, 1665) next published a clear and well digested collection of the N. T. Hebraisms, in which, however, Hor. Vitringa soon after pointed out many imperfections.† J. H. Böcler (1641) and J. Olearius (1668)‡ pursued a middle course, distinguishing more carefully the Greek and Hebrew elements of the N. T. style. Leusden agreed with them in most things, but was inferior to Olearius in circumspection. It was now acknowledged by most phi-

* Grosse's *Trias*, p. 40.

† Vorst in the preface expresses his opinion: *Sacros Codd. N. T. talibus et vocabulis et phrasibus, quæ hebræam linguam sapiant scaturire plane. Comp. his Cogitata de stylo N. T.*, in the preface of *Fischer de Hebraismis*.

‡ J. Cocceji *Strictura in Pfochen diatrib.* appeared first in *Rhenford's* collection.

logists that Hebraisms are a striking characteristic of the N. T. language, which, while they impart to it no tinge of barbarism, yet depart considerably from Gr. purity.* See *Werenfels's Opusc.* I. p. 311. sq. This view Mos. Solanus published, in a recent and very judicious controversy with Pfochen. Even J. Heinr. Michaelis (1707), and Ant. Blackwall (1727) did not venture to deny the existence of Hebraisms, but endeavored to prove that the diction of the N. T. writers, although not free from Hebraisms, possessed all the qualities of an elegant style, and thus equalled the classical purity. The latter celebrated scholar, in his work, which abounds in useful observations, begins, *tantum abest, ut hebraismos in N. T. reperiri infitiamur, ut eorum potius insignem, qua hic divinus abundat liber, copiam ad commoditatem ejus et elegantiam majorem afferre accessionem arbitremur.* They had little influence, however, on the now prevalent views, as the learned Ch. Siegm. Georgi, 1732, in his *Vindiciis Nov. Test. ab Ebraismis*, returned to the more strict Purism, and defended his arguments (1738) in a new work, (*Hierocriticus Sacer*). J. Conr. Schwarz's *Commentarii Crit. et Philol. linguae Gr. N. T.* Lips. 1736, 4to., tended principally to prove the existence of Greek purity, even in the expressions considered Hebraisms, and Elias Palairer in his *Observat. Philol. Crit. in N. T.* 1752, was the last to side with him in combating the N. T. Hebraisms.† By means of the school of Ernesti, a higher estimation of the N. T. language became generally prevalent in Germany.‡ *Comp. Ernesti's Institut. Interpret.* I. 2. Cap. 3. Most of the old controversies on this subject (those mentioned above and others) are collected in J. Rhenford's *Diss. Philol. Theolog. de stylo N. T. syntagma*, Leov. 1702, 4to., and *Taco Hajo Van den Honert syntagma Dissert. de stylo N. T. Græco*, Amst. 1703, 4to. || Let us endeavor briefly to characterize the performances of those who attribute classic purity to the N. T. diction. They generally aimed at adducing passages from the native Greek authors, in which are found the same words and phrases that occur in the N. T., which had been inter-

* B. Stolberg *De solecismis et barbarismis N. T.* Vitel. 1681, 4to. 1685, 4to. intended only to acquit the N. T. diction of the impurities attributed to it, yet also denied many true Hebraisms.

† This work may be seen in the *Biblioth. Bremen. nova* Cl. 3 and 4.

‡ The judgment of Ernesti on the N. T. diction (*diss. de difficult. interpret. grammat.* N. T. § 12,) may be mentioned here: Genus orationis in libris N. T. esse e pure græcis et ebraicam maxime consuetudinem referentibus verbis formulæque dicendi mixtum et temperatum, id quidem adeo evidens est iis, qui satis græce sciunt, ut plane misericordia digni sint, qui omnia bene græca esse contendunt.

|| The essays of Wulfer, Grose, and Musæus, although comparatively of little importance, ought not to be overlooked in this collection, and the *sententiæ doct. viror. de stilo N. T.* by Junge, alone received. *Comp. Blessig. Præsidia interpret. N. T. ex auctorib. græc.* Argent. 1778, 4to. and *Mittenzwey locorum quorundam e Hutchinsoni ad Xenoph. Cyrop. notis, quib. purum et elegans N. T. dicendi genus defenditur, refutatio.* Coburg. 1763, 4to. An essay by G. C. Draudius *De stylo N. T.*, in the *Primit. Alsfeld.* (Nüremb. 1736, 8vo.) I have not seen. See *Neubauer Nachr. von jetzi lebenden Theol.* I. 253.

puted as Hebraisms. In so doing, they entirely overlooked the fact, 1. That many expressions and phrases, especially figurative, on account of their simplicity and naturalness, are the property of all, or at least of many languages, and ought not therefore to be called Græcisms or Hebraisms.* 2. That a distinction is to be made between prosaic and poetical diction, as between those *tropes* employed by a single writer once or twice to elevate his style (as *lumina orationis*), and those which have become the common property of the language; and that if, in so plain prose as that of the N. T., expressions of Pindar, Æschylus, Euripides, etc. occur even repeatedly,† this by no means proves the classical purity of the N. T. style. 3. That if a phrase exist both in the Hebrew and Greek, the education of the Apostles and N. T. writers renders it probable that it was derived from the Hebrew rather than from the refined language of the Greek classic writers. 4. That those uncritical compilers collected many passages from the Gr. authors, in which, indeed, the same word occurs, but not in the same sense (Michaelis *Einleit. Ins. N. T. I.* p. 151, translated by Dr. H. Marsh); or where only similar, but not altogether the same phrases, are found. 5. That there was a free reference to the Byzantine writers, into whose language, by means of the church, some peculiarities of the N. T. diction may have been introduced. This might be rendered probable by several instances: *Comp. Niebuhr Index ad Agath.* under *ζημιώσθαι*. 6. That many phrases, undeniably Hebraisms, were passed over in silence. Their proof, therefore, was incomplete and irrelevant. Most of them confined themselves to lexicography. Georgi alone has treated the grammatical department with a copiousness founded on extensive scholarship.

In confirmation of what has been said, I shall here adduce some striking examples. *Comp. Mori Acros. I. c.* p. 222, sq.

As to the first (1.), Matt. v. 6. *κλειψότες καὶ διψήσαντες τὴν δικαιοσύνην*. Parallels are quoted from Xen. Æsch. Lucian, Artemidor. to show that *διψῆν*, in this tropical sense, is pure Greek. But it is so used in all languages, especially the Latin; and therefore can be as little considered a Græcism as a Hebraism. The same may be said of *ἐσθίειν* (*κατεσθίειν*) figuratively to *consume*. This can no more be proved a Græcism from Iliad xxiii. 182, than a Hebraism from Deut. xxxii. 22, sq. It is common to all languages. Parallels with *γενεὰ* in the sense of *generation*, i. e. men of a certain generation (Georgi *Vind. p.* 39), *χρῆς* *power*, and *ὁ κύριος τῆς οἰκίας*, are of no avail for the same reason. It is ridiculous to compare Matt. x. 27, *κηρύσσετε ἐπὶ τῶν δωματίων*, with this passage of Æsop, *ἐξέφοι ἐπὶ τινος δώματος ἐστῶς*. Many such superfluous and even absurd observations occur in the essay of Pfochen.

As to the second consideration (2.), it is proved from Iliad xi. 241

* The Hebrew, as well as the Hebraic Greek, participates with the language of Homer, in its simplicity and perspicuity, except that the several forms are not here called Hebraisms and there Græcisms. There is a similarity between these languages, especially in popular intercourse, where there is most simplicity and clearness, whilst the scientific diction, originating with learned men, is not so nearly assimilated.

† Krebs *Observat. Præf.* p. 3.

(*Comp. Georgi Vind.* p. 122), and from Soph. Electr. 510, that ποιμάσας has the meaning of *mortuum esse*; that σπέρμα for *proles* occurs among the Greeks, in Eurip. Iphig. Aul. 524. Iphig. Taur. 987, 659. Hec. 254. and Soph. Electr. 1508. (See *Georgi Vindic.* p. 87. sq.); that ποιμαίνειν means *regere*, is proved by Anacr. lxii. 7; that ἰδίον δάνατος is good Greek, by Soph. Electr. 205. (Schwarz *Com.* p. 410.). For ποτήριον πίνειν, in a tropical sense, Matt. xx. 22, Schwarz adduces Æschyl. Agam. 1397. Πίνειν *irritum esse*, which in Hebrew is the usual meaning, is compared with the figurative phrase of Plat. Phileb. p. 77. B. δεκεῖ ἡδονὴν σοὶ παρῶσιναι καθότιςται πληγείσα ὑπὸ τῶν τῶν δὴ λόγων. *Comp.* § 26, 2.

As to the third consideration (3.), we shall certainly not err, if we take the phrase γυνώσκων ἄρδρα, although not foreign to the Greek (*Comp. Jacob's ad Philostr. Imagg.* p. 589), to be derived from the oft used γιν. שׂנא. German commentators consider it a Hebraism. Such also are ἀπαύγχα *compassion*, ξηρὰ the *land*, in distinction from the water (Fischer *ad Leusden Dialect.* 31), χεῖλος in the signification of *shore*, στόμα, of a sword edge (*Comp. Boissonade ad Nic.* p. 282), παχύνειν *to be stupid, silly*, κύριος κυρίων, εἰσερχεσθαι εἰς τὸν κόσμον. It is better to derive them from the Hebrew than to attempt to prove them good Greek by parallels from Herodot., Ælian, Xenophon, Diodor. Siculus, Philostratus, and others.

As to the fourth (4.), that *in* in Greek writers denotes the *instrumental cause*, which with some restriction is true, Pfochen has attempted to prove by examples, as, κλίω ἐν ταῖς ναυσί (Xenoph.), ἦλθε.... ἐν τῇ μελαίνῃ (Hesiod!) That ῥήμα is used by good Gr. writers for *res*, they would prove by Plat. Leg. 7. τοῦτο ῥήματος καὶ τὸ δόγματος ἀπὸ εἶναι ζημίαν μίξω, where ῥήματος can be translated by *dictum*. Χορτάζειν, in relation to *men*, is proved to mean *to satiate*, out of Plat. Rep. 2, where it relates to *swine*. That ζητεῖν ψυχὴν τῶς is good Greek is proved by Eurip. Ion. 1112, Thuc. vi. 27, and others, where ζητεῖν alone occurs in the meaning of *insidiari*, *to lie in wait for* in order to kill. That φρεῖλημα in good Greek writers means *peccatum* (a sin) Schwarz would prove by Plat. Cratyl. p. 164, where φρ. as elsewhere means *debita* (*debts.*) So also are most of the quotations entirely irrelevant, by which Georgi (*Hierocrit.* p. 36, sq. 186, sq.) would prove that the best Greek writers interchanged the prepos. *eis* and *in*, just as the N. T. writers do. *Comp. also Krebs. Obs.* p. 14, sq. That εὐρίσκειν χάριν παρὰ τῶς is no Hebraism, Georgi *Vindic.* p. 116 attempts to prove from Demosthenes, where εὐρίσκειν τὴν εἰρήνην τὴν δαρείων occurs, as if the Hebraism related to the word only, and not to the *entire phraseology*. To *find* (i. e. the *single word by itself*) instead of *to acquire*, is clearly no Hebraism. For ποτήριον *sors*, Palairret adduces Aristoph. Archarn. γεγενης ἄματος, and similar phrases: for πίνειν *irritum esse*, Schwarz cites Plat. Euthyphr. c. 17. ὃν χαμαὶ πεσύνται ὃ, τί ὃν εἰποις. The well-known Merismus ἀπὸ μικροῦ ἕως μεγάλου is claimed to belong to correct Greek language (Georgi *Vind.* p. 310 sq., Schwarz *Comment.* p. 917. *Comp. Schäfer ad Julian.* p. 21.) by quotations in which occurs οὕτως μέγα οὕτως σμικρὸν. But such a Merismus in itself is not Hebraistic, but only the above mentioned established formula, ἀπὸ μ. ἕως μεγ. That δύο δύο, *two and two*, is a Græcism, is not proved by Aristoph. Nub. κλίον κλίον, *more and more*: pas-

sages must rather be adduced in which the cardinal repeated is used for ἀνὰ δύο, ἀνὰ τρεῖς, etc. So also the phrase τινῶν εἰς τὰ ὤρα is not proved to be pure Greek by the beautiful ὅσα δ' ἀπούσας εἰςθίμην, as the latter is an entirely different kind of phrase. Yet these instances might be infinitely multiplied. What Georgi (*Vindic.* p. 25,) adduces from Adrian Epictet. to prove ὁ ἄλλος to mean *alter* (the other), appears especially ridiculous.

As to the fifth (5.), the formula στηρίζειν τὸ πρόσωπον, and the word ἰνωρίζεσθαι were proved by Schwarz p. 1245, out of Nicetas, to be pure Greek. ἡ ξηρὰ, for *continent*, by Palairer, from Jo. Cinnam *Hist.* 4. p. 183. Yet more singular is it, when Pfochen deduces the signification *zoonis*, *im-mundus*, from Lucian *De Mort. Peregrin.* c. 13, where Lucian uses a Judæo-Christian expression satirically.

As to the sixth (6.), of the many words and phrases which those interpreters pass over in silence, comp. for example πρόσωπον λαμβάνειν, σὰς καὶ αἶμα, κατὰ τῆς δοφίως, εὐδὸς εὐχρηγῆς, ἐξέρχεται ἐξ δοφίως τινός, ποιεῖν θεός (χάρις) μετὰ τινος, ἀποκρίνεσθαι where no exact question precedes, ἐξομολογεῖσθαι θεῷ to praise God. See § 3.

After Salmasius, whose work *De Lingua Hellen.* the moderns had almost forgotten, Sturtz's essay *De Dialecto Alexandrina* (Lips. 1784. 4to. and Ger. 1788-93. 4to.) edit. 2. 1809. 8vo., led the way to a correct estimation of the Grecian basis of the N. T. diction. Copious remarks on this work are found in the *Heidelberg Annals*, 1810, vol. 18. p. 266. On this subject Keil (*Hermeneut.* p. 11), Bertholdt (*Introduc. to Bib.* 1, p. 155), Eichhorn (*Introduc. N. T.* vol. IV. p. 28), and Schott (*Isagoge in N. T.* p. 497), have written more satisfactorily than many who preceded them, without however exhausting the subject, or treating it with scientific accuracy. In both respects Planck Jr. has surpassed his predecessors, and is the first who, avoiding the fundamental error of Sturz, has clearly developed the character of the N. T. style: *De vera natura et indole orationis Græcæ N. T. Commentat.* Gött. 1810. 4to. (published in *Comment. Theoll.* v. Rosenmüller I. 1. p. 112, and translated in *Bib. Repos.* And. vol. I. p. 638.) Comp. also *Pr. Observatt. quæd. ad hist. verbi Gr. N. T.* ibid. 1821. 4to. (and in *Commentatt. Theoll.* v. Rosenmüller I. p. 193.) See *All. Lit. Zeit.* 1816. No. 29. p. 306. (*De Wette.*)

§ 2. Basis of the Diction of the New Testament.

In the time of Alexander the Great and his successors, the Gr. language underwent an internal change of a twofold nature: partly inasmuch as a prosaic book language was formed (κοινή διάλεκτος), which, while it took the Attic for its basis, was distinguished from it by the intermixture of many provincialisms; and partly because there arose a language of

popular intercourse, in which were combined the formerly distinct dialects of several Gr. tribes, but with a prominence of the Macedonian.* The latter (differing again in some measure in the different provinces of Asia and Africa) constituted the primary basis of the style of the Septuagint and the Apocrypha, as well as of the New Testament. Its peculiarities can be conveniently ranged under two heads, those of Lexicography and Grammar.

The older writers on the Gr. dialects, especially on the *κοινή διάλεκτος*, are almost useless. The subject is briefly and well treated by Matthias (*Copious Gram.* § 1-8—translated by E. V. Blomfield,) and still more fully by Buttmann, (*ed. Robinson. And.* § 1. pp. 13-20;) but especially see Planck, I. c. p. 13-23; Tittman *Synon.* I. p. 202 and Bernhardt, p. 28. The Jews in Egypt and Palestine† learned the Greek first by intercourse with the Greeks, not from books.‡ No wonder then if, when writing, they retained the peculiarities of the popular spoken language. So the LXX, the N. T. writers, and the authors of many (Palestine) Apocrypha. A few of the learned Jews, who valued and studied Greek literature, approached nearer to the written language, as Philo and Josephus.|| This popular Gr. language, it is true, cannot be perfectly known, yet it must be supposed, from a comparison of the Hellenistic (in as far as it is not Hebraized) with the later book language, that deviating greatly from the ancient elegance, it had received numerous provincial words and forms. It would also entirely neglect nice distinctions in phrases and inflections, abuse grammatical constructions (forgetting their origin and basis), and extend farther many corruptions which had already appeared in the book language. But its chief peculiarity was, a mixture of dialects formerly distinct, in which the dialect peculiar to each province became the basis, (in the Alexand. Atticisms and Dorisms.) We shall now endeavor more especially to point out the later elements in the

* Sturz *De Dial. Maced. et Alex.* p. 26. sq.

† A nice discrimination cannot be made between what belongs to the Alexandrine language, and what had become proper to the Gr. dialect of the inhabitants of Syria and Palestine. Eichhorn, in his *Einleit. Ins. N. T.* IV. 124, is rather uncritical, where he assigns *luxαγορεύω*, which is found in Demosth., Polyb. and many writers since, to the Alexandrian dialect, and also *ἐμίζω* *hospitio excipere*, which both Xenoph. and Homer employ.

‡ That the Jews, in the time of Christ, cultivated their Greek style by reading the Septuagint, makes no essential difference. It is now generally acknowledged that a superior education in the *Greek language*, cannot be attributed to the Apostle Paul. He certainly had more aptness in the Greek than the other apostles, but this can be accounted for by his travels in Asia Minor, and his intercourse with native Greeks, some of whom were learned and of elevated rank.

|| That the style of the latter cannot be accounted the same with that of the Septuagint, or of the N. T., will be readily perceived by a comparison of the sections in the earlier books of the Antiquities with the parallel ones of the Septuag. Here will be seen the difference between the Jewish and Greek narrative style.

Hellenistic Greek, as to its lexical and grammatical peculiarities, the former of which most abound. In order to this, the observations of Sturz, Planck and Lobeck, must be consulted.* The quotations referred to by them (*principally out of Polyb., Plut., Artemidor, Appian, Heliodor, Lycophron, Sext. Empir., Arrian, Strab., etc.*) will be here omitted, but may be found in their works.† What seems to be exclusively an element of the popular language, and is not found in any profane Greek writer, I shall mark thus: (*)‡

1. *Lexical Peculiarities.* The later dialect embraced, (a) Words and forms of words of all Greek dialects without distinction, namely, *Attic*: for instance, *ἄλος* (Lob. p. 309), *ὁ σκότος, ἀετός* (Herm. *Præf. ad Soph. Ai.* p. 19), *φιάλη, ἀλήθειαν* (Lob. p. 151), *πρόμα* (Lob. p. 331), *δαίς*; *Doric*: e. g. *κιάζω, (κιάζω), κλίβαρος* (Lob. p. 179), *ἡ λυμός, ποία* (*herb* instead of *ποιή* or *πόα*), also *βεμβράνος*, which Zonaras quotes from 2 Tim. iv. 13, where, however, our Codd. have *μύμπε*. see Sturz *Zonarsæ glossæ sacræ Grimsæ*, 1820, 4to. P. II. p. 16; *Ionic*: *γογγύζω* (Lob. p. 358), *ῥήσσω, κρηγής*, (in Aristot. see Lob. p. 431), *βαδρός* (Lob. p. 324), *σχοκίζω*. *Ionic and Doric* is *φῶ* in an intransitive meaning (Heb. xii. 15.). As *Macedonic*, the following are pointed out by the grammarians, *καταμβολή a camp* (Lob. p. 377), *ῥύμη street*; as originally, *Cyrenaic βορός hill* (Lob. p. 355); as *Syracusan*, the imperf. *εἰπὼν* (Fritzsche *ad Mr.* p. 515.). (b) It gave new meanings to words found in the old language. Comp. *παρακαλεῖν to beseech, παιδεύειν castigare, εὐχαριστεῖν gratias agere* (Lob. p. 18), *ἀμύτω (*) descending from an obscure mother* (Philo *de temul.* p. 248), *ἀνακλίνειν, ἀναπίπτειν, ἀνακίσθαι to recline at the table, ἀποκρίσθαι to answer* (Lob. p. 108), *ἀποτάσσασθαι renunciare, valere jubere* (Lob. p. 23), *συγκρίνειν to compare* (Lob. p. 278), *δαίμων, δαιμόνιον evil spirit, || ξύλον living tree, διαπονεῖσθαι indignari, (*) ἀναστρέφειν vilia, κίθαρις volumen, roll of books*, Ezr. vi. 2, Heb. x. 7; *εὐσεχῆμων one of celebrity* (Lob. p. 333), *ἡμιζέω*

* Olearius *De stylo*, p. 279, sq.

† The Fathers and the Roman law books have been scarcely referred to in the investigation of the later Greek. The latter will be often consulted in the succeeding sections of this book.

‡ The Greek grammarians, especially Thom. Mag., quote much as popular Greek, which was not foreign even to the Attic book language, (e. g. *θεμέλιος*, Thom. M. p. 437, and *ἡμιζέω*, p. 363.) Indeed they are not free from great mistakes: Comp. Oudendorp *ad Thom. M.* p. 903. Much that was adopted into the written language after Alexander's time, may have existed much earlier in the popular language, as perhaps *στυγνῶν*, which occurs first in the poets of the new comedy. Moreover, the N. T. writers use words and forms which the Atticists preferred, instead of those denominated popular Greek, e. g. *χρηστότης*, Thom. M. p. 921, ‡ (not *ῆ*), *λαίλαψ*, Thom. M. 864.

|| Namely, as its proper, inherent signification. It is found in *Iliad* VIII. 166, in the sense of *bad demon*, and also in *Dinarch adv. Demosth.* § 30, p. 155. Bekk., quoted by modern interpreters. The Byzantines use *κακός* with *δαίμων*, Agath. 114, 4, when they wish to be more specific.

and *χορτάζω* to feed, to nourish (*), * *ἀφώνιον* pay of soldiers, (Sturz, p. 187), *οψάριον* (fish), *ἐκτύγισθαι* eloqui (Lob. p. 63), *περισπάσθαι* *negotius distrahi* (Lob. p. 415), *πτῶμα* corpse (Lob. p. 375), *σχολή* school (Lob. 401), *θρεῖς* a large shield (Lob. p. 366), *ρύμη* street (Lob. p. 404), *παθήσια* confidence, etc. Especially was a transitive meaning given to neuter verbs: e. g. *μαθητεύειν* (Mtt. xxviii. 19), *δυναμεύειν* (2 Cor. xxi. 14), in the Septuagint even *ζῆν*, *βασταύειν* and others: comp. Deut. xxxii. 10, Ps. cxviii. 50; see Lydius *De re mil.* 6, 3. In *μίσθος* the use at least was changed, inasmuch as that word, formerly only used of women, was applied to both genders, Lob. p. 151. Schäfer *ind. ad. Æsop.* p. 144. (c) Words and forms of words, which in the old Greek were used rarely, or only by poets, and in the higher style, became the more usual and preferred forms, or were transferred also to the prosaic style: for instance, *ἀδμεῖν* to govern (Lob. p. 120), *μεσονύκτιον* (Thom. M. p. 609, Lob. p. 53), *ἀλώητος*, *ἰσθμῖς* (Thom. M. p. 370), *ἀλέκτωρ* (Lob. p. 229), *βείχειν* irrigare (Lob. p. 291), Eichhorn (*Einleit. ins. N. T.* IV. 127), reckons here also the phrase *θίσθαι τι ἐν τῇ καρδίᾳ*, which poets, especially tragedians, used in solemn style, as it occurs in the N. T. in the driest prose. But the Homeric *ἐν φρεσὶ θίσθαι* is only a similar, not the same formula. That which is quoted as a solemn formula, *συντηγνῆν ἐν τῇ καρδίᾳ* is used also with emphasis in the N. T. On the other hand, *χοράσιον* is to be considered as an instance of a word which, by obliterating its accessory meaning, passed over from the language of common life into the language of the books, (Lob. p. 74.) (d) Many words received another form, mostly lengthened: for instance, *μετοικισία*, *ἱεσία*, *ἀνάδημα* (*ἀνάδημα*), Schäfer *ad Plutarch*, V. p. 11, *γενῖσια* (*γενίδια*, Lob. p. 104), *γλωσσόκομον* (*γλωσσοκομίον*, Lob. p. 98), *ἑκπάλαι* (*πάλαι*, Lob. p. 45), *ἰχθῆς* (*χθῆς*), *ἱξάκινα* (*ἱξάνης*), *αἰτήμα* (*αἰτήσις*), *ψεύσμα* (*ψεύδος*, Salier *ad Thom. Mag.* p. 927), *ἀπάντησις* (*ἀπάντημα*), *κάνχησις* (*κάνχημα*), *λυχνία* (*λυχνιον*, Lob. p. 314), *ὀπτασία* (*ὀψις*), *συνκέρεια* (*συνκέρησις*), *μελισσιος* (*μελισσειος*), *ἀποστασία* (*ἀπόστασις*, Lob. p. 528), *βασίλισσα* (*βασίλεια*), *ἐκχύνειν* (*ἐκχύνω*, Lob. p. 726), *στήκω* (like *ἵστηκα*, to stand), *ἱλεινός* (*ἱλεινός*, Lob. p. 187), *ἀργός*, *ή, ὅν* (*ἀργός, ὅν*, adjective of two terminations, see Lob. p. 105), *νοσσία* (*νοσσιά*, Thom. Mag. p. 626, Lob. p. 207), *πετάσμαι* (*πίτομαι*, Lob. p. 581), *διποδομή* (*οικποδομήσις*, *διποδόμημα*, Thom. Mag. p. 645, Lob. p. 490), *ἱξυπνίζειν* (*ἀφνυπνίζειν*, Lob. p. 224), *δεκατὼν* (*δεκατεύνειν*), *ἀροτριᾶν* (*ἀρόων*, Lob. p. 254), *βιβλαγίδιον* (*) (*βιβλίδιον*, *βιβλιδάριον*), *ῥταξιον*, Fritzsche *ad Mr.* p. 638, *ψυχίον* (*ψῖξ*), *νοθησία* (*νοθητήσις*, Lob. p. 512), *καταποντίζειν* (*καταποντύνειν*, Lob. p. 361), *μοιχαλῖς* (for *μοιχᾶς* Lob. p. 452), *ψιδυεστῆς* (for *ψιδυεστος*, Thom. Mag. p. 927). The verbal forms in *ω* pure, instead of those in *μι*: for instance, *ὀμνῶ* instead of *ὀμνυμι*, see Thom. M. p. 648. Also compare *ξυζάω* for *ξυζέω*, Thom. M. p. 642, Lob. 205, Phot. Lex.

* The extended signification may be regarded as a Hebraism: *ψαμίζειν* was commonly used correspondently with *לַחֲמֵךְ* like *χορτάζειν*, which, by the Greeks, is not applied to men. (See Solanus in *Rhenford*, p. 297.) It is undetermined whether *δυναδῖς* for *δύναμις* belonged to the later popular Greek language, or was derived from the Septuagint. The latter seems to me the more probable, as *δύναμις* corresponds better with *קִיפָה עֲצָמָה* than *δυναδῖς*.

p. 313, βαρύν for βαρύνειν Thom. M. p. 142, σαζόν for σαίζειν Lob. p. 83, χολών (χολώνουσαι), ἰξόν ἵναι for ἰξίῃναι (Förtsch *De locis Lysiae*, p. 60). Active forms, also, appeared for the middle and deponent, which were common in the older book language; for instance, φρυσάσσειν, (Act. iv. 25, from Ps. ii.) perhaps ἀγαλλῶν (Luc. 1, 47). Finally, for the members of the human body, forms originally diminutive became usual in the language of conversation, as ὤτιον; comp. Fischer *Prologus* p. 10, Lob. p. 211.* (e) Entirely new words and formulas were constructed,† mostly by composition: e. g. ἀλλοτριωσιπύσκοπος (*), ἀνδρῶνπάρεσκος (Lob. p. 621), μονόφθαλμος (ἐτερόφθαλμος Lob. p. 136), αἵματεκχυσία (*), δικαιοκρασία, σιτομέτριον, καλοποιεῖν (Lob. p. 199), αἵμαλωτίζειν (Thom. Mag. p. 23, Lob. p. 442), ἀντίλυτρον (*), ἐκμυκτηρίζειν (*), ἀλεκτοροφονία (Lob. p. 229), ἀποκεφαλίζειν (Lob. p. 341), ἀνταποκρίνεσθαι (Æsop. 272, *del Fur.*), ἰξεδενεῖν (Lob. p. 182, Schäfer *Ind. ad Æsop.* p. 135), ἀγαθεργεῖν, ἀγαθωσύνη, διασκορπίζειν (Lob. p. 228), ἐγκρατεύομαι (*), (Lob. p. 442), δικοδοπέτης, δικοδοεσποτεῖν (Lob. p. 373), κισσοβολεῖν, προσφάγιον (Sturz p. 191), λογία, πρᾶββατος (Lob. p. 63, Sturz p. 175), πεπιδόσεις (Lob. p. 295), ραφίς (Lob. p. 190), σπῖλος (Lob. p. 28), μάμμη (τήθη), καμμύνειν (καταμύνειν, Sturz p. 123), ἀστρεῖων, (see above,) αἰσχρότης (*), ἀγνότης (*), ἐκτίενα (Lob. p. 311), πελεκίζειν (Lob. p. 341), ἀπαράβατος (Lob. p. 313). Especially rich was the later language in *substantives* in *μα*: e. g. κατάλυμα, ἀνταπόδομα, κατόξωμα, βάπτισμα, γέννημα, ἔκτρομα (Lob. p. 209), βάπτισμα, (*) (see Pasor *Gramm. N. T.* p. 571-74); and *substantives* compounded with *συν*: e. g. συμμαθητής, συμπολίτης (Lob. p. 471); in *adjectives* in *ενος*: e. g. ὁσθρινος (Sturz p. 186), ὄψινος, πρῶνιος, καθήμενός, δοτράκινος (δεσμάτινος); in *verbs* in *οω*, *ιζω*: e. g. φασκαίνω, ἀφυσπνῶ, δολιῶ, ἰξεδενῶ (*), σθενῶ, ὀσθρίζω (*), δειγματίζω (*), θεατρίζω, φυλακίζω (*); *comp. adverbs*, as πάντοτε (διαπαντός, ἐκαστοτε), παιδιόθεν (ἐκ παιδῆς, Lob. p. 93), καθως (Sturz p. 74), πανοικί (πανοικίφ, πανοικησία, Lob. p. 515); (see Sturz p. 187.†). A later form is ἰσχύως ἔχειν (for κακῶς, πονήρας ἔχειν), (Lob. p. 389), as on the contrary for καλοποιεῖν (*vide supra*), the older Greeks used the formula καλῶς σοιεῖν. That the above register contains many words which were formed either by the Jews, who spoke the Greek, or by the N. T. authors themselves, (especially Paul, Luke, and the author of the Epistle to the Hebrews,) according to an analogy which then prevailed, cannot be denied: *Comp.* especially ὀσθρίζειν (ⲟⲩⲥⲏⲧ),

* Abbreviated forms of proper names, which had existed before in the language of the people, were introduced into the written language, as Ἀλαξᾶς, Σπανία for Ἰσπανία, etc. The derivatives of δίχυσθαι, were only slightly changed, as πανδοχεύς, ξηνοδοχεύς, for πανδοεύς, etc. Lob. 307.

† Suicer *Sacræ obsevat.* p. 311, sq. has collected many such words from the Fathers.

‡ It is natural that the popular Greek language should adopt some foreign words, with slight variations (appellatives) out of the other languages used in the different provinces; but in an inquiry so general as the above, this is of no importance. In respect to Egyptian in the Septuag. and elsewhere, see Sturz *De Dialecto Alex.* p. 84. So also Latin and Persian have been pointed out in the N. T. *Comp. Olear. De Stylo N. T.*, p. 366, 368. Georgi *Hierocr. T.* I. p. 247, and T. II. *De Latinismis N. T.* Michael. *Einleit. N. T.* prt. I. p. 170.

καθοβολῆν, ἀμαρτανολογία, ἀγαθοεργεῖν, δεσποσεῖν, μοσχοποιεῖν, μεγαλωσύνη, ταπεινοφροσύνη, μακροθυμία, παρὰβάτης, ὑποπόδιον, χρυσοδακτύλιος; however, we must not presume it decided, that there is no trace of these words remaining in the Greek authors. All of them have not been compared.

(2.) *Grammatical Peculiarities.* These are limited in a great measure to the inflexions of nouns and verbs, which had been either entirely unknown, in some words unusual, or at least foreign to the Attic Greek language; for in this respect the union of the dialects formerly separated became manifest. Besides, the use of the Dual form became rare. In respect to Syntax, the later language has few peculiarities; e. g. some verbs are construed with a different case from that which followed them in the earlier Greek: conjunctions which formerly took only the subjunctive or optat. were construed with indicative; the use of the optat. in *oratione obliqua* is not so frequent. But all that relates to this subject will be more appropriately treated of in § 4.

It is not to be questioned that even this later popular dialect had, in some provinces, several peculiarities, as the old grammarians, who have written especially on the Alexandrian dialect, assert; e. g. Irenæus, Demetrius Ixion, (see Sturz *de dial. Maced. et Alex.* p. 24, note 4. *Comp.* p. 19.) Accordingly some would find Cilicisms in Paul's writings (Hieron *ad Algas. quæst.* 10. tom. IV. ed. Martianay, p. 204); however the four examples cited by this Father as such, are not decisive (Michaelis *Einleit. Ins. N. T.* 2. prt. p. 161). This question must be dismissed, as we have no other sources of Cilician Provincialisms, than those which rest upon mere hypotheses. *Comp.* B. Stolberg *De Cilicisms a Paulo usurpatis*, in his *Exercitat. de solecismis et barbarismis Græcæ N. T. dictioni falso tributis.* Viteb. (1681) 1685, 4to.

§ 3. Hebrew-Aramæan Complexion of the N. T. Diction.

The popular Greek dialect was not spoken or written by the Jews without foreign intermixtures. Their Gr. style took not only the general complexion of their mother tongue, which showed itself in monotony and circumlocution, but more especially its inflexions. Both these were more apparent when they translated directly from the Hebrew than when they freely used Gr. idioms. Hebraisms and Aramæisms are more numerous in Lexicography than Grammar. Lexical Hebraisms soon became established; consisting in extension of meaning, imitation of whole phrases, and analogous formation of new words to express similar significations, phrases, and words. Hence originated a Jewish Greek, which native Greeks generally did not understand, and therefore despised.*

All the nations which, after Alexander's death, were subjected to Ma-

* See Hug's *Einleit. Ins. N. T.* 2 ed. prt. I. p. 137, translated by D. Fosdick, Jr. Andover.

cedo-Grecian rulers, and by degrees adopted the language of their conquerors in the intercourse of life, especially the Syrians and Hebrews, spoke a more corrupt Greek than the native Grecians, and impressed on it more or less of the stamp of their vernacular language. (Salmas. *de Ling. Hellen.* p. 121.)* As it was usual to call the Jews who spake Greek *Hellenists*, this oriental Gr. dialect, which originated with them, acquired the name of *Hellenistic idiom*. (See Buttmann, ed. Rob. § 1. p. 18, note 12.) For this reason the diction of the Septuagint and of the N. T. is called Hellenistic. It was not Drusius (*ad Acts* vi. 6) but Scaliger (*Animadvers. in Euseb.* p. 134) who first adopted this appellation.†

The Hebraisms of the N. T. have often been copiously collected, especially by Vorst, Leusden, in his *Philol. Hebra.* (of which J. F. Fischer has published the *Dissert. de Dialectis N. T. Sing. de ejus Hebraismis*. Lips. 1754, 1792, 8vo.) Olearius, *De Stylo N. T.* p. 232, and Hartmann *Linguist. Einleit. in das Stud. d. A. T.* p. 382, note. They were not sufficiently guided by the principles of criticism.‡ Almost all the preceding writers on the subject are guilty of the following defects:—(a) They did not sufficiently attend to the Aramæan elements of the N. T. diction.§ It is well known that, in the time of Christ, the Syro-

* That the later Greek became Latinized when the Romans began to write Greek, is known: yet the Latin coloring of the style is nowhere very evident (except perhaps in Law-books), not even in Gr. translations of Lat. authors, as of *Enstrop.* by Pænanus, of *Cic. Cat. Maj.* and *Somn. Scip.* by Theodorus, ed. Götz. Nürmb. 1801, 8vo. This arose from the fact that these two languages are more nearly allied in signification than the Heb. and Gr., and also that those authors had studied Greek.

† It should be adopted as a technical term, since it is so suitable for the purpose: 'Ελληνιστὴς in the N. T. denotes a Jew who spoke Greek (*Acts* vi. 1). See Wetsten II. p. 490, Lob. p. 379, on ἑλληνίζω, ἑλληνιστὴς. The conclusion of Salmasius from *Acts* vi. 5, that the *Hellenists* of the N. T. were Jewish proselytes, is hasty, and Eichstadt *ad Mori Acroas. Herm.* I. p. 227, seems to have followed him. The discussion between D. Heinsius (*Exercit. de Lingua Hellenist.* L. B. 648, 8vo.) and Salmasius (*Hellenistica* L. B. 648, 8vo., *Funus Linguae Hellen.* ibid. 643, 8vo., *Ossilegium Linguae Hellen.* ibid. 643, 8vo.) about the name *Dialectus Hellenistica* does not relate only to the word Hellenistic, but more particularly to the meaning of *dialectus*, for which Salmasius will substitute *character* or *stilus idioticus* (*De Hellenist.* p. 250.) *Comp.* Tittman *Synonym.* I. p. 259. Other writers about the meaning *dialectus Hellenist.* see Walch *Biblioth. Theol.* IV. p. 278, Fabric. *Biblioth. Græc.* ed Harles. IV. p. 893.

‡ A new work on the Hebraisms of the N. T. more critical and rational, is much needed.

§ Much quoted by the Hebraists, might be considered both as Hebraism and Syriasm, e. g. *ἵνα* as an indefinite article, the frequent use of Partic. with *ἵνα* for a finite verb: but it is preferable to regard these and similar modes of expression as Aramæan, because in this language they are more frequent and better established, and occur almost exclusively in such later Heb. writings, whose style inclines to the Aramæan. These remarks relate only to the N. T. diction; for in the Septuagint we find but few Aramæisms. *Comp.* Olear. p. 308. Gesen. *Commentar. on Isa.* I. 63.

chaldaic, and not the old Hebrew, was the popular language of the Jews of Palestine. For this reason, many current expressions in this dialect must have found their way into the Greek spoken by the Jews. Among the earlier writers, however, Olearius has a section especially *De Chaldaeo-Syriasmis N. T.* p. 345. Comp. Georgi *Hierocrit.* I. p. 187, etc. In later times much pertaining to this subject has been collected by Boysen (*Krit. Erläuterungen des Grund Textes des N. T. aus der Syr. Uebersetz.* Quedlinb, 1761, 8vo. 3 Stücke.), Agrell (*Orat. de Dictione N. T.* Wexion, 1798, and *Otiola Syriaca*, Lund. 1816, 4to. p. 53-58), and Hartmann *ut supra*, 382. Earlier writers have now and then adverted to these Syriasmis. (See Michaelis *Einkl. ins N. T.* I. p. 139) and Bertholdt's *Einleit.* I. p. 158. Henneberg, in whose Exegetical writings Syriac abounds, has not much advanced this comparative view, and could not, because he was wanting in fixed principles. Here belong also the few Rabbinisms. See Olear. I. c. p. 360, Georgi I. c. p. 221. In explanation of them much can be gathered from Schöttgen, *Hor. Hebræ.* (b) They paid no attention to the dissimilarity in the style of several of the N. T. writers; so that, according to their collections, it would seem as if the whole N. T. were alike full of Hebraisms, although there is no small difference in this respect. Matthew, Luke, John, Paul, and James, cannot possibly be considered as equally abounding in Hebraisms. Those learned men also neglected to point out the connection between the N. T. style and that of the Septuagint, although, with all their similarity, many discrepancies occur; and generally the style of the Septuagint is more Hebraistic than that of the N. T. (c) They embraced much within the circle of Hebraisms that was not foreign to the Greek prose, and was common to many languages; and generally they seem to have had no clear apprehension of what constitutes a Hebraism. See Tittmann *de causis contortar. interpretat. N. T.* p. 18, sq. (*Synon.* I. p. 269, sq.) De Wette in *der All. Lit. Zeit.* 1816, No. 39, p. 306. They used the word in a threefold sense: (1) For such words, phrases and constructions as are peculiar to the Heb. (Aramæan) language, and not found in the Greek prose, e. g. σπλαγχνίζεσθαι, ἀφειλέματα ἀφίναί, πρόσωπον λαμβάνειν, οἰκοδομεῖν (in a fig. sense), πλατύνειν τὴν καρδίαν, πορεύεσθαι ὀπίσω, οὐ — πᾶς (for ὁδοίς), ἰσομοιογεῖσθαι τινὶ and ἐν τινι, etc. (2) Such words, phrases and constructions as are occasionally found among the Greeks, but are imitations, by the N. T. writers, of the manner of their vernacular language, e. g. σπέρμα for proles (Schwarz Com. p. 1235.) Hebr. צר, ἀνάγκη distress, oppression (Comp. *Diod. Sic.* 4, 43. Schwarz, p. 81.) Heb. מצוק, מצוקה, צר, צרה, εἰς ἀπάντησιν (*Diod. Sic.* 18, 59. *Polyb.* 5. 26.) Comp. אָרָא, נִצָּסָא τῆς γῆς (*Thuc.* 1, 69. *Xen. Ages.* 9, 4. *Dio. Chrys.* 62, p. 587.) Comp. צָרָא, χεῖλος for littus (*Herod.* 1, 191. *Strab.* etc.) Comp. נָפֶשׁ. So also the formula נִדְּבָשׁוּבָא Χριστόν (Ταχρίσιον ἐνδύει, by Dion. Halic.) after לִכְשׁ צָרָא. (3) Such as are equally frequent in the Greek and Hebrew, and in regard to which it is doubtful whether they are to be considered as parts of the Gr. language adopted by the Jews, or as vernacular idioms: e. g. φυλάσσειν νόμον, αἶμα, cædes, ἀρετὴ with appellatives (ἀρετὴ φονεύς), καὶς α slave, μεγαλύνειν to praise, διώκειν to pursue virtuc. This latter remark is applicable to many grammatical phenomena, which Haab has brought to view in his Heb.-

Greek Grammar. Finally, it is not to be doubted that the interpreters introduced Hebraisms (Aramæisms) in many passages: e. g. Eph. v. 26. *ἐν βῆματι ἡμῶν* *על-דבר אִשְׁרָא* (See Koppe), Matt. xxv. 23, *καὶ convivium*, after the Arab. *חדרה* (See Fischer *ad Leusden diall.* p. 54), Matt. vi. 1. *διδάσκουσιν* *אלמס*, after the Chald. *צדקה*, Matt. xxi. 13. *καὶ trader* (Fischer *ad Leusden diall.* p. 48.) Thus much abuse by the LXX. crept in.

It may be seen from these observations, that in the N. T. there is a two-fold Hebraism; the one *perfect*, the other *imperfect*. Under the former we include such words, phrases and constructions as belong exclusively to the Heb.-Aramæan language, and therefore were transferred from the latter directly into the Hellenistic idiom, which is the diction of the N. T.* Imperfect Hebraisms we denominate all words, phrases and constructions which, although found in the Gr. prose, have probably been transferred from the Hebrew-Aramæan vernacular language. This would seem to be the case, partly because the latter was more familiar to the writers of the N. T., and they cannot be supposed to have had a perfect knowledge of the written Gr. language; and partly because the words, phrases, and constructions were more common in Hebrew than Greek. De Wette felt this difference, and has thus expressed it: "The difference is certainly essential, whether the form of speech be altogether foreign to the Greek, or have some point of similarity, by which it can be connected with it."

This whole investigation must be carried farther back, to the origin of the so called Hebraisms. In this, however, the LXX are not to be taken as authority, since as *translators*, they afford no certain specimens of the pure Greek of the Jews; nor are the epistles of the N. T., because the *religious* dialect of the Jews, even in the Greek, naturally approached the Hebrew, and had its type in the Septuagint. But we must consider especially the narrative style of the Apocrypha, the Gospels, and the Acts of the Apostles, in order to apprehend as clearly as possible the influence of the vernacular language of the Jews on the Greek. It is evident, in the first place, that the general character of the Heb.-Aramæan expressions was imperceptibly impressed on the Gr. style, no less by the original author, than by the translator. Then no one could free himself from it without difficulty, and only by reflection and practice. It is as if innate. This general character consists, partly in elucidation (therefore the use of the preposition instead of the forms of cases, which are the result of more abstraction), and so in the circumstantiality of the expression (*φείσκειν ἀπὸ προσώπου τινός, ἐγξάφη διὰ χειρός τ., πάντες ἀπὸ μικροῦ ἕως μεγάλου, καὶ ἵσταται — καὶ ἐκχεῖω*, etc., the accumulation of the pron. pers. and demonstr. especially after a relat., the narrative formula *καὶ ἐγένετο*, etc.); partly in the simplicity, yea monotony, with which the Hebrew (properly speaking rather a co-ordinate than a subordinate) constructs sentences and connects them. Hence in the Jewish Greek so rare use of conjunctions (whilst in this the native writers display great copiousness), the uniformity in the use of the tenses, the want of connection in

* Blesig defines thus: *Hebraismus est soline Hebraei Sermonis propria loquendi ratio, cujusmodi in Græcam vel aliam linguam sine barbarismi suspitione transferre non licet.*

the periods, or in clauses subordinate to the leading one, and the unfrequent occurrence of the participial construction so common with the Greeks. In historical style, this manifest peculiarity prevails, that the very words of others are quoted, whilst the indirect introduction of the speaker gives to the narrative of the Greeks so distinct a complexion, and leads to the use of the Optat. in so many ways, a mood scarcely known to the Jewish Greeks. This *general* Jewish complexion must give to the Greek of the Jews a very remarkable character: but what are usually denominated Hebraisms, are particular words, phrases and constructions.* The readiest deviations are: (a) To transfer to the foreign language a vernacular word, which corresponds in its radical sense. It is not then to be wondered at if the Jews used *δικαιοσύνη* for *alma*, as צדקה. More unquestionable examples are, *ὑπόδημα* *debitum*, answering to *peccatum*, after the Aramæ. חוב, *νύμφη* *bride*, also *daughter-in-law* Matt. x. 35, as כלל signifies both in Septu. Gen. xxxviii. 11, *εἷς* for *primus* (in certain cases) as אחד, *ἱερολογεῖσθαι* *τινι* also to *praise one* (thanking) as ל הודה Gen. xxix. 34, 2 Sam. xxii. 50, Septu., *εὐλογεῖν* to *bless*, i. e. to make happy, as בך, *ἰκεῖν* to *ask*, also to *entreat*, as both are expressed by אָמַל, *κτίσις* for *the created*, comp. the Chald. בריה, *δόξα* *brightness*, as כבוד. The transfer of figurative significations is most frequent; as *κατάσχεσις*, *sors*, *portio* Matt. xx. 22, (δὶς), *σκανδαλον*, *a stumbling-block* in a moral sense (מכשול), *ἔθνος* for *nation* (לשון), *χεῖλος* for *language* (שפה), *ἐνὶ κρίσει τοῦ θεοῦ* (לפני יהוה), *according to the judgment of God*, *παρεδία ἐθελία* (לשון), *περιπατεῖν* to *wander from the way of life* ὁδός, (דרך), comp. Schäfer *Ind. ad Hesop.* p. 148, *ἀνάθεμα* not only that dedicated to God, but according to the Hebrew חרם, *that devoted to destruction*, Rom. ix. 3, Deut. vii. 26, Jos. vi. 17, *λέω* Matt. xvi. 19. to *declare to be permitted*, after the Rabb. היתר. (b) The imitation in the foreign language of certain very fluent phrases of the vernacular idioms, by means of verbal transfer, as *πρόσωπον λαμβάνειν* for נשם, *ζητεῖν ψυχὴν* for שׂוּם נַפְשׁוֹ, *κοιμῶν ἔλεος* (χάρις) *μετὰ τινος* עם עַם טוֹב, *ἀνίστημι* τοὺς ὀφθαλμοὺς, *τὸ στόμα τινός* (קַבֵּל), *γενέσθαι θανάτου* כִּימָה טַעַם, Talm., *ἀετον φαγεῖν* (*caenare*) אָכַל לֶחֶם, *αἷμα ἐκχέειν* (שפך דם) *to kill*, *ἀνίστημι* σπέρμα *τινι* for וְעַל יְרֵעִים וְעַל יְדֵים, *θῶς θανάτου* for כִּימָה מוֹת, *κατὰ δόξαν* for רָצִים וְרָצִים, *κατὰ δόξαν* for כִּימָה כִּימָה, *ὑπομένειν* for שָׂבַע חוֹבָה (Talm.), *σκητίζειν* *πρόσωπον αὐτοῦ* for פָּנָיו פָּנָיו, *πάσα σάξ* for כָּל-הַבָּשָׂר. (c) The formation of derivatives in the foreign language for the expression of similar vernacular words of the same root supposes more reflection and design; e. g. *σπλαγγίζεσθαι* from *σπλάγγνα*, like רחם from רחמים, *σπασθαι* *λίζειν*, *σπασθαι* *λίζειν* like נכשל, *εγκαινίζειν* from *εγκαίνια* as חַנּוּךְ is related to חַנּוּכָה, *αναθεματίζειν* like החרים, *ἀσβερίζειν* like השכים, perhaps *ἐνωτίζεισθαι* like אָזַן. Comp. Fischer *ad Leusden diall.* p. 27. *Προσωπαληπτειν* departs still farther, as the Hebrew itself has no single word equivalent to it.

Hence we may see how the style of the N. T., as its authors were not so well acquainted with Greek Lit. as Philo and Josephus, and did not

* A Græcism in Latin similar to this, is a *teneris unguiculis* (Fam. I. 6, 3.) which, although a Greek formula, the Romans would at once understand, as the Greeks also would the phrase *κατὰ καλίας*, although it sounded strangely.

aim at a correct Greek diction, acquired a Heb.-Aramaean coloring. Consequently the whole tone of the discourse, especially the narrative style, must have been displeasing to a cultivated Grecian ear, and indeed a native Greek would either not understand many particulars at all, or misunderstand them, e. g. ἀπίσται ὑπειδήματα,* ἀγέσσωπον λαμβάνειν, λογιζέσθαι εἰς δικαιοσύνην, etc. In this way we account for the fact that such Hebrew inflexions occur less frequently in the writers of the N. T. than in the translators of the O. T., and less also in the cultivated *Hellenistic* writers of the N. T. (Paul, Luke, John) than in those properly belonging to Palestine (Matt. and Peter). It is thus also evident that all Hebraisms have not been unconsciously introduced into the language of the Apostles, (Van der Horst *Syntax*, p. 103.) They were obliged to retain religious expressions (which constitute the greatest part of the Hebrew of the N. T.) because they were closely connected with the religious ideas themselves, and Christianity was to be appended to Judaism.† Besides, the Greek in itself offered no symbols of the deep religious phenomena which the christianity of the Apostles unfolded. But Eichhorn and Bretschneider (*Prefat. ad Lexic. N. T.* ed. 2. II. p. 12.)‡ exaggerate when they state that the N. T. authors thought all they wrote in Heb. or Aramaean. Only beginners do thus. We ourselves when writing Latin, gradually give up in a great measure, although not entirely, thinking in German, (English) when we have reached a certain point of acquaintance with the language. Men who had not studied the philosophy of the Greek language, but constantly heard it spoken, and spoke it themselves, must soon have acquired such a *copia vocabulorum et phrasium*, and such tact in expressing themselves, that in writing, these would naturally occur *first*, and not after having thought in Heb. and Syro-Chaldaic words and phrases. The parallel between the N. T. writers and *beginners* in writing Latin, is certainly undignified and incorrect. It is also forgotten that the Apostles found a Jewish-Greek idiom already existing, and therefore constructed most phrases without first thinking them out in the Hebrew.

Many Greek words are used by the N. T. writers with a very direct reference to the Christian system, as *technical* religious expressions: so that, from this arises the third element of the N. T. diction, viz. the *peculiarly Christian*. See Olear. *de Stylo N. T.* p. 380. ed. Schwarz. Comp. especially the words ἴδω, εἶδω, πιστεύω εἰς Χριστόν, δικαιοσύνη, ἐλεγιέσθαι, οἱ ἐλεγκτοί, οἱ ὄντες (for Christians), δαύρολος, the construction ἐπαγγελίζεσθαι τινα (without an acc. of the thing), the appropriation of the term βάπτισμα to baptism. However, most of these expressions and for-

* Something analogous to this in the later writers is the phrase ἀπίσται τὴν τὴν ἀδύλιν, *Plut. Pomp.* 34. See Coraes and Schäfer on this passage.

† Comp. Beza, Acts x., Rambach (*Institut. Hermen.* I. 2, 2), Pfaff. *nott ad Matt.* p. 34, Olear. 341, Tittman *de dilig. Gramm.* p. 6. (*Synon.* I. p. 201), J. W. Schröder *de causis quare dictio pure Græca in N. T. plerumque prætermissa sit.* Marb. 1768, 4to.

‡ The latter has recalled this opinion, at least in respect to Paul, (*Grundlage des Evang. Pietism.* p. 179.)

mulas are still found in the O. T. and writings of the Rabbins.* It will therefore be difficult to prove that any thing was introduced by the Apostles altogether peculiar to themselves. This Apostolic idiom is confined rather to the sense of words and phrases, and lies on the surface of philology. The grammatical Hebraisms will be treated of in the next section.

§ 4. *Grammatical Character of the N. T. Diction.*

In respect to the grammatical character of the N. T. diction, the two elements of the N. T. language above mentioned, must be carefully distinguished. The peculiarities of the later popular language of the Greeks, which consist more in modes of inflexion than in syntactical constructions, constitute its basis. In the use of all the parts of speech, Heb. inflexions and constructions are occasionally combined: especially is a predilection for the preposition discernible, when the Greeks use only the cases. The grammatical character of the N. T. idioms throughout, is in accordance with the laws of the Gr. language. Its authors have adopted even many constructions peculiar to the Greek (Attract. of Relative and Preposit.), and observed many distinctions entirely unknown to the Hebrew (e. g. of the negatives οὐ and μή.)

What the history of language in general teaches, that in course of time, there is less change in form than signification, in grammar than lexicography, is true of the Greek. The later popular language of the Greeks, therefore, is distinguished by very few *grammatical* peculiarities, and these occur principally in the forms. We find, for instance, numerous flexions of nouns and verbs, which were either not used at all in the earlier Greek, and in later times were formed by abbreviation and extension of the original forms, or belonged to the peculiarities of particular dialects. Of the latter, are the following inflexions: (a) *Attic*, τιδίαισι, ἐβουλήθη, ἡμελλε, βούλει (βούλη), ὅψει; (b) *Doric*, ἡ λιμός as fem., ἦτω (ἴτω), ἀφίωται (ἀφίωται); (c) *Æolic*, Optat. in *τω* in the Aor. I.: this inflexion however was soon adopted in the Attic; (d) *Ionic*, γίγξει, σπείρης, εἶπα, Aor. 1. As forms foreign to the earlier language may be mentioned: Dat. like νοῖ, Imperat. πάθου, Perf. like ἔγνωσαν for ἔγνώκασι, Aor. 2. and Imperf. like κατελίποσαν, ἐδοκίμοσαν, Aor. 2. like εἶδαμεν, ἔφηναν, the subjunct. fut. § 13. 1. e. the imperfect ἤμεθα.

Here belong especially many tenses, which in other respects were inflected regularly, but instead of which the older language used others: e. g. ἡμάρεσθαι for ἡμαρτεον, ἀνέω for ἀνέσταν, ἤξα for ἤπα, φάγομαι instead of ἔδομαι, etc. The multiplication of the forms of tenses and modes of

* It is in the highest degree absurd to undertake to illustrate such expressions of the Apostolical terminology by Greek authors. *Comp. Krebs Observ. Pref. p. 4.*

verbs, of which, for euphony's sake, only few had been earlier in use, is a characteristic of the later language. Further, it must not be overlooked that many nouns received a new gender (*ῆ* for *ἰ* βαρος), and so had a twofold declension (e. g. *αὐτός, ἴλεος*.) See § 9, note.

There are very few *syntactical* peculiarities in the later language. They display themselves mostly in a negligent use of the moods with particles. In the N. T., the following may be noticed as examples: *ὅταν* with ind. præt., *ἵ* with the subjunctive, *ἵνα* with indic. præs., constructions of verbs like *γενέσθαι* with the acc., *ἀροσπινῶν* with the dat. (see Lob. p. 463), the dispensing with *ἵνα* in forms like *δέλω ἵνα, ἀξίως ἵνα*, etc., the use of the gen. infinit. (*τὸ ποιῶν*) beyond the original and natural limit, and of the subjunctive for optat. in the historical style after preterites, and above all, the rare use of the optat., which has become entirely obsolete in the late Greek. *Μέλλειν, δέλειν*, etc., are followed more frequently by the aor. infin. (Lob. p. 747.). A neglect of the declensions begins to be exhibited: comp. *εἰς καθεῖς* (after *ἐν καθεῖν*), and even *καθεῖς*, then also *ἀνὰ εἰς, εἰς παρ' εἰς* (Leo. *Tactic.* 7, 83), (the *εἰς* remaining in the nom. without any respect to the preposition, Trs.); so also *μετὰ τοῦ ἐν*, and similar instances, which will occur to any one on reflection: § 10, note. Still later, a misapprehension of the meaning of cases and tenses showed itself in several instances. Thus we find *ὅν* with the genitive in Niceph. *Tact.* (Hase *ad Leon. Diac.* p. 38); similar to which, in the later Greek, is *ἀπὸ* with the acc., as also the interchange of the participles aor. and pres. by Leo. Diac. and others. The nom. dual by degrees yielded entirely to the plural.

The N. T. idiom, *grammatically* considered, has but little of a Hebrew complexion. The grammatical construction of the Hebrew-Aramæan varies indeed essentially from that of the Greek; and this, of course, to the Greek speaking Jews, would be an obstacle in the way of identifying the syntactic constructions of their vernacular tongue with the Greek. Besides, every one more easily appropriates to himself the *grammatical* laws of a foreign language than the copiousness of words and phrases, or the national complexion of the foreign idiom, because the rules of syntax in relation to words and phrases are few, and by means of conversation much oftener before the mind, especially the fundamental ones, which are the basis of a correct, though not elegant style. The Jews would soon apprehend the grammatical rules of the Greek of their time (which did not partake of all the niceties of the Attic) sufficiently for their simple mode of expression. Even the LXX. could express the Heb. constructions most correctly in the Greek.* Some very common idioms, however, when they did not interfere with the laws of the Gr. language, they have retained; as the designation of the optative by means of an interrogative expression of a wish, 2 Sam. xv. 4, *τίς με καταστήσει κερτῆν*; xxiii. 15; Numb. xi. 29; Deut. xxviii. 67; Cant. viii. 1; or, where it could be done,

* Some Greek constructions had become habitual with them, as the article with adjectives and adjective phrases after subst. (*ἰ κύριος ὁ ἐν οὐρανῷ*), the attraction of the relative, &c. The negatives are accurately distinguished throughout. The more extended use of the Greek cases may be observed also in the better translations: e. g. Gen. xxvi. 10, *μυροῦ λιμνήθη, it wanted but little that*, etc.

they have translated in a manner correspondent with Gr. analogy, as, *δαράτε ἀποδατέοδε* Gen. iii. 4, דָּרְאֵתֶם מִמֶּנִּי (xlili. 3, Deut. xx. 17, 1 Sam. xiv. 39, Isa. xxx. 19), or by an idiom already common in the Greek, Jude xv. 2, *μισῶν ἐμίσησας* for *μισῶν καὶ ἐμίσησας*, Gen. xliii. 2, Ex. xxii. 17, xxiii. 26, 1 Sam. ii. 25, etc. Comp. also the infinit. with *τοῦ*. The LXX. have not generally adopted Heb. constructions diametrically opposed to the genius of the Greek; the fem. e. g. for the neut. is found only in a few passages, where they have superficially scanned the text, or designedly given a literal translation, as Ps. cxix. 50, cxviii. 22.* We should not presume that they used it intentionally for the neuter. In other places they have manifestly joined the Heb. feminine gender with a feminine subject, as Judg. xix. 30. On the other hand, in Neh. xiii. 14, *ἐν ταύτῃ* is perhaps equivalent to *ταύτῃ in this respect, hoc in genere* (Xen. Cyrop. 8, 8, 5), or *for this reason*, (Comp. *ταύτῃ ὅτι propterea quod*, Xen. Anab. 2, 6, 7. See also 1 Sam. xi. 2. The constructions of Heb. verbs with prepositions are most frequently imitated: as *φείδεσθαι ἐπὶ τινι* Deut. vii. 16, or *ἐπὶ τινι* Ezech. vii. 4, *οικοδομεῖν ἐν τινι* Neh. iv. 10, (בְּנִיחַ), *ἐπισκεπῶν ἐν πυλῶνι* (בְּיָמֵינוּ) 1 Sam. x. 22. In the Greek, these imitations certainly sound harshly, yet in this mutable idiom might find some point of union, (as in German, *bauen an etwas, fragen bei*, etc.).

But even if yet more servile imitations of the Hebrew constructions were to be found in the Septuag., it would be of no great importance in considering the N. T. idiom. For, as already observed, the style of those translators, who confined themselves to the very words with the most rigid exactness, and sometimes did not understand them, does not furnish the type for the Gr. style of the Jews, which they employed in their ordinary writing and speaking. In a *grammatical* point of view, in respect to the several rules of speech, the N. T. is wholly written in Greek, and a few genuine Hebraisms are so lost as scarcely to be perceptible. Here also belong, with more or less certainty, the use of the preposition where the Greek employs only the termination of the cases:† *ἀποχερίσσειν τι ἀπὸ τινος, ἰσθίειν ἀπὸ τῶν ψυχίων, ἀθῶς ἀπὸ τοῦ αἵματος, ποιῶνός ἐστιν τινι*, although many such things are remains of the ancient simplicity, and occur even in the Greek, especially in the poets. They are not totally opposed to the genius of the Greek, e. g. *παύειν ἀπὸ τινος*. More particularly and distinctly may be specified on this head, (a) The verbal imitations of Hebrew constructions, which are opposed to the Greek

* The translator of the Psalms is usually the most careless: of Nehemiah not much better. Aquila, who translated syllable for syllable, and senselessly rendered the *nota acc.* *ἔν* by *ἐν*, cannot be taken into the account at all in determining the grammatical character of the Hellenistic Greek. For the sake of rendering verbalim, he did not hesitate to commit errors in grammar: e. g. Gen. i. 5, *ἐλάλειν ὁ θεὸς τῷ φωτὶ ἡμέρα*. Notwithstanding, he uniformly uses the article properly, and even the attrac. of rel. which shows how familiar they had become in the Greek.

† The pretended plural. excell., the *ἡ* essential, such connections as *καλέσθαι τοῦ θεοῦ* incorrectly supposed to be circumlocutions for the superlative, the use of fem. for neut., and perhaps also the presumed Hypallage *τὰ ἔργατα τῆς ζωῆς ταύτης* for *ταῦτα τὰ ἔργα. τ. ζωῆς*, are fictitious Hebraisms.

sense of propriety, as ὁμολογεῖν ἐν τινι—βρίσκειν ἀπὸ *sibi cavere a*, as προσέειπε πίμπαι, the form of oath εἰ δοθήσεται in a negative sense. (b) The repetition of a word to express distribution, as δύο δύο *bini*, for ἀνὰ δύο. (c) The imitation of the infin. absolute, (*see above*). (d) The indication of the *quality* by the genitive of an abstract noun, and the frequent use of the infinitive with prepositions in historical style.

Those quoted under (a) and (b) might be regarded as perfect Hebraisms. But if we consider that most constructions in the N. T. are genuine Greek, and that the N. T. writers have appropriated to themselves such syntactic peculiarities of the Greek* as totally depart from the genius of the vernacular language, (as the distinction of the different preterite tenses, the construction of verbs with ἀν, attraction of the relative, as οἰκονομίας πεποίηται, the singular connected with neuters, etc.) we shall not be inclined to join in the cry about innumerable grammatical Hebraisms in the N. T. But that the N. T. diction, in a grammatical respect, is much less Hebraistic than the Septuagint (which is very natural) will be fully established, when it is recollected that we find many vernacular expressions (as the designation of optat. by means of quest.) in the Septuagint, which do not occur at all in the N. T.† Very few genuine grammatical peculiarities belonging to the several N. T. writers can be adduced. The Apocalypse however demands (but not altogether as a distinction) special attention in a Grammar of the N. T. As to the rest, it is apparent that, in the whole investigation of the grammatical character of the N. T. diction, the various readings must be taken into view, and on the other hand it is equally clear that *verbal* criticism of the several N. T. writers can be well conducted only by those who possess a thorough knowledge of their peculiarities in grammar and lexicography.

* The more minute niceties of the Attic style are not found in the N. T., both because they were foreign to the popular language, to which the N. T. authors were accustomed, and because the simple representation of these writers was not adapted to them.

† Occasionally also we find, in the better translators of the O. T. and of the Palestine Apocrypha, Greek constructions, instead of which the N. T. authors used the Hebrew. Thus in 3 Esra vi. 10, Tob. iii. 8, the genitive occurs according to the proper Gr. syntax.

PART II.

DOCTRINE OF FORMS.

§ 5. Orthography and Orthographic Principles.

1. IN relation to orthography, especially of single words and forms, the better manuscripts of the N. T. vary exceedingly (like those of Greek authors, see Poppo *ad Thucid.* I. p. 214); and frequently it cannot be clearly determined which is correct. The editors of the text should adopt a fixed rule and carry it out consistently. We notice the following: (a) In many passages of the Text and in still more of the Codd., the *apostrophe* is omitted: e. g. Acts xxvi. 25, ἀλλὰ ἀληθείας in two MSS. of Vienna, and Cod. Diez;* 2 Cor. xii. 14 ἀλλὰ ὁμῶς, Cod. Diez; Gal. iv. 7, ἀλλὰ ὡς, *ibid.* On the other hand, this omission is corrected by many copyists: e. g. 2 John. v. ἀλλ' ἤν in Cod. Diez. for which all other manuscripts ἀλλὰ ἤν, Jud. 6, ἀλλ' ἀπολ. Cod. Diez. Rom. vii. 13, ἀλλ' ἤ, *ibid.* That the same omission exists in the Ionic writers is well known, and for this reason the older biblical philologists have called this phenomenon in the N. T. an Ionism: however it must not be concealed that the Attic prose writers also neglected apostrophe, although all the examples which Georgi quotes out of Plato (*Hierocrit. N. T.* I. p. 143) cannot be relied on. See Buttman*n. ed. Rob.* § 30, p. 62, 63. Heupel *ad Marcum.* p. 33. Benseler *Exc. to his edit. of Isocr. Areop.* p. 385 sq. Jacob's *Præfat. ad Ælian. anim.* p. 29, sq. Many words in the Codd. of the N. T. are perhaps never apostrophized, as ἄγα, ἴσα, εἴσα, ἔτι, and in general the later language could less easily have avoided the hiatus than the Attic. Therefore we might be inclined in some passages, as James ii. 18, ἀλλὰ, ἐγὼ εἶς,

* *Comp. Codic. MSS. Græc. Apost. Acta et Epistolas continentem in Biblioth. H. F. de Diez asservatum descripsit. G. G. Pappelbaum. Berol. 1815, 8vo. Codd. Manuscr. N. T. Græc. Evangg. partem contin. descrips. contulit, etc. G. G. Pappelbaum, Berol. 1824, 8vo.*

ον πιστ. etc., to favor the omission of the apostrophe according to the interpretation rightly preferred by the late commentators; whilst ἀλλ' ἐστις would mean *at dicat aliquis*. Yet the Elision did not originally regard the sense, and Herm. *ad Eurip. Bacch. Præf.* p. 19, says: *Certa et minime suspecta exempla docent, non impediri crasin interpunctione*. In the poetical passage quoted from Menander, 1 Cor. xv. 33 *ζησθ'* (for *ζησά*), *δουλίας παραι* is written with Elision. *Comp. Georgi Hierocr.* I. p. 186, although the best Codd. of N. T. have *ζησά*. The Fathers of the Church can hardly be taken into the account here. (b) As to the *;* in *δύτως, μέγας*, and the *ν* *ἐπακολουσύν*, the editors have mostly followed the established rule, which however is limited by modern grammarians. (*Buttm. ed. Rob.* § 26, p. 52, 53—§ 115, p. 311, 6.) The authority of the best Codd. is by all means to be preferred (since on this account they are more minutely examined†), if a fixed principle cannot be at once established in the use of *;* and *ν*, which philologists have not yet succeeded in doing for the Greek prose. According to Bornemann, *De gemina Cyrop. recens.* p. 89, with whom Poppo agrees in *Index to Cyrop.*, *οὕτως* should be written before a consonant, in the middle of a sentence. According to Frotscher *ad Xen. Hier.* p. 9, it is to be chosen as a stronger form only at the end of a sentence, or when a peculiar stress is laid on it. Bremi, *ad Æschin. Ctesiph.* 4to. (*Gotha*), judges otherwise: equidem opinor, Codd. MSS. sequendos, si *οὕτως* ante conson. offerant, quando significat *hoc modo, sic*; *οὕτω* vero aute conson. scribendum esse, si gradum denotans cum adjunct. vel adverb., in quo ipsa qualitatis notio inest, in unam quasi notionem confluat. *Comp.* also on this subject, Osann *Inscriptt.* III. p. 116. Schäfer *ad Demosth.* I. p. 207.

Others will only acknowledge *οὕτως*, like *ἐκείνως, ἄλλως, αὐτως*. See Schäfer *ad Plutarch* V. p. 219: *ω*, however, seems to be the older adverbial termination. (*Buttm. ed. Rob.* § 26, p. 53, notes 1, 2), and it cannot be comprehended why it should not be retained in *οὕτω* together with *οὕτως*, as well as in *ἀφω*. *Οὕτω* before a vowel is scarcely admissible, except in Ionic prose. About *μέγας* and *μέγας*, see especially Jacobs *ad Achill. Tat.* p. 479. According to grammarians, *μέγας* and *ἄγας* before a vowel, is Attic orthography (*Thom. M.* p. 135, *Phryn.* ed. Loebbeck, p. 14), and so the moderns print them, *Comp. Stallbaum ad Plat. Phæd.* p. 183, *ad Sympos.* p. 128, Schäfer *ad Plut.* V. p. 268. However, good Codd. among the Attic writers, have frequently the form

* In reference to Cod. Diez. Pappelbaum, p. 13, says: *ἄτως, sic semper fere, licet sequatur consonans. Comp. Acts xii. 8, xiii. 47, xxiv. 14; Rom. v. 18, 19, xi. 26; 1 Cor. viii. 12. ix. 14, 26.* It may perhaps be the case, that the better Codd. of the N. T. adopt the older form *ἄτως* most commonly before a consonant. See Wetsten I. 246.

with *ς*, and in the N. T. it should not be removed as belonging to the later language, especially when the best MSS. agree. As to the *ν* before consonants (Poppo *ad. Thuc.* I. p. 445, Benseler *ad Isocr. Arcop.* p. 185), Bremi's remark (*ad Æschin. in Ctesiph.* 3. according to Herm. *de emend. Gr.* I. 23): *Videntur prosaici Scriptores accuratiores ante majorem interpunctionem vel si aliquo modo voc. a sequentibus separare vellent, ν paragog. addidisse*, seems not improbable (Comp. Benseler 185, Jacobs *Præf. ad Ælian. Anim.* I. p. 23. *Buttm. ed. Rob.* § 26, 2. p. 52), although ancient grammarians affirm (*Bekkeri Anecd.* III. p. 1400), that the Attics placed it generally before consonants as well as before vowels (Comp. Jacobs *Præf. ad Ælian. Anim.* p. 23). The manuscripts of the N. T. do not favor this difference. So Cod. Seidel. at Breslau reads Act. i. 16, *ἡν προΐεν τὸ πνεῦμα τὸ ἅγιον*, iii. 16. *ἰστεινῶσθε τὸ ὄνομα αὐτοῦ*, iv. 8. *εἶπεν πρὸς αὐτούς*, etc. Comp. Cod. Diez. on Act. ix. 4. xxiv. 7, Rom. v. 12, 1 Cor. iii. 19, vii. 28, x. 16, Gal. ii. 2, 1 Thea. v. 7. Modern editors of Greek texts have returned to the old rule, as Ellendt in his edition of Arrian.

(c) In compounds, whose former part ends in *ς*, Knapp (preceded by Wolf) has substituted the fig. *ς* for *σ*, and Schulz follows him in this, e. g. *ὤσπερ*, *εἰσφέρειν*; however the observations of Buttmann I. p. 11, and of Matthiae I. p. 26, limiting their rule, merit consideration. No great value is to be put on this orthographical correction, as it has no historical reason. Schneider in Plato, and Lachmann in N. T. have adopted *ὤσπερ*, etc. That it cannot have place in such words as *ἀρισβύτερος*, *βλασφημῶν*, *ἱμαροσθεν*, *τελεσφορῶν*, is apparent.

(a) For *ἵνεκα* in manuscripts, or in the received text, in some places, the properly Ionic *σίνεκα* or *σίνεκεν* (see Wolf *ad Dem. Lept.* p. 388, Georgi *Hierocr.* I. 182), in others, *ἵνεκεν* is found; e. g. the latter, Matt. xix. 5, 29, Rom. viii. 36; the former, Luc. iv. 18, 2 Cor. vii. 12. The authority of good Codd. must here decide. Comp. Poppo *Cyrop.* p. 39, and *Ind. Cyrop.*, Buttmann *ed. Rob.* § 27. 3. note 1, p. 54): (b) *ἐνενηχορταενία* Matt. xviii. 12, 13. Luc. xv. 4, 7, is to be written *ἐνενηχοντ.* according to good manuscripts (e. g. Cod. *Cantabr.*) and the *Etymol. Magn.* See Buttm. *ed. Rob.* § 70. 90. p. 114, Bornemann *Ad Xen. Anab.* p. 47. Scholz has retained the usual orthography. So also *ἐνατος* according to Codd. Matt. xx. 5. Act. x. 30 (elsewhere nothing is observed, yet it stands in the Cod. *Cypr.* Mr. xv. 33, 34, and in other Codd. Matt. xxvii. 45), a form which is very common in the Greek prose writers. See Schäfer *Melet.* p. 32, Scholiast *ad Apoll. Argon.* II. 788. (c) The well known discussion about the right mode of writing the adverbs in *ο* or *ε* (Herm. *ad Soph. Ai.* p. 183) affects the N. T. only in reference to *παροιμί*, Act. xvi. 34. So this word appears *Æsch. Dial.* II. 1, *Joseph. Antt.* IV. 4, 4, on the contrary in Philo *de Josepho*, p. 562. B. *παροιμίαι*. Blomfield *Glossar. in Æsch. Prom.* p. 131, is perhaps right

when he wishes adverbs derived from the nominative in *ος*, to be written only with *ι* (*παυοιμι*, properly *παυοιμοι*.) Almost all the Codd. are for *ιι*. See Poppo *Thuc.* II. 1. 154. (d) Whether *Δαβιδ* or *Δαβιδ* ought to be written, see Gersdorf *Sprachechar* 1. 44, who is undecided, but approves of the mode of writing with *β*. In Codd. it is usually abbreviated *Δαδ*; the older and better, however, where they wrote the name in full, have now and then *Δαβιδ* (*Δαβειδ*) as Knapp, Schulz, and Fritzache. Montfaucon *Palæograph. Graec.* 5. 1, preferred the latter. (e) The name *Moses* is (as in Septuag. and in Joseph.) written in the oldest Codd. of the N. T. *Μωϋσης*, which Knapp has taken into the text. It is yet a question whether this properly Coptic form (comp. Scholz on Matt. viii. 4) should not yield to the form *Μωϋς*, which is more usual in the N. T. and also passed over to the Greeks (Strabo 16, 760) and Romans, and is adopted by Scholz. But if we adopt *Μωϋσης* this mode of writing ought to be carried through consistently. See Wetsten I. 347. (f) About *Κολοσσαί* and *Κολασσαι*, see the interpretation of Col. i. 1. Not only the coin of this city (Eckhel *Doctrin. Numor. Vett.* I. III. 147), but also the better Codd. of the classics (Comp. *Xen. Anab.* I. 2, 6) have the former; therefore Valckenaer *ad Herod.* VII. 30, decided in its favor. (g) Instead of *ινεός*, Act. ix. 7, is better written *ινεός* (comp. *ἄνωος*) as some good Codd. have. Comp. Scholz *de Cod. Cypr.* p. 61. (See *Xen. Anab.* 4, 5, 33. and Alberti *ad Gloss. Gr. N. T.* p. 69.) (h) *ιβυθη*, 1 Cor. v. 7, in text. rec. for which the better Codd. have *ιβυθη* (Buttm. ed. Rob. p. 48, § 18, note 2), is uncommon, but is founded on an exception to the well known analogy of the aspirate. (i) Instead of *ξεφοβελίτης*, the good Codd. have, Luc. xvi. 5, the form *ξεφοβελίτης* (Scholz at least has made no remarks on Luc. vii. 41), which Zonaras rejects, and which occurs but once in the manuscripts of Greek writers. See Lob. *ad Phryn.* p. 691.

2. Whether such words as *διὰ τί*, *ὅτι τί*, *διὰ γε*, *ἀλλά γε*, *ἀπ' ἧς*, should be written thus, or connected, is a matter of dispute, and is hardly to be decided on any acknowledged principles. The decision of this question is of less importance, as the best MSS. themselves do not at all agree. Knapp has printed most of such words united, and certainly in oft-occurring formulas, two small words readily flow together in pronunciation, as the Crasis in *διό*, *καθά*, *ὥστε*, *μηκίτι*, *τάχα*, etc. show. Schulz, on the contrary, defends the mode of writing them separately. Would he also write *εἰ γε*, *τοί νυν*, *ἐκ τῆς*, etc.? Lachmann has done so, and printed even *ἐκ σις*, and near it *καίσις*. How far the Codd. on the whole, favor the junction, see Poppo *Thuc.* I. p. 455. Even Schulz has also printed *διαπαυτός*, Mr. v. 5, Lu. xxiv. 53, and Schneider in *Plat.* follows the united mode almost entirely. However, either method carried out systematically would produce many inconveniences, and as the oldest and best Codd. of N. T. are written *continua serie*, and thus afford no aid, it would be best in the N. T. to adopt the united mode in the following cases:—

(a) Where the language exhibits a clear analogy, e. g. *οὐκίς* as *μηκίς*, *τογάς* as *ταίς*, *δοτς*, *comp. δος*. (b) When the word occurs in the connected form in other cases (in prose), *αἴης*, *καίης*. (c) When an enclitic follows a monosyllable or dissyllable without changing its meaning, *εἴς*, *αἴς*, *ἀγς*; but Luke xi. 8. *διώγς τὴν δευδαίαν*, is an exception to the latter part of the observation. (d) Where the united or disunited method indicates different meanings, as *δοτσοῦν*, *quicumque*: on the contrary, *δς*, *τις οὖν*, Matt. xviii. 4. *quisquis igitur* (Buttmann ed. Rob. § 80. 1. p. 127. § 77. 3. p. 124), although even *οὖν* in the Codd. appears generally disunited, and by the writers themselves is sometimes separated by the interposition of a conjunction. See Jacobs *Pref. ad Ælian. Anim.* p. 25. Besides, as to particulars, much must be left to the judgment of the editor: but for writing *διαναρτός*, etc. he perhaps would not have satisfactory reason.

The pronoun *δς, τι*, in our edition of the N. T., is written throughout with the hypodiatole: Bekker, on the other hand, writes *δς* (as *δς τις*, *ή τις*), while some (as Schneider *ad Plat. Pref.* p. 48) wish *δς* conjunc. to be written as the pron.; see Jen. *Lit. Zeit.* 1809, IV. p. 174. The latter mode has much in its favor: among other things, that the reader is not obliged to submit to an interpretation put upon the text by the editor. *Comp.* John viii. 25. Still the advantage of this method is more than counterbalanced by its inconveniences. It is therefore best for us to adopt the hypodiatole, after the example of the ancients.

3. The Crasis occurs rarely, only in some oft returning formulas; the most usual are, *παρά, πάν, παρὶ, παρὶθεν, παρὶνος*, also in *παροί*, Luc. i. 3. Act. viii. 19. 1 Cor. xv. 8; *παρὶ*, John vii. 28. 1 Cor. xvi. 4; *τοῦτομα*, Matt. xxvii. 57; *τοῦταριον*, 2 Cor. ii. 7. Gal. ii. 7. 1 Pet. iii. 9; *ταῦτά* in 1 Thes. ii. 14 (see Griesbach), probably also in Luc. vi. 23. xvii. 30. according to Knapp, is to be restored. On the contrary, cases like *τοῦτοισι, καθά, καθάτις*, are only improperly called crasis. The contraction in the usual cases is not often omitted. *Comp.* about *δοτα, χειλιων, νοί*, § 8 and 9; *ιδεῖτο*, also in Luc. viii. 38. according to the best Codd., as often in Xenophon. See Buttm. ed. Rob. § 29, pp. 60–62; Lob. p. 220. The verb *καμπεῖν* (Matt. xiii. 15. Act. xxviii. 27), for *καταμπεῖν* presents a contraction of a peculiar kind. *Comp.* Lob. p. 340.

4. No trace of an Iota subscriptum is to be found in the Cod. Alex., in Cod. Cypr. nor in many others, (see Michaelis *Einkl. ins. N. T. I.* 867). Knapp first mentioned its abuse in our editions of the N. T. It must be unhesitatingly omitted: (a) In the crasis with *καί*, if the first syllables of the word which is contracted with it had no Iota (as *κᾶτα*

from καί ἑτα), therefore in παγώ, παμοί, πασιῖνος, πᾶν, πασιῖ, πασιῖ-
θων, etc.; see Herm. *ad Vig.* p. 526. Buttmann ed. Rob. § 29. 2.
notes 2. 7. p. 60. Thiersch *Gr.* § 38. note 1, defends the Iota subscrip-
tum, and Poppo has retained it in Thucyd. according to the best manu-
scripts (*Thuc.* II. 1. p. 149). (b) In the perf. 2, and aor. 1, act. of the
verb αἰζω and its compounds, also, e. g. ἤξεον, Col. ii. 14; ἤξαι, Matt. xxiv.
17; ἤξον, Matt. ix. 6; ἤξαν, Matt. xiv. 12. See Buttm. ed. Rob. p. 172.
§ 101. n. 2, and marg. n. Poppo *Thuc.* II. 1, 150. (c) In the Doric
infinitives, which are also used by the Attics (Matth. I. 148), ζῆν, δι-
ψῆν, πεινῆν, χρεῖσθαι. According to some this takes place also in the infini-
tives of the contracted verbs in αῶ, e. g. δέων, τιμᾶν, inasmuch as these
formulas originated from the Doric τιμάων (as μισθοῦν from μισθόων. See
Reiz *ad Lucian.* IV. 393. ed. Bip.; Wolf in the *Lit. Analect.* II. p.
419; Elmsley *ad Eurip. Med.* V. 69, and *Præf. ad Soph. Œdip. R.*
p. 9; Ellendt *ad Arrian. Alex.* I. p. 14. Yet all the philologists have
not agreed in this matter, and Buttm. ed. Rob. § 105. 3. note 15. and
Schneider (*Præfat. ad Plat.* p. 58) have offered good reasons against it.
See Elmsley *ad Med.* p. 79. Lips. Schulz has preferred this mode of
writing. (d) πᾶς has not much authority. See Buttm. ed. Rob. § 64.
2. p. 107. Πᾶσι also should not have a Iota subscriptum. See about
the mode of writing this word, Buttmann *ad Plat. Criton.* p. 43. and
Lexilog. 17, 2. (e) As to πάντη (not πάντη) Act. xxiv. 3, see Buttmann
ed. Rob. § 116. 9. note 8. p. 316, whom Schneider follows in Plato.
Accordingly, after the analogy of πῆ, δπη, the adverb πῶς (Doric πῶς)
Ephes. v. 12 (*comp. Xen. Conviv.* V. 8) is not to be written πῶς, as
Lachmann does. All the better editions have not the Iota subscriptum.
Comp. Poppo Thuc. II. 1. 150.*

According to Sturz (*de Dialect. Alex.* p. 116), the Alexandrians had
a peculiar Gr. orthography, which not only interchanged letters (e. g. α
and ε, ε and η, ι and ει, γ and ξ), but added superfluous ones to strengthen
the forms of words, (e. g. ἐκχθίς, βασιλείαν, νύκταν, φθάνειν, ἰσχυίς, *comp.*
Poppo *Thucid.* I. 210), omitted them where they are regularly found
double (e. g. γενήματα, *comp. Var.* 2 Cor. 9, 10, δουρεβής, σάβασι, ἀντά-
λαγμα, φύλα, ἔρυσσας), and disregarded the method by which in Greek a
harsh concurrence of many dissimilar consonants is avoided, e. g. ἀνα-
λημφθεις, ἀπειπᾶντας, ἐνχώριον, σπυγᾶλμα (Buttm. ed. Rob. § 19—§ 25.
p. 48.). These peculiarities are found in old Egyptian MSS. of the Sep-
tuagint and N. T., e. g. Cod. Alex., Cod. Vatic., Cod. Ephrem. resc.,
Cod. D. (Beza or Cantabr.), Cod. Boerner. Cod. L. (see Hugs *Einleit.*
ins N. T. 2 Augs. 1 Thl. p. 256, sq.† Scholz *Curæ critt. in histor. text.*

* We shall not be inclined to adopt in the N. T. the writing πῶς, ζῶς, which Jacobs
in *Ælian. Animal.* has accepted after a good Codd.; nor any more πῶς ζῶς.

† Translated by D. Fosdick, Jr. Andover, Mass.

evangg. p. 40), and in Coptic and Greco-Coptic monuments (*Hug.* I. 256), with more or less uniformity. They cannot, therefore, be at once rejected as resulting from the caprice of the transcribers, as Planck has done in his *de Orat. N. T. Indole.* p. 25, note. Yet perhaps the most of this orthography is not particularly Alexandrian, as similar things occur in many Codd. of Gr. authors, whose Egyptian origin cannot be proved.

§ 6. Accentuation.

1. The accentuation of the text of the N. T. is not entirely conformed to legitimate principles, but, in many points, adapted to grammatical fancies, which no one now regards. But few things here require notice. The following may be selected:

(a) *ἰδε*, according to the old grammarians, is written only by the Attic writers *ἰδέ*, by the others (later) *ἰδε* (*Mæris*, p. 55, *Fisch. Gregor. Cor.* p. 121, 286). It is so printed also in Griesbach's N. T. (except *Gal.* v. 2), and Lachmann has uniformly so written it. According to Bornemann's conjecture (*Æxeg. Repertor.* II. 267), it should be written *ἰδέ*, where it is an imperative followed by an accus., but *ἰδε*, where it is only an exclamation. It is better, however, in such matters, to follow the old grammarians.

(b) Numerals compounded of *ἑως*, according to the old grammarians (*Thom. Mag.* 859, *Moschopul. in Sched.*), should have the accent on the penult syllable, when they relate to time; in all other cases on the last. By this rule, *Acts* vii. 23. must be accentuated, *τεσσαράκονταίης χρόνος*, and *Acts* xiii. 18. *τεσσαράκονταίη χρόνον* (on the *ί*); on the contrary, *Rom.* iv. 19, *ἑξαράκονταίης* (on the *η*), (*comp. Jacob's Antholog.* III. p. 251, 253). But in the manuscripts this is not observed, and the rule is regarded as altogether doubtful. See *Lob.* p. 406. *Ammonius*, p. 136, even gives the accent reversed. See *Bremi. ad Æschin. Ctesiph.* p. 369, ed. Goth.

(c) *Κήρυξ* and *φοῖνιξ*, some accentuate, *κήρυξ*, *φοῖνιξ* (see *Schäfer ad Gnom.* p. 235, and *ad Soph. Philoct.* 562), because, according to the old grammarians, the *κ* and *φ*, in nom. sing. were pronounced short (*Bekker Anecd.* III. p. 1429); but opposed to this, see *Herm. ad Soph. Œdip. R.* p. 145, and *Schäfer* himself, *ad Demost.* IV. 84, *Jacobs ad Achill. Tat.* p. 531, *Poppo Thuc.* II. 1. 151. Still it is a question whether we ought not, with these grammarians, to prefer the accentuation *κήρυξ* and *φοῖνιξ*, in the later Greek. See *Buttmann ed. Rob.* § 11. 4. p. 39, and *Lachmann* has the former printed in his N. T.

(d) Instead of *ποῦς*, as the old editions have it, Knapp writes *ποῦς*, as the genitive *ποδός* has *ο* short. See Lobeck *ad Phryn.* p. 765, Passow II. 697.

(e) Griesbach and others have written *λαῖλαφ* incorrectly; it should be written *λαῖλαφ*, as *α* is short. Schulz, although not uniformly, writes *δαίφει* instead of *δαίφει* (as in *λῆφει*) because the first *ε* is long, not by position but by nature. *Τεῖφει* from *τεῖβω*, which mode Buttman, ed. Rob. § 11. 1. 4. p. 39. approves, is similarly accentuated. *Χεῖσμα*, *φύχος*, must be changed into *χεῖσμα*, *φύχος*, see Reisig. *de Construct. Antistr.* p. 20; and *σῦλος* perhaps into *σῦλος*. See Passow under this word. On this subject the decision must rest upon the authority of carefully written Codd., as, in pronunciation and accent, the *κοιμή* had many peculiarities, and especially as the dialect had acquired a controlling influence. Comp. Fritzsche *Mr.* p. 572.

(f) As the termination *αι* is considered short in accentuation (Buttmann ed. Rob. § 11. 4. 7. p. 39), we ought to write *ρίφαι*, *δαίφαι*, *πηνῆται*, *δομῆσαι*, comp. Poppo *Thuc.* II. 1. 151. But Griesbach and Knapp, in Acts xii. 14, have *εἰσῆται* incorrectly, as the *α* is short.

(g) *Ἐρεθία*, in many editions, particularly in Knapp, is written *ερεθία* (Var. See. Matthäi. small edit. Philemon, 2, 3), but as the word is derived from *ερεθίζω*, the former mode of writing is more correct. See Buttman ed. Rob. § 11. 2. 6. p. 39.

(h) Schulz, Wahl, and others, in Matt. xxiv. 21, have written incorrectly *μίλων* for *μυλων*, as they could have discovered in Passow. See Buttman ed. Rob. § 11. 5. p. 39.

(i) As to *μισθωδός*, see Schäfer *ad Dem.* II. p. 88.

(k) In Acts xxviii. 26, *εἰπον* 1. aor. imper. should be so accented, not *εἰπον*, see Lobeck *ad Phryn.* p. 348, and Buttman *Exc. I. ad Plat. Menon.* Comp. the valuable opposite arguments of Wex in the *Annals of Philol.* VI. 169; this circumflex accent, however, exists only among the Attics. For *εἰπον* (the grave accent on *ο*) in the Greek Bible, see the express testimony of Charax by Buttman, who calls the accentuation Syracusan.

(l) Proper names of persons, which are properly adjective or appellative oxytones, for the sake of distinction, draw back the accent; therefore *Τύχιος* not *Τυχικός*, *Φίλητος* not *Φιλητός*, *Εγαστος* not *Εγαστός*, which has not been observed in Wahl's larger Lexicon. See Sylburg *ad Pausan.* 8. 3. Reiz *de Incl. Accent.* p. 116. Heyne *ad Hom.* II. VIII. p. 139-141; Schäfer *ad Dion. Hal.* p. 265; Junkhänel *ad Demosth. Androt.* p. 108, sq. For the same reason also, the accent is changed in *Τίμων* for *Τίμων*, *Τρύφων* for *Τρυφών*, *Ὀρησίφορος* for *Ὀρησιφόρος*.

(m) Indeclinable oriental names have the accent regularly on the last syllable; yet comp. 'Ιουδα, Θάμας, Ζοροβάβελ, 'Ιωάδαμ, 'Εσαΐας and the form 'Ελιζέ Luc. iii. 29, Μαθθαία Luc. iii. 37; yet we have 'Ιεζεβήλ in good Codd. Rev. ii. 20. The acute accent mostly occurs, even on long vowels, as 'Ισαάκ, 'Ισραήλ, 'Ιακώβ, Γεννησάς, Βηθσαϊδά, Βηθλεσδά, 'Εμμάς. On the contrary, manuscripts have Κανᾶ, Γεθσημανῇ (although there is more authority for the form Γεθσημανι. See Fritzsche *ad Marc.* p. 626). Βηθφαγή is found in Matt., although good manuscripts have Βηθφαγή in Marc. xi. 1, which however is strange, as words ending in η generally have the circumflex, as Νινευή. It seems advisable (which however has not hitherto been done by editors) to carry out a uniform mode of writing. Josephus, with whom the declension is of primary importance, gives the grave accent to indeclinable words and oxytones, e. g. 'Αβία (in N. T. 'Αβιά). In relation to Πιλάτος see Fritzsche *ad Marc.* p. 671.

The accentuation ἰμοῖος, εἰρήμος, ἰστοῖμος, which the grammarians (Gregor. Cor. p. 12, 20, sq.) attribute to the Ionians and Attics, and which Bekker follows, ought not to be admitted in the Attic prose writers, (Poppo. *Thuc.* I. 213., II. 1, 150. Buttmann ed. Rob. § 11, 4, p. 39,) much less in the N. T. On the other hand, I think, ἴσος is uniformly to be written. Comp. Bornemann *ad Luc.* p. 4. So also in Apoc. x. 8, λάβε is correct, not λαβί, (Buttmann ed. Rob. § 103, I. 4, c. p. 197.) The N. T. manuscripts uniformly give ἴσω, for εἶσω, although as uniformly εἶς, not ἴς. Thucydides, however, who usually prefers ἴς, yet, I, 134, has ἴσω, (see Poppo. I. p. 212). Modern editors reject ἴσω in Attic prose. See Schneider *Plat.* I, *præf.* p. 53.

In relation to the diminutive τεχνίον, as paroxytone, (as τεχνίον by Athen. 2. p. 55,) and ἀδελυτής, as oxytone. See Buttmann ed. Rob. § 10. 2. 3. p. 36.

2. As is well known, many forms, which in other respects are alike, but differ in signification, are distinguished by means of the accents, e. g. εἰμι *sum*, and εἰμι *eo*. The Codd. and also the editors of the N. T., vacillate occasionally between these two modes of accentuation. In 1 Cor. iii. 14. instead of μίνει, Chrysost. Theod. Vulg. etc. read μινεῖ, (fut.) which Knapp has received into the text. Comp. Heb. i. 12; 1 Cor. v. 13. In Heb. iii. 16. several authorities have τίνει, instead of τινίς, the former of which modern critics have almost without exception preferred. In 1 Cor. xv. 8. instead of ὡς περὶ τῷ ἐκτρέμματι, some Codd. have ὡς περὶ τῷ i. e. τῷ ἐκτρέμματι, which Knapp without reason has admitted into the text, as in 1 Thess. iv. 6. ἐν τῷ κτάγματι. This is certainly only a correction of those who disapprove of the use of the article, and has, besides, very few authorities. Critics are not agreed about the accentuation in Joh. vii. 34. 36. whether to adopt, ὅπου εἰμι ἐγώ, ὅπου

δ δύνασθε λαλεῖν, or ὅπου εἶμι ἐγώ, etc., as many of the Fathers and many versions read. Acts xix. 38, some read ἀγοραῖοι, others ἀγοραῖοι. In the former passage, the εἶμι should be preferred, because of John's style (xii. 26. xiv. 3. xvii. 24.) See Lücke on this passage, agreeing with Knapp *Com. isagog.* p. 32; in the latter, the difference of accentuation might be regarded as merely imaginary. At least the old grammarians exhibit contradictory views, so that, even if it had some foundation in truth, it would not be possible to decide satisfactorily between the two modes of writing. See Kuinöl on this place.

So also as to Rom. i. 30. where some, who take the word in an active sense, accentuate Θεοστυγείς; whilst accentuated thus, Θεοστυγείς, it must mean *Deo exosi*, a passive sense: but the analogy of the adjectives μητρόπτονος and μητρόπτονος proves nothing in reference to adjectives in ης. (See Buttmann, ed. Rob. § 11. 3. p. 39. and § 28. 4. N. 9. p. 59.) Suidas says expressly that Θεοστυγείς means both οἱ ὑπο θεῷ μισούμενοι, and οἱ θεῷ μισοῦντες, although he accentuates Θεομισής or Θεομίσης, according to the signification. Θεοστυγείς, which is conformable to analogy, is unquestionably correct. As to the active sense of the word, Suidas seems not to have quoted it as genuine Greek, but only to have so interpreted it in the above passage of Paul: this signification cannot, at least, be proved by any Greek author. See Fritzsche on the *Merits of Tholuck* p. 19. and *Prelim.* p. 44. The word indeed occurs but a few times. On the other hand, the different accentuation of μυρίοι *ten thousand*, and μυρίοι *innumerable* (1 Cor. iv. 15. xiv. 19.) has somewhat in its favor. Buttmann ed. Rob. § 70, p. 114. Boissonade *ad Nicet.* p. 157. *Annals of Philol.* II. 18. The distinction between τροχός (*a wheel*) as the text of Jas. iii. 6, and the accentuated Codd. have it, and τροχός (*a race*), as according to Grotius, Hottinger, Schulthess and others it ought to be read, is well founded. See Schäfer *ad Soph.* II. p. 307. The figure τροχός γενέσεως (connected with φλογίζουσα) is neither incorrect, nor in James especially striking, and therefore any correction of the accentuation is unnecessary. As to the other passage, where there is a disposition to change the accent, as 1 Cor. xiv. 7. ὁμῶς instead of ὁμῶς, Col. i. 15. νεωτοτόκος for νεωτότοκος, (see, on the other side, Baumgarten on this verse), it arises partly from dogmatical opinions, partly from an ignorance of the subject, and is therefore worthy of no attention.

3. It is still undecided whether, when the pronoun requires no emphasis, its enclitic form should be used with the preposition, so that παρὰ σου, ἐν μοι, εἰς με, must be written, not παρὰ σοῦ, ἐν ἐμοί, etc. In editions of the N. T. (as also in other Greek printing) πρὸς σε occurs in Matt. xiv. 28; Tit. iii. 12. ἐπὶ σε in Luc. i. 35. πρὸς με in Matt. xi. 28; Luc. xi.

6. and in many other places; on the other hand, *ἐν ἐμοί* in Matt. xi. 6. xxvi. 31. *ὁν ἐμοί* in Gal. ii. 3. *εἰς ἐμὲ* in Matt. xviii. 6. etc. Fritzsche (*ad Mtt.* p. 771.) in all such places prefers the enclitic method. *Comp. Reisig. Conject. in Aristoph.* p. 56. *Herm. ad Soph. Œdip. R.* p. 101. *Bornemann ad Xen. Conviv.* p. 163. Valuable reasons for orthotony may be seen in Buttmann ed. *Rob.* § 8, sq.

Comp. Matth. ad Eurip. Orest. 384, his *Gram.* I. 110; Ellendt *ad Arrian*, I. 199. It is manifest that, where there is an emphasis on the pronoun, the enclitic form can have no place: so that Knapp and Schulz have rightly accentuated John xxi. 22. *τί πρὸς σέ.*

In editions of the N. T. text, there is an inclination to be governed by the common rules of grammarians, therefore, contrary to Hermann's will (*De emend. rat.* I. 73.) modern editors, except Lachmann, in such instances as *ὁ παῖς μου, ἐξ ὑμῶν τινες*, Joh. vi. 64. have written them so, and not *παῖς μου, ἐξ ὑμῶν τινίς*. *Comp. Mtt.* ii. 2. *πῶ ἰδῶ*, Mr. ii. 19, *μετ' ὑμῶν ἰδίς*, Gal. i. 23. *Comp. Buttmann ed. Rob.* § 11. 3. p. 39.

§ 7. Interpunction.*

1. Up to the time of Griesbach (and even including himself), punctuation in editions of the N. T. was not only deficient in internal consistency, but also labored under this defect, that editors punctuated *too much*, especially by commas, in order to facilitate the understanding of the text, by which means they transferred to it their own preconceived views. The first who directed attention more particularly to punctuation, and endeavored to reduce it to fixed principles, was Knapp, whom Schulz and Lachmann have recently followed, with still more restriction, yet not with entire consistency.† This, however, will be reached with difficulty, if ever; and therefore there ought to be an agreement on some fundamental principles, the more or less consistent application of which must depend on the tact of the editors of the N. T. Since punctuation was originally invented as an aid in reading, especially aloud,‡ by pointing

* *Comp. especially Poppo in the Allg. Lit. Zeit.* 1826. I. p. 506. and *Matth.* I. 172.

† Among the editors of Greek authors, I. Bekker, with greater moderation and consistency, and W. Dindorf with still more rigidness, have recently begun to punctuate; yet both seem to carry the exclusion of the comma too far.

‡ Schäfer is probably to be so understood, when he says, (*ad Demost.* II. p. 205.) *interpunctionem hunc unum habere usum, ut regat pronuntiationem.* *Comp. Poppo. Thuc.* II. I. 146. *Buttman Ausführl. Sprachl.* I. p. 68. If the only use of punctuation in the Greek of the N. T. were to aid in reading aloud, it might easily be dispensed with.

out the resting places for the voice, its principal aim can be no other than to place the reader in a situation to apprehend the proper connection of the words, and to understand them rightly, as far as the understanding of them depends on it. Punctuation, therefore, must be based on a consideration of the logical, or rather (as the thought is clothed in language) of the grammatical and rhetorical relation of the words to one another. It is, then, demanding too much, to require that the exegetical view of the editor shall not appear in his punctuation; for in so doing, we demand either what is impossible, or a punctuation so incomplete as to be only applicable to a plain construction, but inapplicable to doubtful passages, where the reader most needs assistance.

The colon and period can occasion no difficulty in the text of the N. T.; the difficulty lies principally in properly locating the comma. However thus much is clear, that only a sentence grammatically complete,* which is closely connected with another, should be separated from it by a comma, and that for this purpose especially was the comma invented. But to a grammatically complete sentence belong, not only the subject, predicate and copula (which elementary constituents may be either expressed or implied), but also the particles which in the construction describe more particularly those constituents, and without which the sense would be incomplete. It was incorrect then in Griesbach always to separate the subject from the verb by a comma, when it has a participle joined with it, or when it consists of a participle with its adjuncts (Mr. vii. 8. x. 49; 1 Joh. ii. 4. iii. 15.). In the following passages the comma is incorrectly introduced: 1 Thess. iv. 9. *περὶ δὲ τῆς φιλαδελφίας, οὐ χρείαν ἔχετε γράφειν ὑμῖν*, Mtt. vi. 16. *μὴ γίνεσθε, ὡστε οἱ ὑποκριταὶ (for μὴ γίν. makes no sense of itself), Mr. v. 32. ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρὰ τὸν λόγον πορνείας (the latter words contain the key to the sentence, and are inseparable from the former), Mtt. xxii. 3. *καὶ ἀπίστευται τοῖς δούλοις αὐτοῦ, καλεῖσαι τοὺς πεπλημένους*, etc. 1 Thess. iii. 9. *τίνα γὰρ εὐχαριστίαν ὀφείλουμεν θεῷ πάντοτε ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ*, etc. 1 Cor. vii. 1. *καλὸν ἀνδράσι, γυναῖκες μὴ ἄπτεσθαι*. In this last sentence, even the voice requires no pause. But the idea of a complete sentence is yet more comprehensive. The relative clause itself must be regarded as part of*

* The grammatical clause or sentence will generally correspond with the logical, but not uniformly. Thus, in Lu. xii. 1. 7. Joh. vi. 29. (see above), there are logically two clauses, but by the relative, the second is included in the first, so that together they make but one grammatical clause. The same is true of every Breviloquency, where two clauses are combined in one. 1 Tim. vi. 3. *εἰ τις ἐπιποθεύσῃ καὶ μὴ περιέχεται ὑψηλοῦ λόγου*, logically consists of two clauses: but grammatically, the two in this construction, become one. (See above.)

the preceding sentence, when the relative (pronominal or adverbial) includes the demonstrative, Joh. vi. 29, *ἵνα πιστεύσῃτε εἰς ὃν ἀπίστευεν ἰκεῖνος*, Mtt. xxiv. 44. *ἡ ὥρα ὃδ' ὁμοῦτε ὁ υἱὸς τοῦ ἀνθρώπου. ἔρχεται*, Luk. xii. 17. *ὅτι ἐκ ἔχω καὶ συνάξω τὰς καρπὰς μου*, or when there is an attraction of the relative, Luk. ii. 20. *ἐπὶ πάντων οἷς ἤκουσαν*, (*Comp. Schäfer ad Demosth. II. 657*), or where the relative requires a preceding word to be supplied, so that both are necessary to complete the sense, Luc. xii. 8. *πῶς δὲ ἀνὸς ἐμολογήσῃ*, Mtt. xiii. 44. *πάντα ὅσα ἔχει*, (*thus Schulz has it*), or where before the relative the preposition is not repeated, Acts xiii. 39. *ἀπὸ πάντων ὧν ἐκ δὴννήθητε*, etc. Luk. i. 25. (*Schulz here differs.*)* Where the subject, predicate, or copula of a sentence consists of several words connected by καὶ, οὐδὲ, &c. all these words must be considered as a whole, in a grammatical respect, although logically they are several clauses. So Mr. xiv. 22. *λαβὼν δ' ἰ. ἄρτον εὐλογήσας ἔκλασε καὶ ἔδωκεν αὐτοῖς*, John vi. 24. *ἰ. οὐκ ἔστιν ἰκεῖ οὐδὲ δε μαθηταὶ αὐτοῦ*, Mt. xiii. 6. *ἡλίου ἀνατείλαντος ἐκπαυμάσθη καὶ διὰ τὸ μὴ ἔχειν μέζαν ἐξηρώθη*. 1 Tim. vi. 3. Mtt. vi. 26. (*Differently Mr. xiv. 27. πατάξω τὸν ποιμένα καὶ διασκορπισθήσεται τὰ πρόβατα*, Mat. vii. 7. *ἀντιτετε, καὶ δοθήσεται ὑμῖν* where two complete clauses are joined by καὶ, wherefore the comma must not be wanting. So always before ἢ, if two clauses be separated by it.)

Finally, the comma must be omitted between such clauses as Luk. xxiv. 18. *ὃν μόνος παροικεῖς ἱεροῦ. καὶ ἐκ Ἑρῶς*, etc. as they are intimately related and must be read together, because in this connection only do they give the right meaning. In Mr. xv. 25. I should write, *ἦν ὥρα τρίτη καὶ ἐσθλαῖσαν αὐτόν*, without interpunction.

2. On the other hand, we must not include too much in a complete grammatical clause, and thus omit commas where they ought to be placed. The following remarks may therefore be made:

(a) The vocative is not an essential element of the sentence with which it is connected, but is to be regarded as a sort of index, especially where what is expressed after it is in the first or third person. Hence we punctuate Joh. ix. 2. *βαββί, τίς ἡμαρτεν*, Mr. xiv. 36. *ἀββὰ ὁ πατήρ, πάντα δινατά σοι*, 2 Pet. iii. 1. Luk. xv. 18. xviii. 11. etc.

(b) The comma should be placed after a word, which is the subject, at the same time of the leading clause, and of that immediately succeeding, which begins with a conjunction, Joh. vii. 31. *ὁ Χριστός, ὅταν ἔλθῃ. ποιήσει.*

(c) If to a clause grammatically complete another be added, which

* To omit the comma before every relative clause, as Bekker does in his edition of Plat., is scarcely admissible.

would make sense of itself, they must be separated by a comma, Rom. xii. 1. παρακαλῶ ὑμᾶς παραστήσαι τὰ σώματα ὑμῶν δουρίαν ζῶσαν — — τῷ θεῷ, τὴν λογικὴν ἰατρείαν (i. e. ἥτις ἐστὶν ἡ λογ. λ.) 1 Tim. ii. 6. ὁ θεὸς λαντὸν ἀντίληπτον ἔχει πάντων, τὸ μαγνέριον παροῖς ἰδίοις. So also with participles, Col. ii. 2. ἵνα παραπ. αἱ καρδίαι αὐτῶν συμβιβασθέντες ἐν ἀγάπῃ, John ix. 13. ἄκουσον αὐτὸν πρὸς τοὺς φαρισαίους, τὸν ποτε τυφλόν, Jas. v. 14.

(d) Every appositional clause in a sentence must be included in commas, as it is a kind of parenthesis, Eph. iv. 1. παρακαλῶ οὖν ὑμᾶς ἐγώ, ὁ δέσμιος ἐν κυρίῳ, ἀξίως περιπατῆσαι, etc. That such an apposition stands in a totally different relation to the sentence from an epithet, every one feels, and in reading, marks the distinction by his voice. *Ciceronem, elegantem scriptorem, prae ceteris commendandum esse*, all would read differently from, *summum Ciceronem prae cet.* etc. Lachmann, however, has placed no comma there.

(e) When in a sentence there is a twofold construction (e. g. the *Anacoluthon*.) it should not be either read or written without a comma. Joh. xv. 2. πᾶν πλῆμα ἐν ἐμοὶ μὴ φέρον καρπόν, αἶρεν αὐτό. By the introduction of the αὐτό, the πᾶν πλ. — — καρπ. becomes a *casus pendens*, which is only as it were an index to the sentence, and therefore no one reads these words without a pause, Rev. iii. 12. ἐνικῶν, ποιήσω αὐτὸν στόλον, etc.

(f) When in a sentence there are several words in the same construction, ἀσυνδέτως (without καὶ) they must be separated from one another by a comma. 1 Pet. v. 10. αὐτὸς καταστήσει ὑμᾶς, στηρίξει, θενώσει, θεμελίωσει, Luk. xiii. 14. ἀποκριθεὶς δὲ ὁ ἀρχιουνάγωγος, ἀγαπατῶν οὗ — — ὁ Ἰησοῦς, ἔλεγε.

If in all these cases the comma could be justified, we should need a *half-comma*, in order that the eye might see at once, those words in a grammatical sentence which could be construed together, yet without making (so to speak) a *grammatical group*. Thus in Lu. xvi. 10. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστι, (as Schulz, Scholz and Lachmann have written,) every one will err in reading, because the καὶ leads him to expect a second word of the same construction with πιστός ἐν ἐλ. The difficulty presents itself in the following passages: Rom. iv. 14. εἰ γὰρ δι ἐκ νόμου κληρονόμοι, Jas. v. 12. ἥτο δε ὑμῶν τὸ ναὶ καὶ καὶ τὸ οὐ οὐ. Heb. iv. 16. ἵνα λάβωμεν ἔλεον καὶ χάριν ἔνιωμεν εἰς, etc. v. 12. ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς. By the aid of a half-comma the difficulty would be at once removed. But as we have no such punctuating point, the usual comma may be used without hesitation, as in writing and printing οὐ, εἰ is thus distinguished from οὐτι.

3. Although in many respects desirable that the exegetical view of the

editor should not be transferred to the text by means of the punctuation, (which in Rom. i. 17. vii. 21. Matt. xi. 11. can be easily avoided,) yet there are passages where interpunction is necessary, and yet cannot be made without indicating a particular mode of interpretation. For instance, in Joh. vii. 21. every editor must decide, whether he will punctuate, *ἐν ἔργῳ ἐποίησα καὶ πάντες θαυμάζετε. διὰ τοῦτο Μωσῆς δίδωκεν ὑμῖν περιτομήν*, with Chrysost., Cyrill., Euthym., Zigab., etc., or *ἐν ἔργῳ. — — θαυμάζετε διὰ τοῦτο. Μωσῆς, etc.*, with Theophyl. and nearly all modern editors and interpreters. The old punctuation, with a period after *θαυμάζετε*, might be advocated, not indeed on the ground that John always begins, and never ends a sentence with *διὰ τοῦτο* (as Schulz has proved,) but because every one would apprehend the connection thus: *I have done one work, and ye all marvel. Moses therefore (know ye) gave unto you, etc.* i. e. I shall remove your marvel. You yourselves perform circumcision, according to the Mosaic law, on the Sabbath day: if then this is not a breach of the sabbath, certainly the making a man *every whit* whole on the sabbath is allowable, whereas circumcision affects only a single member. However, I know very well that the common punctuation admits of an easier interpretation. Griesbach and Knapp adopt the following punctuation of Heb. xi. 1. *Ἰστέ δὲ πίστις, ἐλπιζόμενον ἐπόστας, etc.*, which is probably correct, for the following verses, to which the first is an introduction, do not point out the *evidence* of the *πίστις*, but *its existence* (together with its blissful consequences) in the holiest men of the O. T. history. Besides γὰρ in v. 2 would be wholly superfluous, if we translated, with most interpreters, “Faith is the substance, or evidence.” Punctuated as above, the whole is consistent and the parts well connected, thus, “There is a faith, a confidence, etc.: for by it the elders obtained a good report.” It should not be overlooked that *Ἰστέ* stands in the beginning of the verse, although this in itself is by no means decisive. Interpreters have also vacillated between the following punctuations of Joh. xiv. 30. sq. *ἐν ἐμοὶ ἐκ ἔχει οὐδέν, ἀλλ’ ἵνα — — ποιῶ. ἐγείρεσθε*: and *οὐδέν ἀλλ’ ἵνα — — ποιῶ, ἐγείρεσθε*; and this difference of punctuation, when it occurs in the N. T. text, is considered a matter of no great moment. Comp. Luc. ix. 27. Rom. iii. 9. v. 16. vi. 21. viii. 33. ix. 5. 1 Cor. vi. 4. xvi. 3. Mtt. xxvi. 4. Acts v. 35. (see Künöl,) Jas. ii. 4. 18. v. 3. Eph. iv. 17.

§ 8. Rare Inflections of the First and Second Declensions.

1. Proper names (mostly oriental, but formed according to the known analogy of the Greek) of the *first* declension in $\tilde{\alpha}$, make the genitive uniformly in $\tilde{\alpha}$; e. g. Βορρᾶ Luk. xiii. 29. Rev. xxi. 13. Κλωπᾶ Joh. xix. 25. Σερφᾶ 1 Cor. i. 16. xvi. 15. Σενᾶ Acts xix. 14. Κηφᾶ 1 Cor. i. 12. Σατανᾶ Rev. iii. 9. 2 Thess. ii. 9. Ἐπαφρᾶ Col. i. 7.* So those terminating in α , unaccented, make it in α ; e. g. Καϊάφᾶ Joh. xviii. 13. (*Euseb. H. E. I.* 10), Ἀσίτα 2 Cor. xi. 32. (*Joseph. Antiq. XVII. 3, 2, XVIII. 5, 1, Euseb. H. E. I.* 11), Βαγνάβα Gal. ii. 1. Col. iv. 10. Ἀγρίππα Act. xxv. 23, (Σίλα *Joseph. vit.* 17). The same form occurs often among the Attics in proper nouns; e. g. Μοσχᾶ Xen. *Anab.* I. 5, 4, Γωβγία Xen. *Cyrop.* V. 2, 14, Πυθαγόρα Xenoph. *ep. ad Æschin.* p. 789, Κοπάτα Theocr. V. 150. *Comp. Georgi Hierocr.* I. p. 156, *Matth.* I. 190, 198, Buttman ed. Rob. § 34. IV. 3, 4, p. 69, Ellendt *ad Arrian. Alex.* I. p. 83, and especially of Βορρᾶ p. 149, Bekker *Anecd.* III. p. 1186. On the other hand, there are found genit. in α , as usual in the Attic language, of nouns, whose ending in α is preceded by a vowel, Ἀνδρίας Mr. i. 29, Joh. i. 45. (*Joseph. Antiq. XII. 2, 3*), Ηλιάς Luc. i. 17. iv. 25. Ησαΐας Matt. iii. 3. 13. 14. Act. xxviii. 25: Ζαχαρίας Mt. xxiii. 35. Luc. i. 40. Ἀνασάρις Luc. iii. 1. So always in Joseph. Ὀνίας, Ὀνίου, in other places Τωβίου, Geo. Syncell. *Chronogr.* p. 164, but usually Τοβία. In the inscription of the Acta Andreæ, this name is inflected in the genit. Ἀνδρεῖα. See Thilo *Act. Thom.* p. 66.

Words in $\alpha\chi\alpha\varsigma$ † are usually conformed in the N. T. and in the later writers to the first declension, and end in $\alpha\chi\eta\varsigma$ ‡ as πατριάρχης Heb. vii. 4. πατριάρχας Act. vii. 8. 9. coll. 1. Paralip. xxvii. 22. τετραρχίας Mt. xiv. 1. Luc. iii. 19. ix. 7. coll. Joseph. *Antiq. XVIII. 7. 1. τετραρχας* Euseb.

* So Θωμᾶ Act. Thom. p. 75—Λουᾶ Euseb. H. E. III. 24.

† The manuscripts of the old Gr. writers vacillate between $\alpha\chi\alpha\varsigma$ and $\alpha\chi\eta\varsigma$; yet they rather prefer the form $\alpha\chi\eta\varsigma$. *Comp. Poppo ad Xenoph. Cyrop.* II. 1, 22. p. 109. This is most conformable to the etymology of $\alpha\chi\eta\varsigma$. As τέταρχος Æschyl. Choëph. 662.

‡ That this was the prevailing termination in the later Greek seems clear from this fact, that the Romans in transferring these words into their language, gave them either this or a similar form, although they might as easily have terminated them in *archus*, e. g. Tetrarches Hirt. bell. Alexandr. c. 67, Liv. Epitom. 94, Horat. Serm. I. 3, 12, Lucan. VII. 227, Abelarches Cic. ad Attic. II. 17, Juven. Satir. I. 130, Toparcha Spartan. in Hadrian. XIII., Ariarcha Cod. Theodos. XV. 9, 2, Patriarcha by Tertull. de Anim. c. VII. 55. *Comp. Schäfer ad Demosth.* II. p. 151, Böckh *Political Economy*, II. 133.

H. E. (ed. Vales. Mogunt. MDCLXX.) I. 7. p. 23. A., ἰδνάρχης 2 Cor. xi. 32. coll. 1 Macc. xiv. 47. ἰδνάρχη 1 Macc. xv. 1. 2. ἰδνάρχας Euseb. *de vit. Constant.* I. 8. p. 409. D. ἰδνάρχην Joseph. *Antiq.* XVII. 11. 4. ἀσιάρχης, ἀσιάρχων Act. xix. 31. and ἀσιάρχην Euseb. H. E. IV. 15. p. 131. D. ἱκατοντάρχης Act. x. 1. 22. coll. Joseph. B. J. III. 6. 2. Euseb. H. E. IV. 15. p. 135. A. ἱκατοντάρχη Act. xxiv. 23. xxvii. 31. Mt. viii. 13. where however, ἱκατοντάρχη is found, as in Joseph. B. J. II. 4. 3. besides ἱκατοντάρχη also ἱκατοντάρχων is found.

On the other hand ἱκατόνταρχος occurs in the following passages: Matt. viii. 5. 8. Lu. vii. 6 (the gen. sing. in Lu. vii. 2. and gen. plur. in Acts xxiii. 23. the former with the same accent, and the latter with the ultima circumflexed, can also be inflected from ἱκατοντάρχης), Acts xxii. 26. xxviii. 16. στρατοπεδάρχη Acts xxviii. 16. where a few manuscripts also have στρατοπεδάρχῃ.

The following examples may be adduced in favor of the form—αρχης: πυρριάρχης 2 Macc. xii. 2. τοπάρχης Gen. xli. 34. Dan. iii. 2. iii. 6. 7. Euseb. H. E. I. 13. p. 32. B. ἐλεφαντάρχης 2 Macc. xiv. 12. 3 Macc. v. 45. ἀλαβάρχης Joseph. *Antiq.* XIX. 5. 1. γενάρχης Joseph. *Antiq.* I. 13. 4. τεξιάρχης Arrian. *Alex.* II. 16. 11. Euseb. *de Vit. Constant.* IV. 63. *idem.* IV. 51 and 68, also τεξιάρχας (see Heinichen *Index*, p. 585), ἰλάρχης Arrian. *Alex.* I. 12, XI. 2. VII. 5. ταγματάρχης Ducas *cap.* 16. ἀντάρχης in Malalas (also ἀντάρχος).

By others the form αρχος is exclusively used; e. g. χυλίαςρχος, in all the passages quoted by Schleussner, except Apoc. xix. 18, where the gen. plur. with the accent changed, might be derived from χυλίαςρχης. But we find χυλίαςρχης in Arrian. *Alex.* I. 22. 9. VII. 25. 11. See Ellendt *ad Arrian.* II. p. 267. Also Septuag. Exod. xviii. 21. 25. Deut. i. 15. Num. i. 16. where is διακάρχος, and Leo. Diac. VI. 2. ναυτίπάρχος.

A *dialectic* inflexion of the first dec. is found in Acts x. 1. xxi. 31. xxvii. 1. σπειρης, Ionic, from σπειρα. As to the first passage, there is some uncertainty among the Codd. *Comp.* Arrian. *Tact.* p. 73, ed. Scheffer.

2. In the *second* declension the subsequent forms occur.

(a) Ἀπολλῷ in the accusative sing. instead of Ἀπολλών, from Ἀπολλῶς, Acts xix. 1. 1 Cor. iv. 6. *Comp.* Acts xviii. 24. (The gen. is regularly Ἀπολλῷ 1 Cor. iii. 4. xvi. 12.) See Buttman ed. Rob. p. 72. § 37. note 2. Matt. i. 196. According to several manuscripts τῶν Κῶ in Acts xxi. 1. belongs here; although others have the usual form τῶν Κῶν, as Cod. Diez. See Matth. on the passage. Both these terminations occur in Greek. (See Schol. *ad Iliad.* XIV. 255); Κῶ, for instance, in Xen. *Ephes.* I. 11. Arrian. *Alex.* II. 5, III. 3. Strabo X. 748, Joseph. *Antiq.* XIV. 7, 2.

(b) τοῖ, in the dative (as of 3 dec.) from τοῦς, 1 Cor. i. 10. xiv. 15. Rom. vii. 25. for usual Gr. form τόφ or τόφ, and τοῖς in the *genit.* instead of τοῖ 1 Cor. xiv. 19, Euseb. H. E. X. 4, Lob. p. 453. Besides in the N. T. the form τοῖ is found only in the Fathers, in Simplicius *ad Aristot.*

Phys. XXXI. 25, *Phil. Leg. Allegor.* p. 58 (Bekker *Anecd.* III. p. 1196), and the Byzantine historians (e. g. Malala. see index of ed. Bonn.), Fischer *ad Weller.* II. p. 181. Lob. p. 453. So *πλοῦς* Acts xxvii. 9. in genit. instead of *πλοῦ*. *Comp.* Arrian. *Peripl. Erythr.* p. 176, Malala. V. p. 94, Lob. p. 453. sq.

(c) *θεῖ*, in the vocative, Matt. xxvii. 46. Jud. xxi. 3 (Act. Thom. xxv. 45, 57). Of this scarcely an example is to be found in the Gr. writers. *Comp.* Buttmann ed. Rob. p. 71. § 35. note 2. Even the LXX. have usually *θεός*.

(d) *Ὀσεία* in Lu. xxiv. 3. and *δορίων* Matt. xxiii. 27. Heb. xi. 22. plurals from *δορίον* are found in the uncontracted form. The latter form, however, often occurs in Gr. prose authors. Lucian. *Nekyom.* 15. Plat. *Phaed.* p. 73. D. *Comp.* also Eurip. *Orest.* 404. *Troad.* 1177. *Ὀσεία* is more uncommon. *Comp.* Aristot. *Anim.* III. 7. Menand. ed. Meinelke. p. 196.

As metaphrasms we may notice, (1) *δ δεσμός*, plur. *τὰ δεσμά* Lu. viii. 29. Acts xvi. 26. xx. 23; only once *οἱ δεσμοί* Phil. i. 13. without any variation. In the common Greek *δεσμοί* is also more unusual than *δεσμά*. Thom. M. p. 204. Buttmann ed. Rob. p. 92. § 56. 6. Künöl *ad Acts.* p. 558. (2) From *σάββατον* occurs only the gen. sing. and plur. and dative sing.* *σάββασι*, dat. plur. (which is found also in Meleag. LXXXIII. 4.) according to Passow comes from a sing. *σάββασι, ατος*. (3) *αἶτος*, m. plur. (*αἶτοι* and) *αἶτα* Acts vii. 12. A sing. *αἶτον* has never occurred. See Schäfer *ad Soph. Elect.* 1366. (4) According to the manuscripts *λμὸς* is sometimes feminine, Lu. iv. 25. xv. 14. Acts xi. 28. as according to the Doric dialect (Lob. p. 188) the popular language used the word. Valckener *Schol.* I. p. 100. 483. *Comp.* Malala. III. p. 60. In the two latter passages, the authorities for *ἡ λμὸς* are so good, that it probably ought to be adopted in the text. (5) *βάτος* as masc. in Mr. xii. 26. (not however without variations), as fem. Lu. xx. 37. Acts vii. 35. (Fritzsche *ad Mr.* p. 532).

§ 9. Unusual Inflections in the Third Declension.

1. The following peculiarities occur in the singular:

(a) The gen. *ἡμίους* Mr. vi. 23. from the substantively used *ἡμιον*. *Comp.* Dio. Chrysost. VII. p. 99. Schwarz *Comment.* p. 652. Buttmann ed. Rob. § 51. p. 87. N. 5. The common form is *ἡμίσιος*, see Fischer *Prolus.* p. 667.

* In the Septuagint we also find from this form the dat. plur. *σαββάσι* 1 Chron. xiii. 31. 2 Chr. ii. 4. viii. 13. Ezek. xli. 4. as in Joseph. together with *σάββασι*.

(b) The dat. γῆς (Ionic) for γῆς; Luke i. 36. (as οἶδς; from οἶδς; in Homer) instead of which the received text has γῆς. *Comp.* Ps. xci. 14. Eccles. viii. 50. 1 Kings xi. 4. and the Fathers, e. g. Theodoret on Ps. cxix. ed. Hal. I. p. 1393. Fabric. *Pseudepigr.* II. 630. 747.

(c) The acc. ἰγῆ Joh. v. 11. 15. Tit. ii. 18. Lev. xiii. 15. Among the Attics is found another contraction, ἰγᾶ; yet the former occurs in Plat. *Phæd.* p. 189. D. *Legg.* III. p. 684. C. etc. *See* Eustath. *ad Odys.* IV. p. 196. Heindorf *ad Plat. Charmid.* p. 64. Matth. I. 288.

2. In the plural, (a) The acc in εἰς instead of εας, from nom. εῖς; e. g. γονεῖς; Mtt. x. 21. Luc. ii. 27. γερμαστῆς; Mtt. xxiii. 34. So also among the Attics; e. g. Xenophon. (*See* Poppo *ad Cyrop.* p. 32), although the Attic grammarians reject this form. *See* Matth. I. 235.

(b) The dat. of the numeral δύοί, in Matt. xxii. 40, Lu. xvi. 13, Acts xii. 6, is inflected according to the analogy of the third declension. It is also found in Thucid. 8, 101. (δυσὶν ἡμέραις,) Plutarch, Aristotle, Hippocrates, and others, instead of the usual form δυσὶν. *See* Thom. M. p. 253, Lob. p. 210, Buttmann ed. Rob. p. 113. § 70. 2. In the gen., δύο occurs as indeclinable, Mtt. xx. 24, xxi. 31. Joh. i. 40. 1 Tim. v. 19. as sometimes among the Greeks, e. g. Ælian. V. H. 4. 31. δύο ἐτῶν, Lucian. *dial. mort.* 4, 1.

(c) The uncontracted forms, δέγων and χελίων contrary to the common form, occur in Rev. vi. 15. Heb. xiii. 15. whilst the other cases are regularly inflected. Such genitives however are not unfrequent in Greek prose. Aristot. *Problem.* 26, 55. *Comp.* Georgi *Hierocr.* I. 145. Poppo *ad Xen. Cyrop.* p. 213. Jacobs *ad Achill. Tat.* 2, 1.

(d) Of the contraction of the neut. ἡμῶν, Lu. xix. 8. used substantively, the same may be said, as of ἡμῖσους above, in 1. (a). The usual form is the uncontracted ἡμίσα. *Comp.* Fischer *Prol.* p. 667. Buttm. ed. Rob. p. 87. § 51. N. 5. Dindorf has adduced some instances of the latter form, from a manuscript.

(e) The contracted gen. πηχῶν, Joh. xxi. 8. Rev. xxi. 17. for πηχίων. The former is a later mode of inflection. *See* Lob. p. 246, yet it is found in Xen. *Anab.* 4, 7. 16. and more frequently in Plutarch.

Besides the usual form κλειδα from κλεις, in Rev. iii. 7. comp. LXX. Judg. iii. 25. Is. xxii. 22. there occurs also κλειν, in Rev. xx. 1. although several manuscripts here read κλειδα: also in the plural τὰς κλεις, Mtt. xvi. 19, (also κλειδας) Rev. i. 18. (*Act.* Thom. p. 14). *See* Th. *Mag.* p. 536, Butt. ed. Rob. p. 98, 658, Lob. p. 460, Greg. Cor. ed. Schæfer, p. 157, κλειν is found in Lysias, p. 7. So ἔκλεις, 1 Cor. i. 11. and ἔκλεις (nom and acc.) 2 Cor. xii. 20. Gal. v. 20. Tit. iii. 9. occur together.

Κρία, contracted regularly from *κρίας* (Buttm. ed. Rob. p. 89. § 54. 1.) in Rom. xiv. 21. 1 Cor. viii. 13. (Exod. xvi. 8. 12); as in Xen. *Cyrop.* 1. 3, 6, 2. 2, 2. On the other hand *κρίας* has *κρίατα*, in Rev. v. 6. xiii. 11. xvii. 12. (Amos iii. 14, Ps. lxi. 52), *κρίατον*, Rev. ix. 13. xiii. 1. (1 Kings i. 50. ii. 29), never in the contracted form *κρία*, *κρίων*. Buttm. *as above*; Bekker *Anecd.* III. p. 1001. Finally, *κρίας* has always the full form *κρίατα*, Acts ii. 43. v. 12; Mr. xiii. 22; John iv. 48, and *κρίατα*, Rom. xv. 19; (Joel ii. 30; Ex. xi. 10), for *κρία* and *κρίων*. The latter flexions are considered Attic. Mær. p. 369, Buttman and others.

NOTE 1. 'Ὠδίν for ὠδής, nom. sing. of ὠδῆνες, occurs once, in 1 Thess. v. 3. (Is. xxxvii. 3). So *δελφίν* is not unusual in later writers. Butt. ed. Rob. p. 75. § 41, 4.

NOTE 2. An unusual gender is given to *πλούτος*, in many passages in good manuscripts. For instance, it occurs as a neuter in Ephes. ii. 7. iii. 8. 16; Phil. iv. 19; Col. ii. 2. This was derived from the popular language; as the modern Greeks also use *τὸ πλούτος*, and *δ πλούτ.* promiscuously. See Coray *Plutarch Vit.* p. 58. *Isoc.* II. 103. 106. Both *δ πλούτος*, and *τὸ πλούτος*, occur, the latter more frequently; as in the LXX and in Ducas. p. 122, *βάσανον* for *βάσανος*. On the contrary *δ δειπνός*, in modern authors. See Hase *ad Leon. Diac.* p. 239. Schäfer, *Ind. ad Æsop.* p. 128. 163. and *δ τειχος*, in Ducas, p. 266. Bonn. The Heteroclite *σκότος* (Poppo *Thuc.* I. p. 225) occurs only once in Heb. xii. 18. (*σκότῳ*) as a masc.: in all other places as a neuter (*σκότους*, *σκότειν*).

§ 10. Declension of Foreign and Indeclinable Words.

1. For some oriental names adopted in the Greek, the LXX, and the N. T. writers have introduced a simple mode of inflection, in which the gen. dat. and voc. have usually one form, and the acc. terminates in *ν*. To these belong, 'Ιησοῦς, gen. 'Ιησοῦ, Mtt. xxvi. 69. dat. 'Ιησου, Mtt. xxvi. 17.* voc. 'Ιησοῦ, Mr. i. 24. acc. 'Ιησοῦν, Mtt. xxvi. 4. Acts xx. 21.—*Λεὺ* or *Λεὺς*, Lu. v. 29, acc. *Λεὺν*, Mr. ii. 14.—'Ιωσής, gen. 'Ιωσή, Mtt. xxvii. 56; Mr. xv. 40; Lu. iii. 29. Buttm. ed. Rob. p. 90. § 56. 1. N. 1. A parallel flexion with 'Ιησοῦς, is the Egyptian name *Θαμους* (Plat. *Phæd.* p. 274.) Matth. I. 198. We find in the N. T. a twofold flexion of the word *Μωσῆς*: (a) Gen. *Μωσείας*, John ix. 29, Acts xv. 1; Heb. ix. 19; (Diod. Sic. ecl. 34), dat. *Μωσεῖ*, Mr. ix. 4; Lu. ix. 38; (both occur also in Eusebius); acc. *Μωσία*, Lu. xvi. 29; (Euseb. H. E. 1, 2, and often in Georg. Syncell). (b) Dat. *Μωσῆ*, Mtt. xvii. 4; John v. 46, ix. 29; Acts vii. 44; acc. *Μωσῆν*, Acts vi. 11; 1 Cor. x. 2. Diod. Sic. 1, 94. The latter forms

* Besides these forms, the Codd. Septuag. often have 'Ιησὺ for the dat. and even for gen. Ex. xvii. 14.

(*Comp. gen.* Μωσῶν, Euseb. 7, 21) are regularly derived from nom. Μωσῆς (Buttm. ed. Rob. p. 84, § 49) and for the former, a nom. Μωσείς is not required: neither does it occur. Buttm. ed. Rob. p. 90. § 1. N. 1.* Μωσασῆ makes, in Mtt. i. 10, acc. Μωσασῆ: according to others Μωσασῆν.

The name of Solomon in the common text is inflected Σολομῶντα, Mtt. i. 6. Σολομῶντος, Mtt. xli. 42; Lu. xi. 31; John x. 23; Acts iii. 11. 5. 12. (as Ἡεροφῶν, Ἡεροφῶντος); but the better manuscripts have Σολομῶνος, Σολομῶνα. See Wetsten. 1, 228. This form ought to be in the text, as ὢν, ὢντος indicate a participial derivation, Buttm. ed. Rob. § 41. 5. 8. N. 6. pp. 75. 77. Then we ought, properly speaking, to write Σολομῶν according to the best authorities (*Comp.* Pappalb. *Cod. Diex.* p. 9), like Βαβυλῶν, etc., since Ποσειδῶν (Ποσειδῶνος) as contracted, for Ποσειδάων is not a parallel case. In the Septuagint, Σολομῶν is indeclinable. 1 Kings iv. 7. 29. v. 12. xv. 16. vi. 18.

2. Many Hebrew proper names which might be inflected after the third declension, occur as indeclinable in the Septuagint and N. T. e. g. Ἀαρῶν genitive, in Heb. vii. 11, ix. 4; dat. in Exod. vii. 9. Acts vii. 4; acc. Ex. vii. 8. *Comp.* Mtt. i. and Luk. iii. 23. See also Συμεῶν Luk. iii. 30, Σαλμῶν Luk. iii. 33. Ἰερχῶ, genit. Deut. xxxii. 49; Mtt. xx. 29; Heb. xi. 30; acc. Luk. x. 30, xviii. 35.† Ἰεροσόλυμ, for which in Mtt., Mr. and John the form Ἰεροσόλυμα might be preferred, on the authority of manuscripts, which is regularly inflected as neuter in Mtt. xx. 17; John xi. 55.—τὸ πάσχα Lu. ii. 41, as in the Septuagint;‡ also τὸ εἶκεν Luk. i. 15, and almost uniformly in the Septuag. *Comp.* Lev. x. 9 εἶκεν, Euseb. præp. ev. 6, 10, gen. εἶκενος.¶ The Hebraic plural termination occurs only in Heb. ix. 5, χίζουβίμ; where, as in the Septuagint (Gen. iii. 24), it is construed as a neuter, like πνεύματα.

In Rev. i. 4, a whole phrase, viz. ἀπὸ δ' ὧν καὶ δ' ἦν, καὶ δ' ἐρχόμενος, used as equivalent to הוּי, the name of the immutable, is, with propriety, treated as indeclinable, like ἦν, μηθίς, etc. in the Gr. philosophers, e. g.

* In the printed text of Josephus we find only gen. Μωσείας, dat. Μωσῆ, acc. Μωσῆ. In Theodoret. occur also gen. Μωσῆ and Μωσῶ. See Bauer *Glossar. Theod.* p. 269.

† In other places a double inflection occurs: (a) Gen. Ἰερχῶ 3 Ex. v. 44; dat. Ἰερχῶ Προcop. *de ædif.* 5, 9. Theod. V. p. 81. Hal. or Ἰερχῶ Joseph. *bell. jud.* 1, 21, 4. Scid. at Ὀρεγνός, and (b) from Ἰερχῶς, gen. Ἰερχῶντος Strab. 16, 763. acc. Ἰερχῶντα Strab. 16, 760. and usually in Josephus.

‡ So also in the Fathers. See Suicer *thes.* II. 607. Epiphan. *Hæc.* II. p. 19. even uses τὰ πάσχα, in the plural.

¶ Most of these names are declined in Josephus, as he gives terminations to almost all proper names and therefore inflects them. e. g. Ἀδαμῶς, Ἰσμαῖτις, etc.

Aristot. *Polit.* 5, 3. Procl. *Theol. plat.* 2, ed. Hoenschel, μετὰ τοῦ ἐν, κατὰ τοῦ ἐν (Stollberg de Solac. N. T. p. 14.) while, in Creutzer's edition of the writings of Proclus, ἐν τοῦ ἐνός, ἐν τῷ ἐνί, are uniformly printed. *Comp.* also τὸν ὁ δεινὸν Schäfer *ad Demosth.* III. 282.

§ 11. Inflection and Comparison of Adjectives.

1. Adjectives of three terminations, especially those in *ιος*, *μιος*, *ειος*, *αιος*, are often used with only two, particularly by the Attics. (Elmsley *ad Eurip. Heracl.* p. 77. Lips. Monk *ad Eurip. Hippol.* p. 55. *ad Eurip. Alcest.* 126. 548. 1043. Jacobs *ad Anthol.* III. p. 141. 216. *ad Philostr.* 345. Poppo *ad Thuc.* I. 101. Jacobs *ad Lucian. Tox.* p. 84.) Luk. ii. 13, στεφανὸς οὐράνιος and Acts xxvi. 19, out of the N. T. fall under this head: perhaps also Rev. iv. 3, ἱεὺς (fem.) συγκλόμεν τοῦ θεοῦ ὁμοίος (the correct reading) σμαραγδίνης, etc. See more in Winer's *Exeget. Stud.* I. 152. In 1 Tim. ii. 8, δόιους χεῖρας, instead of δόίας, as some Codd. have it; although the δόιους might be construed with ἐπαίροντας.

On the other hand, the later Greek uses adjectives of two terminations, as of three, as ἀγρός, Lob. p. 105. *Comp.* Ellendt. *ad Arrian. Alex.* I. p. 242. This occurs also in Tit. i. 12, in a quotation from Epimenides, if the reading be correct.

Ἀιώνιος in the N. T. has only two terminations, although in 2 Thess. ii. 16. Heb. ix. 12 αἰώνιον occurs, and in the latter verse invariably: *Comp.* Numb. xxv. 13. Plat. *Tim.* p. 37. Bekk.—βεβαία, Rom. iv. 16. which the scrupulous Thom. Mag. p. 149, denounces, is found in Isocr., Demosth., Xen. and others. *Comp.* Duker *ad Thuc.* 2, 43; ἱερμός, in reference to which the Attics vacillate, (see Ellendt. *ad Arrian. Alex.* I. p. 262,) is uniformly of two terminations in the N. T.

2. On the comparison of adjectives the following remarks are submitted :

(a) Ταχὺς in the comp. neut. makes τάχιον, (John xx. 4. Heb. xiii. 19. 23. 1 Tim. iii. 14.) for which θάσσον, and among the Attics θάττον was usual. The former occurs regularly in Diod. Sic. 20, 92. 2, 5. Dion. Hal. Plut. Lob. p. 77. Meinecke *ad Menand.* p. 144. See also 1 Maccab. ii. 40; Sap. xiii. 9.

(b) In 3 John iv. is a double comp. μειζότερος, and in Eph. iii. 8, a comparative formed from the superlative ελαχιστότερος, comp. ελαχιστότατος, Sext. Emp. 9, 406. Such formations appertain especially to poetic diction (Apoll. Rhod. 3. 187. μειώτερος), or to the later language, as

μειζότερος, Ducas 27. 29. 37. *μειζότερος*, *ibid.* c. 27. 1. *Malal.* 18. p. 490; yet several examples are found in the earlier, (see Wetsten. II. 247.) These, however, as Aristot. *Metaph.* 10, 4. are not primary forms, but arbitrary. See Buttm. ed. Rob. p. 113, § 69, 3, N. 3. Lob. *ad Phryn.* p. 136. Comp. in Ger. *mehrere* from *mehr*, (in Eng. *lesser* from *less*. *Trs.*)

(c) The comparatives *πρώτος* Eph. iv. 9, *ἀνώτερος* Luk. xiv. 10, *ισώτερος* Acts xvi. 24, from the adverbs *πᾶτα*, *ἄνω*, *ἰσῶ*, are questioned by Buttmann ed. Rob. p. 112, § 69. 2. marg. note. They are found, however, uniformly in the N. T. and in the Septuagint, frequently in the later Greek, as Leo. Diac. 10, 1. and also in the best style of some of the Fathers.

(d) On the comparative form of the adverb, as *περισσότερος* in 2 Cor. i. 12. Gal. i. 14. which is not unknown to the Greeks, see Buttm. ed. Rob. p. 311. § 115. 5. Elmsley *ad Eurip. Heracl.* p. 100. Lips.

§ 12. Augment of Regular Verbs.

1. The temporal augment instead of the syllabic occurs:

(a) In the imperfect *ἤμειλλε* Joh. iv. 47. vi. 71. xii. 33. xviii. 32. Heb. xi. 8. in the last verse without any variation of the MSS. or Codd. and in the others with none of any importance. On the contrary, in Acts xvi. 27. 33. Rev. x. 4. *ἤμειλλε* is found invariably. In Luk. x. 1. according to the best Codd. ought to be written *ἤμειλλε*. See Böckh *ad Plat. Mem.* p. 148.

(b) The imperfect *ἠδίνετο* has a preponderating authority in Matt. xxvi. 9. Mr. iv. 33. v. 3. vi. 5. 19. xiv. 5. Joh. xi. 37. and in Lu. i. 22. viii. 19. xix. 3. Joh. ix. 33. xii. 39. has all the MSS. and Codd. in its favor: on the other hand, in Acts xxvi. 32. they all agree in *ἰδίνετο*. In Mtt. xvii. 16. 19. Lu. ix. 40. the aor. *ἠδυνήθη* uniformly occurs. In respect to these current Attic forms, see Georgi *Hieroc.* I. p. 32. Buttm. ed. Rob. p. 132. § 83. N. 5. Jacobs *ad Achil. Tat.* p. 554. Ellendt *ad Arrian. Alex.* II. p. 208.

2. The syllabic augment occurs in a verb beginning with a vowel, Joh. xix. 32. *πατάξας* aor. 1. from *πατάσσειν* (see Thom. M. p. 498.) and it is even found in other moods than the indic. *παταγῶσι* Joh. xix. 31. Buttm. ed. Rob. p. 134. § 84. N. 5. Passow I. 1196. Comp. Thuc. III.

89. Aristot. *Anim.* IX. 43. Plat. *Cratyl.* p. 268. D. a.* In Acts vii. 16. as sometimes among the Greeks, Lob. p. 139. *ἀνησάμην* instead of *ἰωνησάμην*, which latter form is the most common with the Greeks: and in Acts vii. 27. 39. 45. is *ἰωσα* for *ῥωσα*. See similar examples in Poppo ad *Thuc.* III. II. p. 407.

3. Of verbs beginning with *εν* there is preponderating evidence for *ἐδόκησα* (only *ἠδόκησα* in Lu. iii. 22. without variation, and in Col. i. 19. on the authority of good Codd.), *ἐλόγησα* (in Mr. x. 16. however, *ἠλόγησεν* imperf.) and decisive for *ἐτίσκειν* (only Mr. xiv. 55. var. *ἠτίσκειν*), comp. Lob. p. 140. Herm. ad *Eurip. Bacch.* p. 11. (The augmented form as existing among the Attics is contended for by Elmsley ad *Eurip. Med.* 191. 2. in the Apocrypha (*Evang. Nicod.* c. 20), and in the Fathers it occurs more frequently). The authority for *ἠόχωντο* Acts xxvii. 29. *ἠόχουν* Rom. ix. 3. with augment, is very considerable. In Xen. *Anab.* IV. 8. 24. it occurs without the augment. In Acts xxvii. 35. all agree in *ἐχαρίστησα* from *ἐχαρίσσειν*, while in Rom. i. 21. the majority have *ἠχαρίστησαν*. Without variation we find *ἐφόρησαν* Luk. xii. 16. but *ἠπορεύετο* Acts xi. 28. *ἠεφάνθη* in Acts ii. 26. from the Septuagint, is perhaps to be preferred. Comp. Buttm. ed. Rob. § 84. 5. and N. 2. Matth. I. 381. Poppo ad *Thuc.* I. 227. Lehmann ad *Lucian.* II. p. 456. *ἐθαγγελίζ.* has the augment after *εν*, without variation, Acts viii. 35. 40. xvii. 18. 1 Cor. xv. 1. Gal. i. 8. iv. 13. Rev. x. 7. See Lob. p. 269. even *προεηγγελίσατο* Gal. iii. 8. so also has *ἐτίσσειν* Heb. xi. 5. Yet Cod. A. and many others without any augment. The tenses of *προσέχεισθαι* take the augment almost without variation, as *προσηύχαιτο* Mtt. xxvi. 44. *προσηύχαιτο* Mr. i. 35. except that in Acts xxi. 5. some Codd. have *προσευξάμεθα*.

4. *Προφητεύειν*, according to rule (Buttm. ed. Rob. p. 136. § 86. 1.) takes the augment after the preposition in Jude 14. without any variation: yet pretty good Codd. in most passages, give the forms *ἐπροφήτευσαν* Mtt. xi. 13. *ἐπροφήτευσαι* Mtt. xv. 7. vii. 22. Mr. vii. 6. Luk. i. 67. Joh. xi. 51. Acts xix. 6. Schulz ad Matt. vii. 22. who adopts this form, is certainly not to be followed. By later writers the augment is frequently placed before the preposition, as *ἐπροσέθηκεν*, *ἐσυμβούλευον*, see index to Ducas, ed. Bonner. p. 639.

5. The augment of the form *ἐλάβη* (for *ῥέλαβη* Buttm. ed. Rob. p. 132. § 83. N. 3.) is transferred to the aor. 1. *κατέλαβθη* instead of *κατέλαβη*

* Even in the fut. we find the form *κατέξω* (Mtt. xii. 20.) for *κατάξω*, among the Attics; the better to distinguish it from the fut. of *κατάγω*.

Joh. viii. 4. is invariably found. See Maittaire *Dialectt.* ed. Sturz. p. 58. Traces of this are found in the Ionisms, Buttm. ed. Rob. p. 54. § 27. 2. Note 1.

6. A double augment occurs,

(a) In ἀνακαταστάθῃ Mtt. xii. 13. Mr. iii. 5. Lu. vi. 10. according to good Codd. and therefore ought to be received into the text. *Comp.* Lucian *Philoputr.* c. 27. ἀνακαταστήσει, Ducas. 29. ἀνακαταστήσας, and Dindorf *ad Diod. Sic.* p. 589, and Schäfer *ad Plut.* V. p. 198.

(b) In ἀνέφθεν Joh. ix. 14. 30. ἀνέφχθη Luk. i. 64. ἀνέφχθησαν Mtt. ix. 30. Joh. ix. 10. Acts xvi. 26. (Buttm. ed. Rob. p. 203. ἄγω.); even once in the inf. aor. ἀνέφχθηται Luk. iii. 21. Yet the Codd. present many different formations, e. g. ἠνοιξεν Joh. ix. 14. 30. Rev. xii. 16. ἠνοιχθησαν Rev. xx. 12. ἠνοιγην Rev. xi. 19. xv. 5. as in the Septuag. and later Greek writers (Buttm. Lob. p. 153). With a triple augment we find in Rev. xx. 12. ἠνέφχθη, Rev. xix. 11. ἠνεγγμένον, John ix. 14. ἠνέφθεν, (Gen. vii. 11. viii. 6. Dan. vii. 10. 3 Macc. vi. 18. *Comp.* Philo. *Apocr.* I. p. 669.).

(c) In ἠνέχθεσθαι 2 Cor. xi. 1. 4. (*comp.* Thucid. V. 45. Xen. *Cyrop.* V. 6. 34. Herodian. VIII. 5. 9.) and ἠνεσχόμεν for ἀνεσχ. Acts xviii. 14. (*comp.* Thuc. III. 28. Herod. VII. 159.) corresponding with Greek usage, which, in these forms, scarcely recognises a single augment, Buttm. ed. Rob. p. 137. N. 6. p. 283. ἀνεχω. Yet good Codd. in 1 Cor. write ἀνέχθεσθαι, Buttm. ed. Rob. p. 183. § 84. 2.

7. On the authority of Codd. ἡγάσαστο occurs several times for ἡγάσας. Mtt. xxv. 16. xxvi. 10. Mr. xiv. 6. as also in a good manuscript of Demos. (Schäfer *Appar.* V. p. 553.) *Comp.* Sturz p. 125.

8. In the pluperfect the augment is usually wanting, as Mr. xv. 7. πεποιήκεισαν, xvi. 9. ἐμβαλέηκει, Luk. vi. 48. τελεμελίωτο, Mr. xiv. 44. δεδώκει (Mr. xv. 10. Joh. xi. 57.), Acts xiv. 8. περιπεπαισκήκει, 1 Joh. ii. 19. μεμενήκεισαν, without any material variation; and consistency would require that these forms be admitted into the text. Ionic (Herod. I. 122. III. 42. IX. 22.) and Attic prose writers (e. g. Plato) often omit the augment in the pluperf. when euphony requires it (Buttm. ed. Rob. p. 132. § 83. N. 6.), especially in compounds. See Georgi *Hierocr.* I. 179. Poppo *Thuc.* I. 228. Bornemann *ad Xen. Anab.* p. 272. Jacob. *ad Lucian. Tox.* p. 68. Ellendt *ad Arrian. Alex.* I. 265. 284. *Comp.* Thuc. VIII. 92. Xen. *Cyr.* III. 2. 24.

§ 13. Unusual Forms in the Tenses and Persons of Regular Verbs.

1. (a) Tenses, which are usually formed after the analogy of the aor. 2. have, in the Septuagint, the termination α (the aor. 1. ending). (See Sturz *Dial. Alex.* p. 61. Valckenaer *ad Herodot.* p. 649. 91. Dorville *ad Charit.* p. 402. Wolf *ad Demosth.* in Sept. p. 216.) e. g. ἰδάρην 1 Sam. x. 14. ἰνύγην 2 Sam. x. 14. εἴζην xvii. 20. ἐφάγομεν xix. 42. ἐλάτω Esth. v. 4. *Comp.* Prov. ix. 5. Amos vi. 2. 2 Chron. xxix. 17. Transcribers have omitted this form in some places in the N. T.; and on the authority of good Codd. it should be restored in the following passages: * Mtt. xxv. 36. ἡλάρη, Luc. vii. 24. ἐλάρησας, Mt. xxvi. 39. παρῆλάρην, Act. vii. 10. xii. 11. ἐεἰλάτο, vii. 21. ἀεἰλάτο, Gal. v. 4. ἐεἰπίσας, Rev. vii. 11. ἰπίσαν, Hebr. ix. 12. εὐζάμενος, (Epiph. *Opp.* I. 619. Theodoret. *Opp.* II. 837. Hal.) and others. In some other passages, where this form is found in only a few Codd. it may be attributed to the transcribers;† especially when similar flexions in α preceded or followed. See Elmsley *ad Eurip. Med.* p. 232. Lips. Fritzsche *ad Mr.* p. 688. These mostly occur in the 1 pers. sing. and plur., 2 pers. plur., or 3 pers. plur., while the 2 pers. sing., infin. and particip. are scarcely found. For examples of such aorists in the Greek (e. g. Orpheus), see Buttm. ed. Rob. p. 158. § 96. N. 1. marg. note. The προσέπισσο which occurs in Eurip. *Troad.* 293. Seidler has changed into προσέπισσον, and instead of πίσις in *Alcest.* 477. we certainly ought to read πίσοι. See Hermann *on this place.* In Achill. *Tat.* III. 17. on the other hand, we find παρῆπισαμεν, and in c. 19. παρῆπισαμεν: and ἐκπίσις in Eustath. *Amor. Ism.* I. p. 4. ought to be corrected, on the authority of good Codd. See Jacobs p. 664. Lob. 183. Matth. I. p. 424. Among the Byzantine writers such forms undoubtedly occur, e. g. ἡλάρην Malala XVIII. p. 465. XII. p. 305. ἀνῆλάρην XV. p. 389. ἠέζαμεν XVIII. p. 449. ἀπῆλάρη Ducas XXIV. *Comp. the Index to Ducas* p. 639. Bonn.

(b) Of verbs, which begin with ε, some, according to very good Codd.

* See Hug. *Einkl.* I. p. 257. Scholz *Cura. Crit.* p. 40. about the manuscripts which have this form.

† Ἀλέμεσαι, which a few Codd. have in Luk. xiv. 10. xvii. 7. (see a trace of it in Polyb. VI. 37. 4. ἐκπαραμίνης Var.), must be the imperat. of a similar aor. Midd. (ἀναισχεδάμεν). But as the latter does not exist, this form is probably a mistake of a transcriber for ἀλέμεσαι, which the best Codd. really have: ε and α are often interchanged. Besides, only the 2 aor. of this verb occurs, Mtt. xv. 35. Mr. vi. 40. Luk. xi. 37. Joh. vi. 10. The fut. (like νίσσεαι) for which Fritzsche *ad Mr.* p. 641. takes these forms, will not suit well, as in both passages imperatives immediately follow.

have a single ζ in the præter. as 2 Cor. xi. 25. *ἔλαβόσθην*, Heb. ix. 19. *ἐλάττωσι*, x. 22. *ἐλαττωμένοι*, Mt. xxvi. 67. *ἐλάττωσαν*.* Such forms are poetic, Buttmann ed. Rob. p. 50. § 21. N. 2., but also occur often in the Codd. of prose writers. *Bast Comment. Crit.* p. 788. Cod. Alex. has in perf. (Hebr. x. 22.) the reduplicated form *μελαττωμένοι*, of which only one example is found in Homer. Buttm. ed. Rob. p. 132. § 83. note 4.

(c) The futures of verbs in $\alpha\omega$, with very little variation of the Codd. are found in the contracted form: *μετοιπιῶ* Act. vii. 43. *ἀφοριῶσι* Mt. xiii. 49. *γνωριῶσι* Col. iv. 9. *ἀφοριῶ* Mt. xxv. 32. *καθαριῶ* Hebr. ix. 14. *διακαθαριῶ* Mt. iii. 12. *ἐλπιῶσι* Mt. xii. 21. *μακαριῶσι* Luc. i. 48. This is Attic: See Fischer *ad Weller*. I. p. 208. Georgi *Hierocr.* I. p. 29. Maitt. *de Dial.* p. 46. Such forms, however, are not foreign to the Ionians. Of *βαπτίζω*, the common fut. form *βαπτίσει* occurs only in Mt. iii. 11. In the Septuag. the futures of verbs in $\alpha\omega$ are also inflected according to the above analogy, e. g. *ἐγγράται* Lev. xxv. 40. *ἀρκῶ* Lev. xix. 13. Some would find such Attic futures of contracted verbs in Mt. ii. 4. *γενῶται* (here see Fritzsche), Joh. xvi. 17. *δαριῶσι* (because of the fut. *ὑψέσθαι* following) and Mt. xxvi. 18. *ποιῶ*: but these are probably not to be regarded as such.

(d) Of verbs in $\alpha\omega$, *λευκαίω* in the aor. has the Attic form (Buttm. ed. Rob. p. 172. § 101. N. 2.) *λευκῶσαι* in Mr. ix. 3. and *βασκαίω* in Gal. iii. 1. has *ἐβάσκησα* in some variations. From *σημαίω* the aor. *ισήμασα* occurs in Acts xi. 28. Rev. i. 1., see below § 15., *μαραίω* 1 Cor. i. 20. and *ξηραίω* Jam. i. 11. are regular.

(e) Here and there, in some passages from more or less Codd. the futures subjunctive are marked with the signs of variation in the Codd. as 1 Cor. xiii. 8, *καυθήσωμαι* (thus in Griesbach and Knapp) 1 Pet. iii. 1. *περιδεδήσανται*, 1 Tim. vi. 8. *ἀρκεσθῶμεθα*, etc. In the better authors these forms may have been introduced by transcribers. See Abresch in *Observatt. Misc.* III. p. 13. Lob. p. 721; in the later, they are perhaps allowable. (See Niehbuhr *ind. ad Agath.* p. 418.) There are two so important Codd. for the subjunctive in 1 Cor. that the change may be justified. Here also belong *ἐκρήσῃς* Rev. xviii. 14, and *ἐκρήσῃσιν* Rev. ix. 6; (yet an aor. *ἐκρήσαι* is also found. See Lob. p. 721): perhaps also *γνώσονται* Acts xxi. 24. *Comp.* Lob. p. 735. For this, however there is not much authority.

2. The following peculiarities in the inflection of the persons occur :

(a) The second person præ. and fut. pas. and med. in σ for η : e. g. *βούλει* Luc. xxii. 42, *παρέξει* Luc. vii. 4, (variation), *ὑψεί* Mt. xxvii. 4,

* *Comp.* Joh. xix. 23. *ἐλάφης*, according to good manuscripts, for *ἐλάφας*.

(var.) John xi. 40. In the two verbs ὀκτεῖσθαι and βούλεισθαι this form is usual among the Attics, Plat. *Phil.* p. 376. A. Isocr. *Phil.* p. 218. C. Arrian. *Epict.* 1, 20. 2, 5; in others it occurs but seldom, and almost exclusively in poets. (*Comp.* Valkenaer *ad Phoen.* p. 216. Fischer *ad Weller.* I. p. 119, II. p. 399. Georgi *Hierocr.* I. p. 34. Schwarz *ad Olear.* p. 225.) Good manuscripts however have it also in Attic prose writers. See Buttm. ed. Rob. p. 200. § 103. III. 3. *Comp.* Schneider *Præf. ad Plat.* I. p. 49.

(b) In the same person, the original uncontracted form is found; not only in δύνασαι Mtt. v. 36. viii. 2; Mr. i. 40. ix. 22. where it is usual, Buttm. ed. Rob. p. 217. § 106. N. 2, (see, however, δύω Rev. ii. 2,* which was confined originally to the poets, but occurs also in the later prose writers; e. g. Polyb. 7, 11; Ælian V. H. 13, 32; Lob. p. 359), but also in contracted verbs δυνᾶσαι Luc. xvi. 25 (*Æschyl. Choeph.* 354) πωχᾶσαι, Rom. ii. 17; 1 Cor. iv. 7, and καταπωχᾶσαι Rom. xi. 18. *Comp.* Georgi *Hierocr.* I. p. 184. Buttm. ed. Rob. p. 199. § 103. III. 1. marg. n.

(c) The perfect in the 3 pers. plur. has *ov* instead of *ovt*, from the old termination *ovt*: e. g. ἔγνωσαν John xvii. 7, εἰσῆλθον Rev. xix. 3. Col. 21. ἰώσαν in A. and D., John xvii. 6, τετήρησαν in B. D. L. Rev. xxi. 6. So also in the Septuag. e. g. Deut. xi. 7; Judith vii. 10. This form belongs to the Alexandrian dialect: *Comp.* Sext. Emp. *adv. Math.* 1, 10, p. 261, but it is also found in Lycophron 252, in inscriptions, and in the Byzantine writers. (*Index to Ducas*, p. 639.) See Buttm. ed. Rob. p. 201. § 103. N. 3. There is no weighty authority for it in the N. T. except in the first two passages.

(d) The aor. 1. opt. instead of the termination *αιμι*, has the original Æolic *ια*, *ιας*, *ιαι*: as ἀγαπήσειαν Acts xvii. 27, ποιήσειαν Lu. vi. 11. This form occurs frequently among the Attics, in the 2. and 3. pers. sing. and 3. plur. Thuc. 8, 6; Aristoph. *Plut.* 95. *Plut. Cratyl.* p. 265. C. Gorg. p. 312, A. and others. Georgi *Hierocr.* I. p. 150, Buttm. ed. Rob. p. 199. § 103. II. 4: still more frequently in the later writers, Ellendt. *ad Arrian. Alex.* I. p. 353.

(e) The 3. pers. plur. imperfect *εωσαν* occurs several times in the N. T. e. g. 1 Cor. vii. 9. γαμήσωσαν, vii. 36, γαμήτωσαν, 1 Tim. v. 4, μαρτυρήσωσαν Tit. iii. 14. *Comp.* Acts xxiv. 20, xxv. 5. The assertion of Elmsley *ad Eurip. Iphæg. Taur.* p. 232, ed. Lips. that this form first

* As to this form, which they would exchange for *δύνα*, *coup.* Porson *ad Eurip. Hec.* 257. Schäfer *ad Soph. Philoct.* 798. Oudend. *ad Thom. M.* p. 252. Lob. p. 359. For the subjunc. we find *δύω* in the Septuag. Esth. vi. 13. Job. xxxiii. 5. and by the grammarians it is accounted Attic.

came into use in the time of Aristotle, has been sufficiently refuted by Matth. I. 442. and Bornemann *ad Xenoph. Anab.* p. 38.

(f) For the 3. pers. plur. of the historical tenses (Bekker *Anecd.* 91, 14), among the variations, there often occurs the termination *σαν*, as John xv. 22. *εἶχσαν* for *εἶχον*, 2 Thess. iii. 6. *παρελάβσαν*, and Rom. iii. 13. in a quotation from the O. T., *ἰδομοῦσαν*, a form which is very frequent in the Septuagint and Byzantine authors: e. g. Ps. lxx. 2. *ἤλθσαν*, Jos. v. 11. *εφάγσαν*, Exod. xvi. 24. *κατελίποσαν*, xviii. 26. *ἐκρίνοσαν*, Niceph. Greg. 6, 5. p. 113. *εἶδοσαν*, Nicet. Chon. 21. 7. p. 402. *μετεήλθσαν*, Brunck *Analectt.* II. p. 47. *Comp.* 1 Macc. vi. 31; Cant. iii. 3. v. 7. vi. 8; Jos. ii. 1. 22. iii. 14. v. 11. vi. 14. viii. 19; Jud. xix. 11. i. 6; Ruth i. 4; Thren. ii. 14; Ezek. xxii. 11; Exod. xxxiii. 8. Fischer *ad Weller* II. p. 336. Georgi *Hierocr.* I. p. 165. Lobeck p. 349. Maittaire p. 226. Sturz p. 60. There is not much authority for it in the N. T., and probably it may have originated with the Alexandrine copyists.

3. In respect to contracted verbs the following remarks may be made :

(a) The fut. 2. *ἐκχεῖ* Acts ii. 17. 18. is formed like verbs in λ, μ, ν, ς; comp. Septuag. Ezek. vii. 8. xxi. 31; Exod. xxx. 18. xxix. 12. Buttm. ed. Rob. p. 157. § 95. Note 16. If however it be accented thus *ἐκχέω*, it will be, according to Elmsley, the Attic fut. 2. *ἐκχέω*, as the pres. and fut. are alike. See Buttm. ed. Rob. p. 156. § 95. N. 12.

(b) Of the verbs *διψάω* and *πεινάω*, the forms *διψῆν*, *πεινῆν* inf., and *διψῆς*, *διψῆ*, etc. ind. were the usual forms in Attic style. Buttm. ed. Rob. p. 213. § 105. N. 5. For these, in the N. T. we find *διψᾶν*, *διψᾷ* Rom. xii. 20. John vii. 37., *πεινᾶν* Phil. iv. 12., *πεινᾷ* Rom. xii. 20. 1 Cor. xi. 21; which form belongs almost exclusively to the later writers (Athen. 3, 474. *Comp.* Sallier *ad Thom. M.* p. 699. Lob. p. 61.). According to the same analogy occurs the fut. *πεινάσω* (instead of *πεινήσω*) Rev. vii. 16. (Jes. v. 27. Ps. xlix. 12.) and aor. 1, *ἐπεινάσα* Mr. ii. 25. xi. 12. Mt. xii. 1. 3. xxv. 35. Luk. iv. 2. John vi. 35. Both forms are peculiar to the later Greek. See Lob. p. 204.

(c) Of the verbs in *εω*, which retain *ε* in the fut. etc. there occur in the N. T., *καλέσω* (Buttm. ed. Rob. p. 154. § 95. N. 3.), *φορέσω* 1 Cor. xv. 49. and *ἐφόρεσα*, (Sir. 11, 5. Palæph. 52, 4.); but in Luk. xii. 16. *ἐφόρεσον*. Among the Greeks *φορέσω* is the common form. *Comp.* Etym. Magn. ed. Sylburg p. 180. and Buttm. ed. Rob. p. 153. § 95. 4. See below *ἐπαινέω*.

§ 14. Unusual Inflections of Verbs in μ and Irregular Verbs.

1. Of the verbs in μ occur: (a) Pluperfect act. *ἰστέπεισαν* Rev. vii. 11. for *ἰστέπεισαν* Mt. xii. 46 (without var.) yet comp. Thuc. 1, 15. *ξυνίστηπεισαν*, Xen. *Anab.* 1, 4, 4. *ἰφιστέπεισαν*, Heliod. 4, 16. *ἰφπεισαν*, Jacobs *ad Achill. Tat.* p. 400. 622. Ellendt. *ad Arrian Alex.* II. p. 77. Lehmann *ad Lucian.* II. p. 107.

(b) Third pers. plur. præs. *τιδέασι* for *τιδεῖσι* Mt. v. 15. *περιτιδέασι* Mr. xv. 17. *ἐπιτιδέασι* Mt. xxiii. 4. This form is better and more usual: Comp. Thuc. 2, 34. Aristoph. *Vesp.* 564. Aristot. *Metaph.* 11, 1. Theophrast. *plant.* 2, 6. See Georgi *Hierocr.* I. p. 145, who quotes many examples, and Matth. I. 483. Schneider *ad Plat.* civ. II. p. 250. Similar is *διδόασι* Rev. xvii. 13. according to the best Codd. Comp. Herod. 1, 93. Thuc. 1, 42. The contracted forms *τιθεῖσι*, but especially *διδόσι*, belong to the later language. Lob. p. 244.

(c) In the imperf. the 3 plur. has *ἰδίδουν* (according to the contracted form) for *ἰδίδουσαν* Acts iv. 33. xxvii. 1. Comp. Hesiod. *ἔργ.* 123. The singular *ἰδίδουν* is more frequent. Buttm. ed. Rob. p. 222. § 107. Note I. 6.

(d) About the contracted, but very common inf. perf. act. *ἰστέαναι* for *ἰστανάιναι* 1 Cor. x. 12. See Buttm. ed. Rob. p. 226. § 107. N. II. 3. Georgi *Hierocr.* I. p. 182.

(e) Imper. præs. pass. *ἀφίστατο* 1 Tim. vi. 5. *περιῖστατο*. 2 Tim. ii. 16. Tit. iii. 9. instead of which *ἀφίστα* is more usual: See Thom. Mag. p. 75. Matth. I. 495.

(f) Forms like *συνιστῶντες* 2 Cor. vi. 4. x. 18. (comp. *καθιστῶν* Agath. 316, 2.), *ἀποκαθιστῶ* Mr. ix. 12. (Dan. ii, 21. 2 Reg. xviii, 12. Fabric. Pseudep. II. 610.) from *ιστάω* (Herod. 4, 103.) See Grammatici Græci ed. Dindorf I. p. 251. Dorvill. *ad Charit.* p. 542. Matth. I. 482. Similar *ἐμπικλῶν* from *ἐμπικλάω* Acts xiv. 17. comp. *ἐμπικρῶν* Leo Diac. 2, 1.

(g) Optat. præs. *δῶη* for *δοίη* Rom. xv. 2. 2 Tim. i. 16. 18. ii. 7. Ephes. i. 17. iii. 16. John. xv. 16. *ἀποδῶη* 2 Tim. iv. 14. This is a later form (Plat. *Gorg.* p. 481: Lys. c. *Andoc.* p. 215. T. IV.) Recent editors have *δῶ* and Xen. *Cyrop.* 3, 1, 35. *δῶης* is changed by Schneider into *δοίης*. See LXX. Gen. xxvii. 28. xxviii. 4. Numb. v. 21. xi. 29. Ruth iv. 9. Themist. or. 8. p. 174. D. Philostr. *Apol.* 1, 34. Dio. Chrys. 20. p. 497., which is rejected by the old grammarians. Phrynich. p. 345. Moer. p. 117. Comp. Lob. p. 346. Sturz p. 52. Buttm. in Mus. Antiq. stud. I. 238.*

* This form occurs also strangely in the N. T., as it stands where, according to N. T. idiom, the subjunc. would be proper.

(h) From *βαίρω* aor. 2. *ἔβην*; the imperative form is *ἀνάβα*, Rev. iv. 1. *κατάβα* Mr. xv. 30. On the contrary *κατάβηδε* John iv. 49. *μετάβηδε* vii. 3. *Comp.* Thom. Mag. p. 495, and Oudendorp on this passage. Similar Eurip. *Electr.* 113. Aristoph. *Acharn.* 262, and *Vesp.* 979. See Georgi *Hierocr.* I. p. 153. Thilo *Acta Thom.* p. 19. Matth. I. 544. Entirely analogical *ἀνάστα* Acts xii. 7. Ephes. v. 14. *Comp.* Theocrit. 24, 36. Menand. p. 48. Meinecke *Æsop.* 62. *de Fur.* (on the other hand *ἀνάστηδε* Acts ix. 6. 34., *ἐκίστηδε* 2 Tim. iv. 2., also Fabric. *Apocr.* I. p. 71. *ἀπόστα*.

(i) The N. T. Codd. differ in the mode of writing the perf. part. neut. of *ἵστημι*; yet the better ones, in two passages Mtt. xxiv. 15. Mr. xiii. 14, have *ἔστα*, like the oldest and best of the Greek Codd. (Buttm. ed. Rob. p. 226. § 107. II. 3. and marg. n.), and Bekker prefers it in Plato throughout. *Comp.* Passow. I. 1128. The uncontracted forms of this participle also occur sometimes in the manuscripts of the N. T., as Mtt. xxvii. 47. *ἱστημένων* Mr. ix. 1. xi. 5. *ἱστηκώς* John iii. 29. vi. 22. *παρεστήκω* Mr. xiv. 69., and here and there are adopted in the text.

The apparently well established form *δῶσθ* John xvii. 2. Rev. viii. 3. xiii. 16. which occurs in Theocr. 26, 2. and is according to some Doric for *δοῖ*, Fischer (*ad Weller*, p. 174.) and Matth. I. 388, take to be an error of the transcribers: *Comp.* Ast. *ad Theophr. Char.* p. 130. Schäfer *ad Bucol.* p. 226, and *Index ad Hom. Od.* p. 154. It is found however frequently in the later writers (Lob. p. 721. *comp.* Thilo *Apocr.* I. p. 871), and yet it may be considered as one of the corrupt forms, which the popular language had introduced.

2. Of *στέ* we find; (a) *ἤτω* imper. for *ἔτω* 1 Cor. xvi. 22. Jas. v. 12. (Ps. civ. 31. *comp.* Acta Thom. III. 7.) Buttm. ed. Rob. p. 233. § 108. IV. 1. and marg. note, only once in Plat. *Rep.* II. p. 361. D. See Schneider on this passage, tom. i. p. 117. According to Heraclides (*Eustath.* p. 1411. 22.) this flexion is Doric. The other imper. form *ἔσδε*, see Mt. ii. 13. v. 25. Mr. v. 34. Luc. xix. 17. 1 Tim. iv. 15. (Buttm. ed. Rob. *ibid.*)

(b) *ἡμην*, 1. sing. imp. mid., which was rejected by the Atticists, and first came into frequent use among the later writers (especially with *ἀν*, as once in N. T. Gal. i. 10.) occurs in Acts x. 30. xi. 5. 17. xxii. 19, 20. Joh. xi. 15. xvi. 4. xvii. 12. 1 Cor. xiii. 11. Mtt. xxv. 35. etc. *Comp.* Thilo *Acta Thom.* p. 3. Buttm. ed. Rob. p. 233. § 108. IV. 2. Lob. p. 152. Schäfer *ad Long.* p. 423. Valckenaer *Schol. in N. T. I.* 478. In good Codd. *ἡμεθα* for *ἡμεν* is found twice in Mtt. xxiii. 30, and is received into the text by Griesbach. There is little authority for it in Eph. ii. 3.; nor does it occur in any good writer. Yet see Epiphan. *Opp.* II. 333. Malala XVI. p. 404. Nieb.

(c) For ῥῥα in Mr. xiv. 67. only a few Codd. have ῥῥ, which seldom, if ever, occurs among the Attics. (Buttm. ed. Rob. p. 233. § 108. IV. 1. and marg. note. As to its use by the later writers see Lob. p. 149.

NOTE. In Gal. iii. 28. Col. iii. 11. Jas. i. 17. ἐν is generally taken to be the contracted form of ἐνισσι by the ancient grammarians, see Schol. ad *Aristoph. Nub.* 482. which, however, could present but one view of etymological principles, and Fritzsche ad *Mr.* p. 642. maintains this view. It is better perhaps, with Buttm. ed. Rob. p. 319. § 117. B. 3., to consider it the apostrophic preposition ἐν (ἐν, ἐνι) which, like ἐκ, καί, etc. is used without ἐναι, as the above contraction is very difficult and without example. Buttman's opinion is strengthened by the analogy of ἐκ and καί, although the latter can scarcely be taken for a contraction of καίσι. Besides this, ἐν is very frequent in Attic poets and prose writers, Georgi *Hierocr.* I. 152. Schwarz *Comment.* p. 486. The poets also use it for ἐνισσι, as ἐκ for ἐκισσι II. 20. 248. *Odyss.* IX. 126.; καί is even connected with the first person. pron.*

3. The following forms occur in union with the radical verb ἔφημι:†
(a) Ἀφίωρται Mtt. ix. 2. 5. Mr. ii. 5. Lu. v. 20. 23. vii. 47. 1 Joh. ii. 12. The ancient grammarians are not agreed about this form. Some, as Eustathius ad *Ill.* VI. 590. regard it as equivalent to ἀφίωρται, as in Homer ἀφίη for ἀφῆ: others more correctly call it the præter. for ἀφίωρται, as Herodian, the Etymol. Magn. and Suidas. This last assigns it to the Doric, and the author of Etym. Mag. to the Attic dialect. Suidas is undoubtedly correct. This form as perf. pass. is derived from the perf. act. ἀφίωσα. See Fischer *Prol. de Vitiis Lex.* p. 646. Buttm. ed. Rob. p. 231. § 108. marg. n. Matth. I. 487.

(b) In Mr. i. 34. xi. 16. (*Phil. Leg. ad Caium.* p. 1021.) ῥῥαι is the imp. of ἀφίω, with the augment on the preposition, instead of ἀφίαι or ῥῥίαι (Buttm. ed. Rob.) See Fischer ad *Well.* II. 480. Similar to this is ξύριον for ξυρίσαν Iliad I. 273. Buttm. ed. Rob. p. 231. § 108. 1. 3. 5.

On the authority of good Codd. ἀφῆς from ἀφίω is received into the text in Rev. ii. 20. (comp. Exod. xxxii. 32.), like τῆθῆς for τῆθης. Buttm. ed. Rob. p. 218. § 106. N. 5., p. 221. § 107. N. I. 2.

From συνίημι occurs, in Mtt. xiii. 13. συνιούσαι (3 pers. plur.), in 2 Cor. x. 12. (either 3 plur. or dat. particip.), and in Mtt. xiii. 23. συνιών partic. (Rom. iii. 11. from the Septu. συνιῶν) instead of συνιεύς. The former is derived from συνιῶ, which is still found in the infin. συνιεύς, in Theogn.

* The Etymol. M. p. 357. considers ἐν, not as contracted for ἐνισσι, but as an ellipsis, so that the proper person must be supplied from the verb εἶναι.

† Comp. Harles as to some forms of the present tense of τῆθημι and ἔφημι in Seebode's *Archiv. f. Philol.* I. Heft.

565. The participial form, which prevails in the Septuag. 1 Chron. xxv. 7. 2 Chron. xxxiv. 12. Ps. xli. 1. Jer. xx. 12. (*comp.* Fabric. *Pseudep.* I. 711.), is most correctly written *συνίων*, from *συνίω* (Buttm. ed. Rob. p. 234. § 108. V. 1.), as it cannot be derived from *σύνεμι*.

4. In Mtt. xxii. 44. Mr. xii. 36. Lu. xx. 42. Acts ii. 34. Jam. ii. 3. (1 Sam. i. 23. xxii. 5. 2 K. ii. 2. 6.) occurs *πάθου* for *πάθησο*, imper. from *πάθημι*. This is not found among the ancient Greeks, and has therefore been placed among spurious forms by Møris. p. 234. and Thom. Mag. p. 495. See Buttm. ed. Rob. p. 232. § 108. II. 3. So *πάθῃ* for *πάθησαι* Acts xxiii. 3. Lob. p. 395. Gregor. Cor. ed. Schäfer p. 411. and Buttm. *ibid.*

§ 15. Of Defective Verbs.

Of many verbs there are found in the N. T. regularly built forms, which occur in none of the Greek writers, except perhaps the later, and therefore are rejected by the ancient grammarians as spurious. Among these are to be reckoned a number of fut. act. for which better writers use the fut. mid. (Buttm. ed. Rob. p. 259. § 113. 4. and N. 7. Monk. *ad Eurip. Alcest.* v. 159. 645.) The investigation of this subject is still very incomplete. Below will be found a list of spurious forms; and those will be included in parentheses, in respect to which the grammarians, especially Thom. Mag. and Møris are too scrupulous.

**Ἀγγυμι*. In reference to the fut. *παραίξαι* Mtt. xii. 20. and the augmented form of the aor. *παραίξα*. See § 12. 1. *b.*

(**Ἀγω*. About the aor. 1. *ῆξα*, which occurs 2 Pet. ii. 5. in the compound *ἐνάξα*, see Buttm. ed. Rob. § 114. p. 264. Lob. p. 287. 735. This form is not unfrequent in compounds (2 Macc. ii. 67. 2 Sam. xxii. 35. Index to Malala ed. Niebuhr, under *ἄγω* Schäfer *ind. ad Æsop.* p. 135. Fabric. *Pseudep.* II. 598. 594.) even in good prose writers, Herod. I. 190. V. 34. Xen. *Hell.* II. 2. 20. Thuc. II. 97. VIII. 25.

(**Ἀεζίω*. Fut. *ἔλω*, in comp. *ἄφελω* Rev. xxii. 19. (Codd. also *ἄφαιζήσω*). This form is rare (see Buttm. ed. Rob. § 114. p. 265.), but occurs Agath. 269. 5. and in the Septuagint oftener: Exod. v. 8. Num. xi. 17. Deut. xii. 32. Job xxxv. 7. *Comp.* Agath. p. 269. Menand. Byz. p. 316. in opposition to Reisig. *Com. Crit. in Soph. Œd. C.* p. 365. who attributed it to Aristoph. and Soph. See Herm. *ad Œd. Col.* 1454. Matth. I. 524.

(*Ἀκούω*. Fut. *ἀκούσω* Mtt. xiii. 14. xii. 19. instead of *ἀκούσομαι* (which is also more frequent in the N. T. especially in Luke: John v. 28. Act. iii. 22. vii. 37. xvii. 32. xxv. 22.)). The former occurs not only in poets (Anthol. Gr. III. 134. Jac. *Orac. Sybill.* VIII. p. 695. 721.), but also occasionally in prose writers of the *κωική*, as Dion. *Hal.* p. 980. Reisk. *Comp.* Schäfer *ad Demosth.* II. 232. Wurm *ad Dinarch.* p. 153. In the Septuagint, *comp.* Isa. vi. 9.)

Ἀμαρτία. Aor. 1. *ἡμάρετῃσα* for aor. 2. *ἡμαρτον* Rom. v. 14. 16. Mtt. xviii. 15. (Luc. xvii. 4. var.) Thom. Mag. p. 420. Lob. p. 732. See Diod. Sic. II. 14. *ἀμαρτήσας*, Agath. 167. 18. Septuag. Thren. 3. 42. The fut. act. *ἀμαρτήσω* Mt. xviii. 21. Rom. vi. 15. is not very usual. *Comp.* Monk. *ad Eurip. Alcest.* 159.

(*Ἀνίχομαι*. Fut. *ἀνίξομαι* Mt. xvii. 17. Mr. ix. 19. Luc. ix. 41. 2 Tim. iv. 3. for which Mær. whimsically demands *ἀνασχέσομαι*. The former is very frequent. *Comp.* Soph. *Electr.* 1017. Xen. *Cyrop.* 5. 1. 25. 7, 7. 47.

Ἀνοίγω. Aor. 1. *ἤνοιξα* John ix. 17. 21. etc. for *ἀνέφθα*. *Comp.* Xen. *Hell.* I. 5. 13.), Aor. 2. *ἤνοιγῃ* Rev. xv. 5. See § 12. 6.

Ἀπαντήω. Fut. *ἀπαντήσω* (for *ἀπαντήσομαι*), Mr. xiv. 13. (Diod. Sic. XVIII. 15.) See Buttm. ed. Rob. p. 259. § 113. 4. and N. 7. Matth. *ad Eurip. Suppl.* 774.

Ἀποκτείνω. Aor. 1. *ἀπεκτέωνθῃ*, *ἀποκτανθῆναι* Rev. ii. 13. ix. 18. 20. xi. 13. xiii. 10. xix. 21. Mt. xvi. 21. Luc. ix. 22. *Comp.* 1 Macc. ii. 9. 2 Macc. iv. 36. This form occurs indeed in Homer, but particularly belongs to the later prose writers (Dio Cass. 65. 4. Menander *Hist.* p. 284. 304. ed. Bonn.) See Buttm. ed. Rob. § 114. p. 288. *κτενω*. Lob. p. 36. 757.* The unattic perf. *ἀπέκτανκα*, see 2 Reg. iv. 11. Buttm. *ibid.*

Ἀπόλλυμι. Fut. *ἀπολίω* Mt. xxi. 41. Mr. viii. 35. John vi. 89. xii. 25. *comp.* Lucian *Asin.* 33. Long. *Past.* III. 17. Buttm. ed. Rob. p. 294. § 114. *ἔλλυμι*. Lob. p. 746. 1 Cor. i. 19. occurs the usual form *ἀπολώ*.

Ἀρπάζω. Aor. *ἡρπάγην* 2 Cor. xii. 2. 4. for *ἡρπάσθην* (Rev. xii. 5.) *Comp.* Thom. Mag. p. 424. Mær. p. 52. Buttm. ed. Rob. § 114. p. 268. Fut. *ἁρπάγήσομαι* 1 Thess. iv. 17.—(*ἁρπάσω* for *ἁρπάσομαι* John x. 28. is a rare form; Buttm. ed. Rob. p. 259. § 113. 4. and N. 7.; it occurs however among the Attics.)

* *Ἀπωκτείνεσθαι* (alias *ἀπωκτείνεσθαι*) Rev. vi. 11. and *ἀπωκτείναι* (*ἀπωκτείνε* var.) 2 Cor. iii. 6. is considered Æolic, as the Æolians usually changed *κ* before *λ*, *μ*, *ν*, *ρ*, *σ*, into *κ*, and doubled the following conson. as *κτείνω* for *κτενω*, *σπίρω* for *σπίνω* Kœnig *ad Gregor. Cor.* p. 587. 597. Schäfer, Matth. I. 74. *Comp.* Dindorf *Præf. ad Aristoph.* xii. p. 14. We cannot, with Wahl, adopt a present form *ἀπωκτείνω* in Mtt. x. 28. Luk. xii. 4.; *ἀπωκτενόντων* might be taken for a corruption of *ἀπωκτενόντων*, as a few good Codd. have it, unless we regard it as part. aor. See Fritzsche *ad Mt.* p. 383. *Comp.* Borneman *Schol. ad Luc.* p. 81.

Ἀἰτάω. The ground form αἰτέω occurs in the imperf. ᾔτει 1 Cor. iii. 6. var. instead of the usual ᾔτανε. It is in the older language more poetic than prosaic, Matth. I. 541. Fut. αἰτήσει (for αἰτήσεται) is found Ephes. ii. 21. Col. ii. 19. *Comp.* Xen. *Cyrop.* V. 5. 33. Dio Cass. 46. 4.

Βασταίνα. Aor. is Gal. iii. 1. in the received text ἰβάσκαται, but in many Codd. inflected ἰβάσκηται. Buttm. ed. Rob. p. 172. § 101. N. 2. The latter Dio Cass. XLIV. 39. Herodian II. 4. 11.

Βιάω. Inf. aor. βιάσαι 1 Pet. iv. 2. for which, except the participle, the aor. 2. βιῶσαι is more in use among the Attics, see Buttm. ed. Rob. § 114. p. 270. also Xen. *Œcon.* IV. 18.

Βλαστάνω. Aor. ἰβλάσθησα for ἰβλαστον Mt. xiii. 26. (Gen. i. 11. Num. xvii. 8.) Buttm. edit. Rob. § 114. p. 271.

(**Γαμία.** Aor. ἰγάμησα Mr. vi. 17. Mt. xxii. 25. 1 Cor. vii. 9. instead of the older form ἰγημα (from γάμω) as occurs Luc. xiv. 20. 1 Cor. vii. 28. See Georgi *Hierocr.* I. p. 29. Lob. p. 742. Buttm. ed. Rob. § 114. p. 271. ἰγάμησα occurs Xen. *Cyrop.* VIII. 4. 20. Lucian *Dial. Deor.* V. 4. For ἰγαμήδην Mr. x. 12. 1 Cor. vii. 37. the older Attics use the med. ἰγημάμην.

Γελάω. Fut. γελάσω for γελάσομαι Luc. vi. 21. Buttm. ed. Rob. p. 259. § 113. 4. and N. 7. Matth. I. 550.

Γιγνομαι. Aor. pass. ἰγενήδην for ἰγενόμην Act. iv. 4. Col. iv. 11. 1 Thess. ii. 14. *Comp.* Thom. Mag. p. 189. an originally Doric form, which is oftener found in the writers of the ποικίλ. Lob. p. 109. Buttm. ed. Rob. § 114. p. 272.

Δίδωμι. Aor. 1. ἰδοα is avoided by the Attics in the first and second person, and aor. 2. is used for it (Buttmann ed. Rob. p. 222. § 107. N. 1. 8.). In the N. T. we find however ἰδόμεν 1 Thess. iv. 2. ἰδόμεναι Mt. xxv. 85. Gal. iv. 15. also in Demosth. About δώσῃ see above. § 14. 1. note.

(**Διώκω.** Fut. διώξω for διώξομαι Mt. xxiii. 34. Luk. xxi. 12. See Buttm. ed. Rob. p. 259. § 113. 4. and N. 7. *Comp.* Xen. *Anab.* I. 4. 8. and Bornemann on this passage. Matth. I. 559.)

Εἶδω in the meaning of to know. Praet. οἶδαμεν Mr. xi. 33. John iii. 2. 1 Cor. xiii. 1. for ἴσμεν (Poppo ad Xen. *Anab.* II. 4. 6.), οἶδατε Mr. x. 38. xiii. 33. 1 Cor. ix. 13. Phil. iv. 15. for ἴστε, οἶδατε Luk. xi. 44. Joh. x. 5. for ἴσατε. See Buttm. ed. Rob. § 114. p. 277. (*Comp.* Plat. *Alcib.* p. 83. Xen. *Œc.* 20, 14.). The second person sing. οἶδας 1 Cor. vii. 16. John xxi. 15. is rather Ionic and Doric (for αἶδα), yet it is found in Codd. Xen. *Mem.* IV. 6. 6. Eurip. *Alcest.* 790. and more frequently in later writers. Lob. p. 236. The 3 pers. plur. pluperfect ᾔδεισαν is written in Mr. i. 34. John ii. 9. xxi. 4. for ᾔδεισαν Buttm. *ibid.*

εἶπεν. (Aor. 2. *εἶπον*) aor. 1. *εἶπα* in the N. T. in the 2 pers. sing. Mt. xxvi. 25. Mr. xii. 32. The same form occurs sometimes also among the Attics, Xen. *Œcon.* 19, 14. Soph. *Œd.* C. 1509. but it is originally Ionic; see Greg. Corinth. ed. Schäfer p. 481. Schäfer *ad Dion.* p. 436. Imper. *εἶπατε* Mt. x. 27. xxi. 5. Col. iv. 17. *εἰπάτωσαν* Act. xxiv. 20. Buttm. ed. Rob. § 114. p. 278. In good Codd. occur besides: partic. *ἰπας* Act. xxii. 24., 3. pers. plur. indic. *εἶπαν* Mr. xi. 6. xii. 7. 16. Luk. xix. 39. xx. 2. Act. i. 10. (Diod. Sic. 16. 44. Xen. *Hell.* III. 5. 24.). See Sturz *de Dial. Alex.* p. 6.* In compounds, *ἀπεικάμην* occurs 2 Cor. iv. 2. (Herod. 6. 100.) see Matth. I. 569.—*εἰπών* (not *εἶπον*, see § 6. 1. k.) Act. xxviii. 26. is according to good Codd. to be considered as the imper. aor. 2. a form which might well be taken into the text, Mr. xiii. 4. Luk. x. 40. whilst in other places *ἐπὶ* prevails. The aor. 1. pass. of this verb *ἔββηθην* (from *βέω*, see Buttmann *ibid.*) is written in the N. T. *ἔββηθην* according to good manuscripts, as also often in the Codd. of the later (not Attic) authors, although this form occurs now and then also among the Attics, Lob. p. 447. (but not in Plato, see Schneider *ad Plat.* II. p. 5.)

ἔρχω, later form *ἐρχίω* Lob. p. 726. Fut. *ἐρχεῖω* Act. ii. 17, 18. for *ἐρχείω* Buttm. ed. Rob. § 114. p. 307. *χεῖω* according to the LXX. *Comp.* Jer. xiv. 16. Hos. v. 10. Zach. xii. 10.

(*ἔτανω*. Fut. *ἐτανείω* 1 Cor. xi. 22. for *ἐτανίσομαι*, see Buttm. ed. Rob. p. 259. § 113. 4. and N. 7. *Comp.* Xen. *Cyrop.* I. 4. 16. Anab. V. 5. 4. *Himer.* 20. This form is not very rare, see Brunck *ad Gnom.* p. 10. 64. Schäfer *ad Demosth.* II. 465. Stallbaum *ad Plat. Symp.* p. 139.)

(*ἐπιόχεω*. Fut. *ἐπιόχησω* for *ἐπιόχησομαι* Mt. iv. 33. See Buttm. ed. Rob. p. 259. § 113. 4. and N. 7.).

ἔρχομαι. The fut. *ἐλεύσομαι* occurs very often in the simple verbs, and also in the compounds. It is found especially in the later prose writers (Arrian *Alex.* 6. 12. Philostrat. *Apoll.* 4. 4. Chrysost. *Orat.* 33. p. 410. Max. *Tyr. Diss.* 24. p. 295.); the Attics on the contrary say *εἰμι* (Phryn. p. 37. Thom. Mag. p. 88. 336. *Ἐλεύσομαι* is however in the older writers unusual, Herod. I. 142. V. 125. *Lys. Dardan.* 12. (p. 283. ed. Bremi.) Lob. p. 37. Schäfer *ad Soph.* II. 323. *Comp.* Elmsley *ad Eurip. Heracl.* 210. The Attic writers use commonly the imperf. of *εἰμι*, Buttm. ed. Rob. § 114. p. 281, for the imperf. *ἔρχόμεν*, Mr. i. 45. ii. 13. John iv. 30. vi. 17. see Bornemann *ad Luc.* p. 106. *comp.* Plat. *Legg.* III. p. 685. A., for the imper. *ἔρχου*, *ἔρχεσθε* John i. 40. 47. the imperat. of

* At the end of the 8th line of the inscription at Rosetta *εἶπας* occurs.

αἶμα, ἴδε, ἴτε (Thom. Mag. p. 418. rejects too hastily ἡλθε instead of ἐλήλυθε Gal. iv. 4. John xix. 39. See Sallier on the passage.).

Ἐρχομαι. Aor. med. *ἐρχάμην* for *ἐρχόμην* Heb. ix. 12. see § 13. 1. (Pausan. vii. 11. 1. viii. 30. 4. Lob. p. 139.). In the subjunctive form *ἐρχήσῃ* Rev. xviii. 14. and *ἐρχήσων* ix. 6. (as at least many Codd. read), an aor. 1. *ἐρχσα* seems to prevail, unless we take these forms for subjunct. fut. (see § 13. 1.) Lob. p. 731. however quotes a participle *ἐρχήσαστος*.

Βίω. Fut. *ζήσω* Rom. vi. 2. 8. 2 Tim. ii. 11. John vi. 58. var. (Job viii. 17. 2 Kings iv. 7.) *ζήσομαι* Mt. iv. 4. Mr. v. 23. John xi. 25. vi. 51. Aor. 1. *ἴησα* Rev. ii. 8. Luk. xv. 24. Rom. vii. 9. (and often in the Septuag.); all these are later forms, which occur only rarely among the earlier writers (see Buttm. ed. Rob. § 114. p. 283.), the latter made use of the corresponding tenses of *βιόω* instead.

Ἦμαι. Aor. 1. *ἦα* (later form Buttm. ed. Rob. p. 470. *ἦνα* Lob. p. 744.) conjunct. *ἦξαι* Rev. iii. 9. where however better Codd. have the fut. *ἦξουσιν*. The præter. *ἦα* (Deut. xxxii. 17. Phot. *Biblioth.* 222. Malalas p. 136 and 137. Lob. p. 724.) in Mr. viii. 3. in the form *ἦπασε*, is not well established.

Θάλλω. aor. 2. *ἀνθάλας* Phil. iv. 10. which form does not occur in prose, and is generally rare, Buttm. ed. Rob. p. 173. § 101. N. 4.

Κατακαίω. Fut. *κατακαήσομαι* 1 Cor. iii. 15. 2 Pet. iii. 10. (from aor. *κατεκάην*, which occurs Herod. iv. 79. i. 51.) for *κατακαυδήσομαι*, which the Attics use, and which occurs in Rev. xviii. 8. See Thom. Mag. p. 511. Buttm. ed. Rob. p. 286. § 114. *καίω*.

Καταλείπω. Aor. 1. *κατέλιπα* Acts vi. 2. Lob. p. 714.

Κεράννυμι. Perf. pass. *κεκέραισμαι* Rev. xiv. 10. for the more usual *κέραισμαι*. See Buttm. ed. Rob. p. 286. § 114.

Κερδαίνω. Aor. *ἐκέρδησα* Mt. xxv. 20. xviii. 15. *κερδήσας* Acts xxvii. 21. *κερδήσας* Luk. ix. 25. *κερδήσω* subjunctive 1 Cor. ix. 19. 20. Mt. xvi. 26. are forms which are peculiar to the Ionic prose, Matth. I. 599. Among the Attics the verb is inflected regularly. See Buttm. ed. Rob. p. 286. § 114.

Κλαίω. Fut. *πλάνσω* (Doric) for *πλάνσομαι* (as always in the Septuag.) Luk. vi. 25. John xvi. 20. Rev. xviii. 9. Buttm. ed. Rob. p. 287. § 114.

Κλίπτω. Fut. *κλίψω* for *κλίψομαι* Mt. xix. 18. Rom. xiii. 9. Buttm. ed. Rob. p. 259. § 113. 4. and N. 7.; not so in the Septuag., on the contrary Lucian. *Dial. Deor.* VII. 4.

Κράζω. Fut. *κράξω* or *κράξομαι* Luk. xix. 40. according to some authorities for *κινεράξομαι* (as always in the Septuag.), aor. *ἔκραξα* for *ἔκραγον* Mt. viii. 29. xx. 30. Comp. *κινεράξα* Exod. xxii. 23. Num. xi. 2.

(*Κερίμαται*. The form *ἐκεκρίμετο* Luk. xix. 48. in the Cod. B., which

Griesbach and Schulz have not mentioned, is probably a mistake in writing.)

Κρύπτω. Aor. 2. act. ἔκρυβον Luk. i. 24. (Phot. *Biblioth.* I. p. 142. Bekker.) see Buttm. ed. Rob. p. 147. § 92. 8. p. 159. § 96. marg. note.

Λάσσω. Here belongs the aor. ἐλάκησα Act. i. 18. which is usually reduced to the Doric præter. λακίω. Buttm. ed. Rob. p. 289. § 114. on the contrary takes it for a formation from the aor. 2. λακισι. This aor. 2. is generally in use among the Attics.

Νίπτω. John xiii. 16. 14. Mt. xv. 2. The older writers use νίζω for this present. Buttm. ed. Rob. p. 293. § 114.

Οικτερίζω. Fut. οἰκτερίζω Rom. ix. 15. (as from οἰκτερίζω) for οἰκτερίζω. Comp. Ps. iv. 2. ci. 15. Jer. xxi. 7. Mich. vii. 10. also in Byzant. see Lob. p. 741.

Ὀμνῶ for ομνυμι (Buttm. ed. Rob. p. 294. § 114.) Mt. xxiii. 20. xxvi. 74. Heb. vi. 16. Jas. v. 12. In Mr. xiv. 71. on the contrary, in the best manuscripts ὁμνῶναι occurs for ὁμνύειν, and so Griesbach has received it into the text.

(Ὀράω. Imperf. med. ὤρωμεν Acts ii. 25. (from Ps. xvi.) for which the Attic is ἰσώρωμεν Buttm. ed. Rob. p. 294. § 114. From ὀπτεσθαι the subjunctive aor. 1. ὄψεσθε, which occurs in Liban. and the Byzantines, is found in Luk. xiii. 28. but not without variations. See Lob. p. 734.)

Παίζω. Aor. ἐνέπαιξα Mt. xx. 19. xxvii. 31. (Septuag. Jud. xvi. 26. xix. 25. Prov. xxiii. 35.) instead of which the Attics inflected ἔπαισα. See Buttm. ed. Rob. p. 295. § 114. On the contrary Lucian. *Dial. Deor.* 6. 4. has ἔπαιξα. Comp. Lob. p. 240. The fut. πᾶξω Anacr. 24.

Πέτομαι. Part. πετώμενον Rev. xiv. 6. var. for πετόμενον according to the form πετάομαι, which occurs only in Ionic (Herod. iii. 111.) and the later writers, see Buttm. ed. Rob. p. 297. § 114. The form of the present πῖταται and πῖταμαι, which already existed in Pindar, is quoted by Wetst. and Matthäi among the variations Rev. xii. 14.

Πῖνω. From the fut. πῖομαι is found Luk. xvii. 8. the complete form πῖσαι Buttm. ed. Rob. p. 298. § 114. So also φάγῃσαι ibid. from φάγομαι Both also Ezek. xii. 18.

Πῖπτω. Aor. ἔπεσα. See § 13. 1.

Ῥέω. Fut. ῤεύσω John vii. 38. for ῤεύσομαι, but among the Attics usually ῤυήσομαι Lob. p. 739. (aor. 1. which also occurs only in the later writers. See Cant. iv. 16. ῤευσάτωσαν Lob. p. 739.)

Σαλπίζω. Fut. σαλπῖσω for σαλπύξω (Xen. *Anab.* I. 2. 17.) 1 Cor. xv. 52. comp. Mechan. Vitt. p. 201. Num. x. 3. aor. 1. ἐσάλπισα occurs frequently in the Septuagint. See Phryn. p. 191. Thom. Mag. p. 789. Buttm. ed. Rob. p. 300. § 114.

Σημαίνω. Aor. 1. *ισήμηναι* Acts xi. 28. xxv. 27. (Esth. ii. 22. Jud. vii. 21. Menandri Byz. *Hist.* p. 308, 309, 358. Plutarch. *Aristid.* 19.) Act. Thom. p. 32. which is found also Xen. *Hell.* 2. 1. 28. for which however the older Attics more usually inflect. *ισήμηναι*; see Buttm. ed. Rob. p. 172. § 101. 4. N. 2; Lob. p. 24. *Comp.* φαίνω below.

Σπίντομαι. The pres. (Hebr. ii. 6. Jas. i. 27. *comp.* 1 Sam. xi. 8. xv. 4.) and the imperfect occur but seldom in the Attic writers, Buttm. ed. Rob.

(**Σπουδάσω.** Fut. σπουδάσω for the usual σπουδάσομαι 2 Pet. i. 15. Buttm. ed. Rob. p. 259. § 113. 4. and N. 7.

Στήξω. Imp. aor. is *στήξισον* according to the variation Luc. xxii. 32. Rev. iii. 2. instead of *στήξεον* which is preferred by the Greeks Buttm. ed. Rob. p. 148. § 92. N. 1. *Comp.* Jud. xix. 5. Ezek. xx. 46. so as *ιστήξω* 1 Macc. xiv. 14.

Φάγοιν. Fut. φάγομαι Jas. v. 3. Rev. xvii. 16. (Gen. xxvii. 25. Exod. xii. 8.), 2 pers. φάγεσαι Luk. xvii. 8.; the Greeks use for it the fut. of *ἔδω*: *ἔδομαι*. See Buttm. ed. Rob. p. 282. § 114. *εσθω*.

Φαίρω, επιφάναι (επιφηναι) Luk. i. 79. Buttm. ed. Rob. p. 305. § 114. Many similar forms occur in later writers Lob. p. 26. Philo. *Act. Thom.* 49. (*Ælian. Anim.* II. 11. and *epil.* p. 396. Jac.)

Φωάσχω. Of which *επιφάσσει* in Ephes. v. 14. *comp.* Job xli. 10. Jud. xvi. 2. Gen. xlv. 3. See Buttm. ed. Rob. on the analogical evidence that this form is not found in Greek writings.

(**Φίγω.** Particip. aor. *ἔνεγκας* Acts v. 2. xiv. 13. *ἐνέκαρτες* Luk. xv. 23. (for *ἔνεκων, ἐνεκόντες* Buttm. ed. Rob. p. 305. § 114.—See Xen. *Mem.* I. 2. 53. Demosth. c. *Timoth.* § 51. (Isocr. *Paneg.* 40.). The indicat. *ἔνεγκα* occurs more frequently among the Attics, also the forms of the imperative, which have α, John xxi. 10.

Φύω. Aor. 2. pass. *ἐφύην, φυείς* Luc. viii. 6. vii. 8. (since the times of Hippocrat. very usual) for which the Attics use the aor. 2. act. *ἔφυν, φύς*. Buttm. ed. Rob. p. 306. § 114. Mt. xxiv. 32. Mr. xiii. 28. good Codd. have *ἐξφύῃ* for *ἐξφύῃγ*. The former is the subjunctive aor., which may be preferred in these passages.

Χαίρω. Fut. *χαρήσομαι* for *χαίρήσω* Luk. i. 14. Phil. i. 18. John xvi. 20. 22. (Hab. i. 15. Zach. x. 7. Ps. xciv. 11.) Mær. p. 120. Thom. Mag. p. 910. Lob. p. 740. Buttm. ed. Rob. p. 307. § 114. It is found also Diod. *Exc. Vat.* p. 95.

(**Χαρίζομαι.** Fut. *χαρίσομαι* Rom. viii. 32. is not an Attic form for *χαρίζομαι*.)

Ὠσέω. Aor. *ὠσάσας* Acts vii. 27. 39. (for which among Greeks usually augm. syllab. *ὠσάσας* Thom. Mag. p. 403. Buttm. ed. Rob. p. 308.

§ 114. Xen. *Cyrop.* VI. 1. 26. Thuc. II. 89. See Poppo on this passage, 7, 52. Polyb. ii. 69. 9. xv. 31. 12.) *Comp.* Mich. iv. 6. Thren. ii. 7. Here belongs also the aor. act. ἔλασεν. Acts vii. 45. The above observation about the augm. syllab. is only to be made in regard to the Attic writers. See Poppo *ad Thuc.* III. II. 407.

(ὄσιμα. Aor. 1. ὄσησάμην Acts vii. 16. as often in the writers of the *πρωή*, (e. g. Plut., Pausan.), Lob. p. 139., but even now and then among the Attics, Poppo *ad Thuc.* III. II. 407. The Attics preferred generally *ἐπιδάμην*. Buttm. ed. Rob. p. 308. § 114.

The later verbal forms are not always used in the N. T. where we should expect them: e. g. *πίμα* fut. 2. from *πίνω*, not *πιῶμαι* Rev. xiv. 18. See Buttm. ed. Rob. p. 158. § 95. N. 18. p. 298. § 114. *πίνω*. Aor. *ποίνωσαι* Mr. vii. 15. 18. Mær. ed. Piers. p. 434. Lacella *ad Xen. Ephes.* p. 254. Fut. *φείξομαι*, *δουμάσσομαι*, not *φείξω*, *δουμάσω*, Buttm. ed. Rob. p. 305. § 114. *φενγω*.

§ 16. On the Formation of Words.*

As the N. T. contains many words (especially in Paul's writings) not known to the written language of the Greeks, but introduced from the popular language, and even some *newly* formed, it will be necessary to compare those formations peculiar to the N. T. with the established laws for the formation of Greek words. We shall thus at the same time advantageously consider analogies, not entirely unknown to the Greeks, but much more prominent in this idiom. The basis of this representation will be the luminous and essentially complete exhibition of Buttmann ed. Rob. p. 319. § 118.

A. Derivation by Endings.

1. VERBS. Derivative verbs in *ω* and *ίζω* are most frequent. The former in some degree took the place of forms in *ωω* or *ίζω*, e. g. *δισαρώ* (*δισαρώω* Xen. *Anab.* 5, 3, 9.), *ἰκονδερῶ* (*ἰκονδεριζω* Plut. yet see Lob. p. 182), *σαζῶ* (for *σαίζω* Lob. p. 89), *ἀφεντῶ* (*ἀφεντιζω* Lob. p. 224.), *δω-*

* See Ph. Cattieri *Gazophylacium Græcor.* (651, 708.) ed. F. L. Ahrens. (Utr. 1757.) L. B. 1809. 8vo. Buttm. ed. Rob. p. 319. § 118. Lobeck *Parerga zu Phrynich.* and among the interpreters *Selecta e scholis* Valckenarii. Our N. T. Lexicons do not always direct attention sufficiently to this subject so intimately connected with exegesis.

καινώ (ανακαινίζω Isocr. *Areop.* c. 3.), μιστώ, δολιόω. Ἀποδικατώ is formed after the first, but with ἀφην. *comp.* καθυπνώ Xen. *Mem.* 2, 1, 30. Κρεταίω occurs besides for κρετύνω, σθενώ for σθενίω, ἀναστατοῦν for ἀνάστατον ποιεῖν; ἐνδυναμόω is to be derived from ἐνδύναμος, since the simple δυναμόω cannot be proved from writings subsequent to the apostles, Lob. p. 605, note. From χάρις χαριτώ is formed. The verbs in ιζω are derived from the most different roots, δερδίζω from δερδρος, διχμαλωτίζω from διχμάλωτος, δειγματίζω from δειγμα, πλεπίζω from πλεπύς, μυκτηριζω from μυκτηρ, σμυρνίζω, φυλακίζω, ἱματίζω, ἀναθεματίζω, σπλαγχχνίσεσθαι, αἰρετίζω; σκορπίζω (διασκορπ.) has in the Greek language no distinct root; it was generally a provincialism, or perhaps a Macedonic formation. (Lob. p. 218.) There occur some rare verbs in αζω if indeed found at all elsewhere: e. g. νηπιάζω, σινιάζω (σηθω), so also in ενω, e. g. μεσιτεύω, μαγτεύω, γυμνητεύω, ἑγκρατεύομαι, φεχμαλωτεύω. (Lob. p. 442.), παγιδενω.

The formation of verbs in ζω from those in ιω, which occur also among the Attics (Buttm. ed. Rob. p. 254. § 112. 11. Lob. p. 151.), was probably more common in the later language; νήθω, κνήθω, δλήθω, at least are not found in the earlier writers. *Comp.* Lob. p. 254. Verbs in σκω, except ἐνρίσκω and διδάσκω, are rare in the N. T. Buttm. ed. Rob. p. 254. § 112. 10. Γηράσκω occurs as an inchoative, and μεθόσκω as a causative, only in the passive; γαμίσκω, see v. a. γαμῖν (γαμίζεν), in Mr. xii. 25. is certainly improperly used for γαμίζω, as ἐγαμίσκω Luk. xx. 34. for ἐγαμίζω. See Fritzsche *ad Mr.* p. 530. Finally, γερηγοῦμαι from the perf. ἡγήγηκα, is altogether singular in its formation; as also ἡγερογοῦμαι. Lob. p. 119. Buttm. ed. Rob. p. 277. § 116. ἐγείρω.

Παραβολεύεσθαι Phil. ii. 30., received into the text by Griesbach and others on the best critical evidence, belongs to the derivative verbs in ενω. Παραβολεύεσθαι can be most directly formed from παρὰβολος; but the termination ενω is adopted to express the meaning παρὰβολον εἶναι, as ἐπισκοπεῖν by the later writers for ἐπίσκοπον εἶναι (Lob. p. 591.), and still more resembling it, περπερεύεσθαι from πέριπρος.

2. Nouns. (a) *Those derived from verbs.* With the termination μος, from a verb in αζω, we notice ἀγιασμός, not found in the Greek writers, as πειρασμός from πειράζω, ἐνταφιασμός from ἐνταφιάζω; from verbs in ιζω occur μακαρισμός, ἀνειδισμός, (Lob. p. 511.) παροργισμός, ρωτισμός from ρωτίζω, σαββατισμός from σαββατίζω, σωφρονισμός, ἀπειλημός. The most frequent formations are those in μα and σις, the former almost peculiar to the N. T. idiom, but always formed according to the analogy of the language, as βάπτισμα, βάπτισμα from βαπτίζω, etc., ψεύσμα from ψεύδεσθαι, ἰεράτευμα, κατάλυμα (καταλύειν), δσδήνημα, ἀντλημα, ἀπαιναγμα, ἡττημα,

ἄτημα, πατόξωμα, στεγίωμα from contracted verbs (like φρόνημα). The latter of these words are mostly taken in an abstract sense, (corresponding to the infin.) except that ἄντημα signifies an instrument (as nouns in *μός* frequently do) and πατόξωμα the place of the πατάξω (Eustath. *ad Odyss.* IV. 146. 83.). The nouns in *σις*, which are most frequent in the epistle to the Hebrews, are almost all found in the Greek writers, except θέλησις, κατάπανσις, πρῶσις,* δαυότρωσις, δικαίωσις, βίωσις, πεποιθήσις Lob. p. 295. (ἐπιποθήσις). In respect to παρασπνή, see Buttm. ed. Rob. p. 325. § 119. N. 5. c, and as to οἰκοδομή Lob. p. 490. To the abstract nouns belong some in *μονή*, in the N. T. πιασμονή, on the contrary ἐπιλησμονή is directly derived from ἐπιλήσμων, but πεισμονή pre-exists in πείσμα, although it can be referred back to πείδω as πλησμονή to πλήδω.† The concrete nouns present very few peculiarities: from verbs in *αζω*, *ιζω*, *υζω*, occur as rare forms βιαστής, βαπτιστής, μεριστής, ευαγγελιστής, γογγυστής, and ἑλλητιστής;‡ but κολλυβιστής (which however, is not peculiar to the N. T.) has no root verb κολλυβίζειν. Τελειῶν forms τελειωτής (comp. ζηλωτής and λυτρωτής). Instead of διώκτης the earlier writers rather say διωκτήρ, as δότης for δότης. The formation κατάνξις from κατανοστάζω, Rom. xi. 8. (from the Septuagint), which Wahl has received in the Clav. min., is very strange. But that the noun was formed in connection with κατανώσειν, is proved by Dan. x. 9. Theod., and so κατανίξις might signify *obstupescence* (הלערע Ps. lix. 3.) and consequently *torpor*.|| The method of writing ταμίον, instead of ταμιῖον, from ταμιεύω, Lob. p. 493, originated in a careless pronunciation. Yet in Luk. xii. 24. all the Codd., and in Mtt. vi. 6, many good ones have it: as they also write, without any variation, γλωσσόπομον for γλωσσοπομῖον or γλωσσοπόμιον, from πομέω. Lob. p. 98.

(b) *Those derived from adjectives.* Here belong partly, some abstracts

* The form *χρῖσις* seems to have been usual only in words compounded with appellatives: αἱματεχρῖσις in N. T. comp. with φροχρῖσις and ἐπιχρῖσις.

† *Ξεμβία* also belongs to nouns derived from verbs in *σιν*. We may either take it in the sense usual in the Greek book language, or derive it from *ἐριζέω*; in the latter case, we must suppose the intermediate forms *ἐριβος*, *ἐριβόειν*, which is not without difficulty.

‡ *Ἑλληνιστί* primarily means to use the language and manner of the Greeks (Diog. L. I. 8. 4.), most frequently to *speak Greek*, viz. by those who are not native Greeks; and then it has no bad sense (De Wette's Bible, in Hal. Encyc. p. 17, is incorrect), Strabo 2, 98. Xen. *Anab.* 7. 3. 25. *Ἑλληνιστής*, a noun which is not found among the Greeks, very naturally therefore, means a *foreigner who speaks Greek*, e. g. a Jew.

|| Fritzsche the elder in the Hall. Literaturzeit. 1834. Ergzabl. Nr. 64. contends for the signification *pain* (*compunctio, dolor*). But *καταν.* would at least be *violent pain*. And further the *spirit of pain* (Rom. xi. 8.), for a spirit full of evil, is rather far-fetched.

in *της, ότης*, as *όγώτης, όγρότης, άδρότης, άπλότης, ικανότης, άφελότης* (*άφέλεια* in earlier writers), *σκληρότης, τιμιότης, τελειότης, ματαιότης, γυμνότης, μεγαλειότης, κυριοτης, αίσχρότης, πιοτης* see Lob. p. 350. (*άπαράχτης* Rev. xvii. 4. is not established), partly, those in *συνη* as *ιλεημοσύνη* (from *ιλεήμων*, as *σωφροσύνη* from *σώφρων*, the former even in Diog. L.), especially *αγαθωσύνη, μεγαλωσύνη* with *ω* because the *α* adj. is short (Buttm. ed. Rob. p. 327. § 119. B. N. 9. b. c. Etym. Mag. p. 275. 44.), both later, and only Hellenistic Greek words. Also among those in *ια*, which originate from *adject.* in *ος, εος*, are many later formations (Lob. p. 343.) e. g. *ιλαρία*, as *εὐδαιμονία* from *εὐδαίμων*, so occurs in 2 Pet. ii. 16, *παράφρονα* from *παράφρων*. Some Codd. have the more usual *παράφροσύνη*.* Finally, the neuters of *adject.* in *ιος* have frequently become substantives, as *ήποζύγιον, μεδόνιον, ήπολήνιον, σφάγιον*, etc. Fritzsche *Prelimin.* p. 42.

(d) Those derived from other nouns are, according to Buttm. ed. Rob. p. 328. § 119. 12, 10. 2. *ιδωλεῖν* (*εἰδωλον*), *ιλαῖον* (*ιλαία*), *μυλῶν* (*μύλος, μύλη*) and the feminine *βασιλισσα*. Buttm. ed. Rob. p. 328. § 119. 12. 3. e. 'Αφιδρών, which is peculiar to the N. T. originates from *ἔδρα*. The gentil. fem. from *Φοινίξ* is *Φοίνισσα*, so Mr. vii. 26. *Συροφοίνισσα*, as *Κίλιξ* becomes *Κίλισσα*. But perhaps the feminine was formed from the name of the country *Φοινίκη*, for many and good Codd. have in Mr. *Συροφοινίσιςσα*, (comp. Fritzsche on the passage,) and this would be derived immediately from a ground form *Φοινικίς*, as *βασιλισσα* is related to *βασιλις*, and instead of *Σκυθίς*, at least among the Romans, occurs also *Scythissa*, or as among the Greeks from *φυλακίς* also *φυλάκισσα*. 'Ηρωδιανός Mt. xxii. 16. and *Χριστιανός* Acts xii. 26. (comp. *Καίσαριανός* Arrian. *Epict.* 1, 19. 4, 13.) of Gentile and Patronym. belong to the later latinising formation. In the earlier language the termination *ωνος* was used only in the formation of names of cities and countries not Grecian. Buttm. ed. Rob. p. 328. § 119. 12, 74. A. Of the diminutives may be noticed *βιβλαρίδιον*, from *βιβλάριον*, which Pollux quotes, instead of the older forms *βιβλίδιον* and *βιβλιδάριον* (like *ιματιδάριον* from *ιματίδιον*), Buttm. ed. Rob. p. 330. § 119. B. 6. a. *γυναικάριον* is after the usual analogy, yet it may be a rare form among the Greeks, as *ωτάριον* Mr. xiv. 47. in some Codd. See Fritzsche on this passage and on *πλυνάριον*. On the diminutives in *ιον* see Fritzsche *Prelimin.* p. 43. Of these, *ψυχίον* is unquestionably a later form.

The substantives in *ηριον* are properly neuters from *adjectives*, as *ιλαστήριον, θυμιατήριον, φυλακτήριον, φυλακτήριος* immediately from *φυλακ-*

* Of nouns derived from *adj.* some have the termination *ια* for *ια*. Buttm. ed. Rob. p. 327. § 119. B. a. Others vacillate between *ια* and *ια*, as *κακοπαθία*. Comp. Poppo Thuc. II. I. 154. Ellendt. *pref. ad Arrian.* p. 30. As to this word, however, *ια* has the most in its favor.

νης, has, like it, an active signification, *one who protects, one who guards*. 'Ἰλαστήριον means properly *that which reconciles*, but can be referred to the place where the reconciliation is effected (like φυλακτήριον *a watch-house*), and thence to the covering of the ark of the covenant, the mercy-seat. That it means *operculum* in the Septuagint, no one will believe but Wahl. In Rom. iii. 25. the signification *a propitiation* is just as good. A fem. subst. of this kind is ζευκτηρία, comp. συνηκτηρία: σωτηρία is immediately related to σωτήρ, and σωτήριον also occurs as a substantive. 'Τριζών, i. e. ὑπερώιον is to be treated as a neuter of ὑπερώιος, which, like πατερός from πατήρ, is formed from the preposition ἐπί, as there is no intermediate adjective περὶος. So ἀνάγειον, (the Greeks themselves had πατάγειον Lob. p. 297,) is derived from ἀνά, see Fritzsche *ad Mr.* p. 611, whilst the more usual ἀνώγειον comes from the adverb ἀνω.

3. ADJECTIVES. (a) To those derived immediately from the primitive form of a verb, belong, perhaps, πειθός 1 Cor. ii. 4. comp. ἰδός from ἰδω, βοσπός from βόσπω, φειδός from (φείδω) φειδομαι. I would by all means allow it in Paul, although it is well conjectured that it ought to be rejected.* Verbals in τος (Buttm. ed. Rob. p. 33^o. § 119. 13. i. p. 371. § 134. 8. 9.) which in signification are sometimes equivalent to the Lat. partic. in *tus*, as γνωστός *notus*, σιτηνός *suginatus*, ἀπαίδευτος *unaptus*, comp. δρόσπνευστος *inspiratus*;† sometimes to adjectives in *bilis*, as ἱερός, δυσβάστακτος, ἀκαταπανυστός, and sometimes have an active sense, as ἄπειραιστος *one who offends not*, i. e. who does not sin, belong to this head. Ἀπειράστος signifies, either *not attempted*, or *which cannot be attempted*, like ἀπειράτος which is usual among the Greeks. Buttm. ed. Rob. *ibid.* Only παθήτος means Acts xxvi. 23. *he who shall suffer*, comp. φευγτός, πρακτός Aristot. *de anima* 3, 9. p. 64. Silb. Cattier. *Gazophyl.* p. 34. The verbal προσήλυτος is most intimately connected with forms like ἱππλος, μέτηλος, and is an augmented form of which no examples occur in the Greek language.

(b) Among the adjct. which are formed from other adjct. (particip.) there are some worthy of remark, e. g. περιούσιος and ἐπιούσιος from περιούσα, ἐπιούσα, as ἐκούσιος from ἐκών, ἐκούσα Buttm. ed. Rob. p. 330. § 119. 13. a. Lob. p. 4. Ἐπιούσιος is, *that which is appointed for the following day* (bread), comp. Valckenaer *Select.* I. p. 190. Fritzsche *ad Mt.* p. 267. (also against the derivation from οὐσία). But περιούσιος no

* Our latest commentaries and lexicons have treated this word very unsatisfactorily. Pott copies, in part verbatim from Valckenaer's *Selecta*, and Heydenreich repeats the most unfortunate opinion of Storr.

† That this word in 2 Tim. iii. 6. is to be taken in a passive sense, is evident from ἡμψυυτος, and cannot be doubted, although many similar derivatives have an active signification, as ἡπψυυτος, ἀπψυυτος.

more means only and merely *proprius*, as Wahl has it, than *πεποινησπός*, in the Septuagint, only *property*. *Πιστινός* (Mr. xiv. 3. John xii. 3.) from *πιστός* means according to many old interpreters *pure, genuine*. Among the ancient Greeks that word means *convincing*, also *persuading* (Plat. *Gorg.* p. 455. A. Sext. Emp. *advers. Math.* ii. 71. Theophrast. *Metaph.* p. 253. Sylb.); although many Codd. have in almost all the passages *πιστινός* (See Bekker and Stallbaum on *Plat.*), in the later writers it means *faithful, credible*, Lücke John ii. 421. The transition to *pure* would not seem impossible, when we reflect that technical expressions (and such is *νάθος πιστ.*), especially mercantile terms, are often singular. It would be more appropriate to translate *πιστ.* *drinkable*, from *πισισα* or the root *πω*, like *πιστός* *drinkable* in *Æschyl. Prom.* 470. *πιστήρ, πίσσα, πίσσον*, etc. which old lexicographers adduce. That the ancients did *drink* the oil of spikenard, is asserted by Athen. 15. p. 689. Yet I cannot well understand why both Evangelists should apply this epithet; since if the liquid ointment of nard, which they used to pour out (Mr. *καταξίω*), did not differ materially from the drinkable nard, the adjective *πιστινός* would be as superfluous as to say *liquid* or *fluid* nard. But the *νάθος λεπτή* of Dioscor. is *fluid*, which distinguishes it from a solid, adhesive nard; and besides the *drinkable* nard of John would not be adapted to the manipulation, which is denominated *ἀλείψω*. Finally, Fritzsche's interpretation of *πιστ.* (*ad Mr.* p. 601.) as *qui facile bibi potest, lubenter bibitur*, appears to me not well founded; nor is *πιστινός* certainly to be found any where with the meaning *drinkable*. *Πιστός* itself was not much in use (in *Æschyl.* it occurs in a quibble), and gave place to the unequivocal *ποτός*.

(c) Among others *σάρκινος* and *σαρκινός* belong to the adjectives derived from substantives. The former can only mean, *of or belonging to flesh* (as *ξύλινος* of *wood*, *κερίνιος* of *barley*. See Buttm. ed. Rob. p. 331. § 119. 13. a.) the latter *fleshly, carnal*: and it is surprising that Griesbach did not at once substitute *σαρκινός* for *σάρκινος* in Rom. vii. 14. 1 Cor. iii. 1. Heb. vii. 16. Yet even Lachmann has retained the latter.* Among the adjectives of *time* in *ως* (Buttm. ed. Rob. *ibid.*) are *καθημερινός, ὁρθρινός, νηϋνός*, which are later forms instead of *καθημέριος*, etc. the earlier: *comp. ταχινός*. From *φυλή* is derived *δωδεκάφυλος* (*comp. τετράφυλος* Herod. v. 66.), the neuter of which is used substantively in Acts xxvi. 7. *Κεραμικός* (*κεράμιος, κεράμιος*) belong to the later adjective formations.

* We may perhaps suppose that the later language of the people used these two forms interchangeably.

B. *Derivation by Composition.*

(a) There are many derivatives (nouns) whose first part is a noun; yet there is nothing in their composition contrary to analogy, although but few similar formations occur in the Greek written language; *comp.* δικαιο-ακρισία, ταπεινοφροσύνη, σκληροκαρδία, σκληροτράχηλος, ἀκροβυστία, ἀκρογων-αῖος, ἀλλοτριωσιπύλοπος (*comp.* ἀλλοτριωπράχων in Plato), ἀνθρακώδης Lob. p. 621. ποταμοφύλητος, καρδιογνώστης, σπητόβρωτος, ὀφθαλμοδοσία, ἰδωλαάτης (*comp.* φουδοάτης, Theodos. *Acroas.* ii. 73.) δεισμοφυλαξ.—¹Αἱματεκχυσία is regularly formed from αἷμα. Buttm. ed. Rob. p. 333. § 120. 2.; χρεωφιλότης is written with an ω according to the best Codd. although the form χρεοφ. may not be without analogy, Lob. p. 691. About αὐθάτης see Buttm. ed. Rob. *ibid.* Δευτεροδεκάτη Hieron in Ezek. c. 45. is most similar to the composition δευτερόπρωτος Luk. vi. 1. The latter signifies *second first*, the former *second tenth*. The first part of the compound is more rarely a verb, as in ἰθελοθηρσεία, *voluntary worship*; *comp.* ἰθελοδοσία. The inseparable α priv. as the first part of the compound presents nothing unusual; the α intensive, appears only in the familiar verb ἀτενίζειν. See Buttm. ed. Rob. p. 335. § 120. N. 11. Döderlein *de αφα intensivo sermonis Græci*. Erl. 1830. 4to.

(b) Where the latter part of the compound is a verb, it appears as an unchanged root only in composition with the old prepositions (Buttm. ed. Rob. p. 336. § 121. 2.); in other cases it is so changed that the verb assumes its ending from a noun derived from the root, as ἀδυνατεῖν, ὁμολογεῖσθαι, νοουθετεῖν, εὐεργετεῖν, τροποφορεῖν, etc.* Ὁμείρεσθαι (as the better Codd. have for ἰμείρεσθαι 1 Thes. ii. 8.) is rather opposed to this, if it be derived from ὁμοῦ, ὁμός and εἶρειν Fritzsche *ad Mr.* p. 792. At least no verb of the kind occurs with ὁμ. *comp.* ὁμαδίω from ὁμαδος, ὁμοδρομεῖν, ὁμηρεύειν, ὁμοζυγεῖν, ὁμιλεῖν, etc. A genitive, which in the above passage is governed by the verb, would also be strange (*comp.* Matth. II. 907.) Yet perhaps the former ought not to be too strongly urged in a word derived from the popular language. But if μείρεσθαι, as it is found in Nicand. *Ther.* 402. for ἰμείρεσθαι, were the original form, μείρεσθαι ὁμείρεσθαι would stand together as well as δυρεσθαι and ὀδύρεσθαι. The word will always be a riddle.

A formation peculiar to the Hellenistic language is προσωποληπτεῖν, (προσωπολήπτης, προσωποληψία Theodor. *Acroas.* I. 32. απροσωπολήπτης).

* On apparent exceptions, as καλοποιεῖν, ἀγαθεποιεῖν, see Buttm. ed. Rob. p. 336. § 121. 3. N. 3.

A corresponding verb is *ἀπαλαμπτεῖν* Sext. Emp. *hypoth.* I. 210.; *comp.* for the concrete derivative *δαυολήπτης* and *εργολήπτης* Septuag., *δαυμονολήπτης*; Justin. M. *Apol.* 2. p. 30. Götz. The N. T. has many such compositions unknown to the Greeks, like *πρωπολάπτης*, in which the second part is a nominal form derived from a verb, but where the first indicates the object (Buttm. ed. Rob. p. 338. § 121. 6.) e. g. *δεξιόλαβος*, *who takes the right side of some one*, therefore *satelles*. From them originate again: (a) Abstract nouns, where belong *σκηνοπηγία* (from *σκηνοπηγός*), *κλυοσηγία*, etc. (b) Verbs, like *κθοβολεῖν* from *κθοβόλος* (*comp.* *αυθοβολεῖν*, *θηροβολεῖν*, etc.), *ορθοποδεῖν* from *ορθόπους*.

In verbs compounded of two or more prepositions, the preposition which forms the double compound is placed first, as *ἀπεικδέχισθαι*, *συναυτολαμβάνεσθαι*. *Διαπαρατριβή* 1 Tim. vi. 5. would not be conformable to this; if the meaning were, *false assiduity*, or *unprofitable disputation*; since this compound could only mean *continued* (endless) *hostilities*, and in this sense *παραδιατριβή* must be taken. Nevertheless a majority of the Codd. is for *διαπας*. Therefore a transposition of the prepositions in this compound is made, Fritzsche *Comment. in Mr.* p. 796. Such a transposition, however, might have been made by the transcribers. But on the whole, in this passage *διαπας* would admit the sense *continued dissensions*. The other compounds with *διαπας*, which occur in 1 Kings vi. 4. *διαπαρακύνεισθαι*, 2 Sam. iii. 30. *διαπαρατριβεῖν* would, as to the meaning, be regular, were there no doubt in relation to the former. See Schleussner *Thes. Philol. on this word*. The compound *παρακαταθήκη* and *παραθήκη* have the same signification. Lob. p. 312. The latter form is the most frequent in the N. T. The two forms vacillate in the Codd. also in Plutarch *Ser. Vind.* See Wyttenb. II. p. 530. Heinichen *ind. ad Euseb.* III. p. 529.

Single as well as double compound verbs frequently occur in the Greek of the Bible, which are not found in other Greek writers. Especially are verbs, which earlier writers used in the *simple* form, augmented by prepositions which represent the mode of action sensibly; (as the later language was particularly fond of the perspicuous and the expressive.). Thus *καταλιθάω*, *to stone down*, *ἐφορτίζειν* as if, *to swear* (in the judicial sense. *Trs.*), *to take an oath from one*, *ἐκαστρέπτειν* *to lighten forth*, *ἐγαμίζειν* *to marry out* (elocare), *διεγίγειν*, *ἐξανατέλλειν*, *ἐξομολογεῖν*.

NOTE. Proper names, especially those which are compounded, occur often in the N. T. in the contractions peculiar to the popular language, which are often very forcible (Lob. p. 434.), as *Ἀγρεμάς* for *Ἀγρεμιδάς* Tit. iii. 12.; *Νυμφάς* for *Νυμφόδαρος* Col. iv. 15.; *Ζηνάς* for *Ζηνόδαρος* Tit. iii. 13.; *Παρμενάς* for *Παρμενίδης* Acts vi. 5.; *Δημάς* probably for *Δημίτριος* or *Δημαρχος* Col. iv. 14. 2 Tim. iv. 10.; perhaps also *Ἐσαφάς* for *Ἐσαφρόδιτος* Col. i. 7. iv. 12. and *Ἐρμάς* for *Ἐρμονίης*. Rom. xvi. 14. *Θευδάς* for *Θεόδαρος*, i. e. *Θεόδαρος* and *Λουκάς* for *Lucanus* (among the Greeks, *comp.* *Ἀλεξάς* for *Ἀλέξανδρος*, *Μηνάς* for *Μηνόδαρος*). Many in *α*; without circumflex are found abbreviated, e. g. *Ἀμπίας* for *Ampliatius* Rom. xvi.

8. Ἀρτίσας for Ἀρτίσαςτος Rev. ii. 13. Κλίσας for Κλίσαςτος Luk. xxiv. 18. perhaps Σίλας from Σιλοναός, see Heumann *Pœcile* III. p. 314.—Σώσαςτος from Σωσίσαςτος Acts xx. 4. (as some Codd. have), although more contracted in the beginning of the word, might be very forcible, but the former can also be an original form. On the contrary the proper names in λας, which perhaps are not only contracted by the Dorians in λας (Matth. I. 149.), are written in the New Testament without abbreviation Νικόλαος, Ἀρχίλαος. (About the contraction in the verb παμύειν for παταμύειν see Lob. p. 340.).

PART III.

SYNTAX.

CHAPTER I.

ON THE USE OF THE ARTICLE.*

§ 17. *The Article with Nouns.*

It is easy to apprehend the fundamental law, that the article stands before a noun which designates a definite object, (*comp.* Epiph. *hær.* 1, 9, 4.), yet it must be, and always should have been equally important to the critic and the exegesist, to be acquainted with the various uses of this part of speech in the N. T. The following instances may be noted.

1. An appellative noun (subst. or adj. and partic. used substantively), is *definite*, or takes the def. article: (a) When it designates an object, of which there is but one, as $\delta \eta \lambda \omega \varsigma$, $\eta \gamma \eta$, $\eta \delta \iota \kappa \alpha \iota \sigma \upsilon \nu \eta$, $\tau \delta \acute{\alpha} \gamma \alpha \theta \acute{\omicron} \nu$ *the good* (abstractly), *virtue*. In such cases the object is characterized as definite, by this unity of existence. Examples from the N. T. are unnecessary. (b) When out of a whole class of objects, it distinguishes a single one to be thought of separately. This must be either an object already known to the reader, or brought to view in a precoding sentence. *Comp.* Herm. *ad Soph. Ajac.* 1206. *ad œd. R.* 838. (c) When a word, which properly designates an individual of a class, in the singular the *genus*, expresses the object merely as existing, without respect to the number of such objects, Schäfer *ad Long.* p. 373, (yet see Engelhardt *ad Plat.*

* A. Kluit *Vindiciae artic. in N. T.* Trai. et Alcmar. 768. 771. P. I. Tom. I. III. P. II. Tom. I. II. 8vo. J. Middleton *on the Gr. article.* Schulthess in *den Theol. Annal.* 1808. p. 56. E. Valpy *on the Gr. artic. in his N. T.* Lond. 3. edit. 1834. 3 vols. 8vo.

Euthyphr. p. 100),* as ὁ στρατιώτης *the soldier*, ὁ πονηρὸς *the base*. *Comp.* Mt. xii. 35. ὁ ἀγαθὸς ἀνδρῶπις ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει τὰ ἀγαθὰ, Luk. x. 7. Rom. iv. 6. Gal. iii. 20. iv. 1. also 1 Thess. iv. 6. ἐν τῷ ἀεργίᾳ in *business*.† Here belong also ὁ ποιμὴν ὁ καλὸς John x. 11. ὁ ποιμαίνων Luk. viii. 5., where the concrete idea of the good shepherd, etc. (therefore the genus) is expressed. So always in fables, apologues and parables. *Comp.* Exod. xxiii. 1.

Examples under (b) are Mt. xxvi. 27. (Luk. xxii. 17. Mr. xiv. 23. the article is to be used according to the best Codd.) λαβὼν τὸ ποτήριον *the cup which stood before the master of the house, to hand it around*; Luk. iv. 20. ἀνέκτισ τὸ βιβλίον ἀποδοῦς τῷ ὑπηρέτῃ *closed the book and gave it again to the (appointed) servant*, who handed it to him, v. 17. Luk. ix. 16. λαβὼν τοὺς σίμους ἄρτους, namely the *loaves mentioned* v. 13., Acts ix. 7. εἰσῆλθεν εἰς τὴν οἰκίαν *into the house*, which was described to him v. 11.; John iv. 43. μετὰ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, namely after the two days mentioned v. 40.; John xiii. 5. βάλλει ὕδωρ εἰς τὸν νεκτῆρα *into the basin*, which usually stood in the room; John ii. 14. εὗρον ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα *the cattle dealers*, who kept the market in the temple (but who properly should have remained out of the ἱερόν), as we are used to say: *the cloth-makers* (who are accustomed to visit the fair) I found in King-street; v. 36. τὴν μαρτυρίαν, *the testimony*, to which I appeal (v. 31.) and by which I approve myself to you; Jas. ii. 25. Ῥαὰβ ἡ πόρνη ἐποδείξαμένη τὸ ὄνομα αγγέλους, namely, those of whom we are at once reminded in the familiar history, by the mention of the name Rahab: Mr. i. 7. ἔρχεται ὁ ἰσχυρότερός μου with a direct reference to Christ; Rev. xx. 4. ἐβασίλευσαν μετὰ τοῦ χριστοῦ τὰ χίλια *the thousand years*, i. e. the definite period of a thousand years for the reign of the Messiah, Jas. ii. 14. τί τὸ ὄφελος, εἰ ἂν πιστεῖν λέγῃ τις ἔχειν *the advantage*, which could be expected (*comp.* ii. 16. 1 Cor. xv. 32.), 1 Cor. iv. 5. τότε ὁ ἕκαινος γενήσεται ἐκαστῷ ἀπὸ τοῦ θεοῦ *the deserved praise* (as Mt. v. 12. Rom. iv. 4. 1 Cor. ix. 18.) ὁμοῦς; John vii. 24. τὴν δικαίαν κρίσιν κρίνατε not a righteous judgment, but *the righteous judgment*, i. e. that which in the present case is the right, in opposition to the unjust one, which they had given, *comp.* v. 23.; Acts v. 37. ἀνίστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς of *the* (then the last) *census* known to the reader; xxi. 38. ὁ ἀνασταύσας καὶ

* Herm. *pref. ad Eurip. Iphig. Aul.* p. 15. Articulus quoniam origine pronomen demonstrationis est, definit infinita idque duobus modis, aut designando certo de multis aut quæ multa sunt cunctis in unum colligendis.

† In the plural, it is plain that, e. g. Mt. xxiv. 28. οἱ ἀετὶς, when particular eagles are not meant, must signify the whole species. On the other hand, in Heb. vi. 16. ἀδοξῶντι κατὰ τοῦ μύθου ἐμύνησιν, *men swear*, etc. i. e. whoever of men swears, etc.

ἐξαγωγῶν εἰς τὴν ἑρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων *the known four thousand men* (the event occurred not long before), see Künzl on this passage; xxvii. 38. ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν *the grain*, which made up the cargo. (it was an Alexandrian ship with a cargo of grain), Acts xi. 13. εἶδε τὸν ἄγγελον *the angel*, which Luke mentioned above x. 3. 22. (where the author forgets, that these words are directed to Peter, who was not yet acquainted with this angel); Acts xvii. 1. ὅπου ἦν ἡ συναγωγή τῶν Ἰουδαίων *the Jews' synagogue*, namely of this city, which in consequence of the small Jewish population had only one synagogue: as we say of a village: *the church stands on a hill, etc.*; Heb. xi. 28. ὁ ἀποκτείνων, *the destroyer*, which is spoken of in the second book of Moses. *Comp.* also 1 Cor. x. 10. 1 Cor. xv. 8. ὡς περὶ τῷ ἐκτερώματι (where τῷ (τινι) is unnecessary), *to me* as the after birth, (late born,) namely among the apostles; Jas. ii. 20. 26. ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστὶ *not: without works, (comp. v. 17), but without the works, produced especially by faith.* 2 Cor. i. 17. μήτι ἄρα τῇ ἐλαφρίᾳ ἐκρησάμεν, where ἐλαφρ. is used objectively as an inherent property of human nature, as they say in German, *the avarice* has dominion over him, *the drunkenness* conquers him; yet ἡ ἐλαφρ. here might refer to the levity with which he had been charged; Luk. xviii. 15. προσέφρον ὡς τῷ καὶ τὰ βρέφη, namely, which they had, *their children*; John vi. 3. ἀνῆλθε εἰς τὸ ὄρος *on the mountain* which was πέραν τῆς θαλ. near the shore, where Jesus had landed, *comp.* Mt. xxv. 29. also the easy passages Mt. ii. 11. xiii. 2. John xx. 1. xxi. 20. vi. 10. Luk. v. 14. 21. 1 Cor. x. 1. Acts. ix. 2. 1 Cor. v. 9. Mr. vii. 24. John xii. 12. xiii. 4. xviii. 15. Mt. viii. 4. (Fritzsche *Quat. Ev.* I. p. 307) Heb. v. 4.; in Rom. ix. 4. it is not necessary to lay, after *Wahl*, an unusual stress on the article. 'Ο ἐρχόμενος *is the Messiah*,* ἡ κρίσις *the judgment of the world by Messiah*, Mt. xii. 41., ἡ νομοθεσία, Rom. ix. 4. *the giving of the law on mount Sinai*, ἡ σωτηρία *the salvation* (of the Messiah, christian), ἡ γραφή *the (holy) scripture*, ὁ πειράζων *satan*, etc. ἡ ἑρημος *is according to the context* sometimes the Arabian desert (Arabia Petraea) John. iii. 14. vi. 31. Acts vii. 30. at other times the παρ' ἐξοχὴν so called, desert of Judah Mat. iv. 1. xi. 54. *Comp.* the oft-recurring doxology ὡς τῷ (κυρίῳ, θεῷ) ἡ δόξα (καὶ τὸ πρῶτος.) *to him be the glory*, viz. that which belongs to him alone, Rom. xi. 36. xvi. 27. Ephes. iii. 21. Gal. i. 5. Phil. iv. 20. 2 Tim. iv. 18. 1 Pet. iv. 11. (*comp.* Rev. iv. 11. ἄξιός, εἰ, κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν,† v. 13. ἡ ἐνλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ

* See Lücke on ἐπιφάνεια, John i. 21.

† *Comp.* Xen. *Anab.* 5. 6. 34. τὴν δὲ δὴν ἐπιτίθεται, Lucian *diall. deor.* 15, τὴν ἐσυχλὴν ἄγαν, Heliod. *Aeth.* 1, 21, 40. Cor. τὴν χάριν ἔχον, for which in N. T. we find only χάριν ἔχον. Luk. xvii. 9. Acts ii. 47. 2 Tim. i. 3.

πράτος εἰς τοὺς αἰῶνας, etc. and the well known forms: *ἐκεῖ ἵσταται ὁ πλοῦθ-
μός καὶ ὁ βρυγμός τῶν ὀδόντων* Mt. viii. 12. Luk. xiii. 28. etc. *there will
take place the wailing and gnashing of teeth, which they deserve.*

Between πολλοὶ and οἱ πολλοὶ taken absolutely (in the latter sense rare in the N. T.) the usual distinction is made. The latter signifies, *the many* (as known), either in definite contrast with a *unity*. Rom. xii. 5. οἱ πολλοὶ ἐν σῶμα ἴσμεν (1 Cor. x. 17.), or with a *single one*, Rom. v. 15. 19.; or without any such contrast, *the multitude, the (great) mass*, (with the exception of a few) Mt. xxiv. 12., and hence in 2 Cor. ii. 17. the *vulgar doctor. Christ., the body of Christian teachers*. See Schäfer Melet. p. 3, 65. Οἱ ἄλλοι, οἱ ἄλλοι, οἱ πάντες need no elucidation.

It is singular that interpreters, when they use the article in the N. T. contrary to their custom, have mostly erred in judgment. So Künöl after Krause (a wretched guide, where grammatical accuracy is required) in ἐν τῇ ἐκκλησίᾳ Acts vii. 38., when he maintains that, because of the article, *a certain assembly of people* is meant. The context perhaps would justify this meaning, but ἡ ἐκκλησία only grammatically considered, may as well signify *the assembly* (as Grotius and others interpret) *ἡ ἐκκλησία*, and the article would then be as legitimately used as in any case. So Acts viii. 27. ἡ ἑξήμις (ἰδός). In 2 Thess. iii. 14. also, the interpreters have placed much dependence on the article in διὰ τῆς ἐπιστολῆς, and therefore deny the possibility of connecting these words with the following σημειούσθε. The omission of the article in two Codd. may perhaps be accounted for in this way. Paul could very well say, διὰ τῆς ἐπιστ. σημει., if he then expected an answer from the Thessalonians: describe him to me in the letter, viz. that which I expect from you, or which you have to write to me.*

2. In the above mentioned passages the German language also pre-fixes the article, while it is contrary to its genius to use it in the following places, Acts xxvi. 24. ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη (comp. xiv. 10. Lucian *Catapl.* 11. Diod. Sic. 1, 70. 83. Polyb. 15, 29.) 1 Cor. xi. 5. προφη-
τεύουσα ἀπαταχάμπτη τῇ κεφαλῇ, Rev. ii. 18. ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς
φλόγα πυρός. The article is used here, because the particular head and eyes of the person mentioned are intended, which should be more minutely described by means of a predicate, as if it were said, "with his voice, which is strong, with his head, which is uncovered." In the last example we can come nearest to the Greek, "*he had his eyes as fire*," i. e. the eyes, which he had, were as fire. Rev. iv. 7. ζῶντες ἔχον τὸ πρόσω-
πον ὡς ἄνθρωπος (some Codd. leave out the article), Heb. vii. 24. ἀπαρά-
βατον ἔχει τὴν ἱερωσύνην Mr. viii. 17. ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν
ὑμῶν, Mt. iii. 4. ἔχει τὸ ἵνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου. Heb. v. 14. The Greek expression is more particular than the German. Comp. as parallels Xen. *Cyrop.* 5, 1. 2. ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα, Theophr. *Char.*

* Bengel on this passage, gives an entirely different interpretation of διὰ τῆς ἐπιστ. σημει., in which, however, the article retains its force.

12. (19) τοὺς δούκας μεγάλους ἔχων, Eurip. *Electr.* 737. Thuc. 1, 23. 6, 86. Ælian. *Anim.* 13, 15. Diod. Sic. 1, 52. 2, 19. 54. 3, 34. 49. Lucian. *Eunuch.* 11. and *dial deor.* 8, 1. Isocr. ep. 7, p. 1012. Polyæn. 8, 10. 1. Galen *temper.* 2, 6. Plat. Phædr. p. 242. B. Polyb. 3, 4. 1. See Krüger *ad Dion. Hal.* p. 126. Poppo *ad Thuc.* III. 1. p. 115. and about a relative use of the article, Herm. *ad Soph. Electr.* 294.

3. That participles in an absolute sense, as substantives, (*comp.* δ πεираζων, δ διώπων ὑμᾶς Gal. 1, 23.) or resolved by *he who*, have the article, is well understood (Matth. II. 717.): 1 Cor. ix. 13. οὐκ οἴδατε, ὅτι διὰ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται, *that they, who labour in holy things* (οἱ ἱερουργοί) etc. 2 Cor. ii. 2. καὶ τίς ἐστὶν ὁ εὐφραίνων με, ἐι μὴ ὁ λυπούμενος ἐξ ἐμοῦ; Mt. x. 20. Phil. ii. 13. On the other hand the position of the article before the participle in the following passages will be striking, because it is contrary to the genius of our language, and seems even to violate a logical rule: John v. 32. ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, Gal. i. 7. τινὲς ἐσὶν οἱ παρασσόντες ὑμᾶς, Col. ii. 8. βλέπετε μή τις ὑμᾶς ἔσθαι ὁ σιταγωγῶν, Acts ii. 47. ὁ κύριος προστεθεὶς τοῖς σωζομένοις καθ' ἡμέραν τῇ ἐκκλησίᾳ, 2 Cor. xi. 4. εἰμὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει, etc. In the first three passages the ἄλλος and τινὲς seem to mark the distinction indefinitely. The passage in Acts ii. 47., Stolz translates, "The Lord added daily *saved* to the church," (in the German *saved* is without the article in Stolz's translation). In those passages of John in which δ μαρτυρῶν occurs, it refers to the definite witness (God): there is *another who bears witness* to me (Doederlein *ad Cæd.* C. p. 475.) *comp.* John v. 45. In Gal. and Col. the οἱ παρασσόντες and the σιταγωγῶν are directly thought of as such, and the whole mode of expression is similar to the known Greek εἰσὶν οἱ λέγοντες (*comp.* Matth. II. 713.) Lysias *pro bon.* Aristoph. 57. εἰσὶ δὲ τινες οἱ προαναλίσκοντες, etc. Lucian. *Abdio.* 3. ἥσάν τινες οἱ μανίας ἀρχὴν τοῦτ' εἶναι νομίζοντες, etc. In Acts οἱ σωζόμενοι are the particular persons, who accepted the christian faith and were saved by it: the Lord added daily to the church, (namely) those who (by their faith) were saved (from eternal destruction). Not dissimilar in Plat. *Menex.* p. 236. B. ὅτι μέλλουσιν Ἀθηναῖοι ἀρεῖσθαι τον ἱκοντα, Polyæn. 5, 1. 1. Diog. L. 2, 3. 6. Demosth. *adv. Nicostr.* p. 723. A. Ellendt. *ad Arrian. Alex.* II. 235. Stallbaum *ad Plat. rep.* II. 122. (1 Sam. xiv. 39. Gen. xi. 8. xli. 8. Zeph. iii. 13.). Finally, in 2 Cor. the apostle contemplates the case, that a false teacher will appear; in *a concrete sense: if he who appears* (he, whom I have definitely before my mind as appearing among you), *preaches*, etc. See Matth. II. Bernhardt p. 318. On the infinitive with the article, see below, § 44.

The connection in Luk. xviii. 9. *εἰς ἀπὸς τινος τῶς πιστωθέντας ἐφ' ἑαυτοῖς*, is easily explained. Here the *τινες* are some who cannot be more precisely designated, yet in *οἱ πιστωθ.* are characterized by a definite property: *some*, and they were *such as trusted*, etc. *Comp.* Acts xix. 14. *Herm. ad Soph. R.* 107. *Döderlein ad Œd. Col.* p. 296.

4. In many of these passages interpreters explain *δ* as the *indefinite* article (*comp.* Kühnöl on *John* xix. 32.),* which was to be found formerly even in the Gr. writings, but which in the N. T. they reduced to the Hebrew. But on the one hand the Hebrew article *א* is never used as a definite article (*see* Ewald 568. and Simon. *Lex. Heb.* Winer's ed. 239. in opposition to Gesen. *Lehrgeb.* 655. who had not seen what appeared in the *New Theol. Annal.* 1808. p. 220.); on the other hand it is inconceivable that a language, which once possesses and *feels* the definite article, should ever use it as an indefinite. How could a rational man, instead of "*I saw a mountain*," say "*I saw the mountain*?" Even children and uneducated persons in German (in English also), use the article correctly, and it would be a revolution of the laws of thought, to *express* as *definite*, that which is conceived *indefinitely*. Cases, however, where it is indifferent whether the article be used or not, must not be confounded with those which are here the subject of remark. The use or the omission of the article in such instances depends on the manner in which the mind has conceived the proposition, but has no influence on the principal idea. We must therefore distinguish between an objective and subjective use of the article. (*Comp.* Sinenis *ad Plut. Themist.* p. 190.)

Passages in which it is of no material importance whether the article be prefixed or not, are Jas. ii. 26. *τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἵστω*, *the body without spirit is dead*: *χωρὶς τοῦ πνεύ.* would be, *without the spirit*, viz. that spirit which is usually connected with the human body. Heb. v. 11. *περὶ οὐ πολλὸς ἡμῖν ὁ λόγος* *sermo, quem instituere deberemus*. Without the article it would be a *protracted discourse*. One Cod. wants the art. in this passage. *Comp.* Heindorf *ad Plat. Protag.* p. 511.—Luke xii. 54. reads, in good Codd. *ὅταν ἴδῃτε νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν*: the received text has *τὴν νεφ.*; either is admissible. With the art. the words mean, *if you see the cloud* (which appears in the sky) *rising in the west*, if the clouds be moving from that direction. Col. i. 16. *ἐν αὐτῷ ἐκτίσθη τὰ πάντα*, signifies *the (existing) all*, the whole of things; *πάντα* would be, *every thing which exists*. The sense is not affected by the article, but the two ideas differ in the conception of the mind. In respect to John i. 31. the judgment of Matthäi is correct. Mtt. xx. 26. *λαβὼν δ' Ἰησοῦς τὸν ἄρτον* (which was lying there, which was left), but

* Sturz *Lexic. Xenoph.* III. p. 232. adduces passages from Xenoph. where the article must be taken for *τις*.

Mr. xiv. 22. Luke xxii. 19. 1 Cor. xi. 23. ἄρτον *bread*, or a *loaf* (according to the best Codd.) *Comp.* Mt. xii. 1. with Mr. ii. 23. Luke vi. 1. Mt. xix. 3. with Mr. x. 2. Luke ix. 28. with Mr. ix. 2.

In the following parallel sentences the use of the article is not always consistent, e. g. Luke xviii. 2. εὐὸν θεὸν μὴ φοβούμενοι καὶ ἀνθρώπων μὴ ἐντροπόμενοι, v. 27. τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἵστί παρὰ τοῦ θεοῦ, xi. 25. ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τοῦ θεοῦ (some Codd. however have τοῦ Καίσαρος), Luke xvii. 34. ἴσονται δύο ἐπὶ πλίνης μιᾶς, εἰς* παρακληθήσεται, καὶ ὁ ἕτερος ἀφελήσεται, 1 John iii. 18. μὴ ἀγαπῶμεν λόγον μηδὲ τῇ γλώσσῃ (according to the best Codd. 2 Tim. i. 10. (Rom. iii. 10. from the Septuagint) 1 Cor. ii. 14. 15. Rom. ii. 29. vi. 19. Mt. vi. 24. xxiv. 40. also Heb. xi. 38. See Porson *ad Eurip. Phoen.* p. 42. ed. Lips. Ellendt *ad Arrian. Alex.* I. p. 58. Fürtsch *com. de locis Lysiae.* p. 49. *Comp.* Plat. *rep.* I. p. 332. C. Xen. *Anab.* 3. 4. 7. Galen *temper.* 1. 4. Diog. L. 8. 1. 4. Lucian *Eunuch.* 6. Liban. *Oratt.* p. 118. D. Porphy. *Abstn.* 1. 14.

On the other hand the use and the omission of the article is clear to every one, in Luke ix. 13. οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο v. 16. λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, Rom. v. 7. μόλις γὰρ ἐπὶ δικαίου τις ἀποδανείται, ἐπὶ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τομὴ ἀποδανείν for a good (honest) man in civil society—for the kind, i. e. the benefactor, whom he has, etc. Rückert has certainly misunderstood this passage. On Mt. xxii. 28. see Fritzsche.

In a few passages, where we would say (in German) *a*, (in Eng. without any artic. either def. or indef.) the article is used in Greek, and none but an attentive reader could discern that it has no force: e. g. John ii. 25. οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ. In the Greek here, what we express generally and abstractly, is, by a lively representation, conceived as concrete and real: *the man*, with whom he had (each time) to do, who came to meet him. No reasonable objection can be made to the use of the singular in this case. To demand the plural, because *not only one individual*, but many at the same time often came to him, is to act the pedant, and to misapprehend the nature of the singular. The preceding plur. οἱ πολλοί v. 23. is not to be taken into consideration here, because the evangelist would express a universal proposition, not applicable only to the present case. That the τοῦ may be taken for τῶς is certain; *comp.* Herm. *ad Vig.* p. 703., but with the above interpretation, this is unnecessary. John iii. 10. οὐ εἶ δὲ διδάσκαλος εἶ Ἰσραὴλ, the latest interpreters translate, "Art thou a teacher of Israel?" taking no notice of this striking article.—Schmieder's interpretation (*Program. in Gal.* iii. 19. p. 4.) is not admissible: nor can we believe that the article, which in thousands of places in the N. T. is used correctly, is in this single passage to be translated *a*. The article here is rather to be taken rhetorically: "Art thou *the* teacher of Israel, and knowest not these things?" For the sake of contrast Jesus calls Nicodemus, not διδάσκα. but τὸν διδάσκα. See Fritzsche *ad Mr.* 613. *Comp.* Plat. *Crito.* p. 51. Α. καὶ οὐ φήσεις ταῦτα ποιῶν δίκαια πράττειν, δὲ τῇ ἐλπίδι τῆς ἀρετῆς ἐπιμελούμενος, and Mr. xiv. 18. Valckenær *ad Eurip.*

* This supports my interpretation of Gal. iii. 20. where I am charged with taking εἰς for ἐκ.

Phæn. p. 552. Stallbaum *ad Plat. Euthyphr.* p. 12. See Lücke on this passage, in respect to a recently proposed interpretation.

NOTE 1. In some few cases the use or the omission of the article indicates the individual style of the different authors. Gersdorf in *Sprach-characteristick* 1. Thl. p. 39. 272. has proved that the four Evangelists write almost uniformly ὁ Χριστός, *the expected Messiah*, like ὁ ἐρχόμενος; but Paul and Peter Χριστός, because with them the word had become more of a proper name. In the epistles of the two latter however, those cases must be excepted, where the preceding noun, on which Χριστός depends, or a pronoun following, which relates to Χριστός (2 Cor. iv. 4. Col. iv. 3. Rom. vii. 4. 1 Cor. i. 17.) takes the article; e. g. 2 Thess. iii. 5. εἰς τὴν ἐπομονὴν τῷ Χριστῷ, and especially the well known and established formula τὸ εὐαγγέλιον τοῦ χριστοῦ.

NOTE 2. In respect to the article the manuscripts vary much (especially in John, see Eichh. *Einleit.* II. 275.), particularly in passages where its use or omission is a matter of indifference: and here the critic must be guided more by the value of the Codd. than by a supposed manner of the individual authors; e. g. Mtt. iv. 4. some Codd. read οὐκ ἐπ' αὐτῷ μόνῳ ζήσεται ὁ ἄνθρωπος, others ἄνθρωπος. Both are correct according to the sense. The latter means, "by bread alone no man lives." *Comp.* Mtt. xiii. 22. Luke viii. 14. Mt. xii. 1. σάχνας, Mr. iii. 28. βλασφημία (where αἱ βλασφημίαι is to be preferred), vi. 17. ἐν φυλακῇ (better than ἐν τῇ φυλακῇ), ix. 38. Ἰωάννης (better than ὁ Ἰωάν.), x. 2. Φαρισαῖοι, x. 46. υἱός, xi. 4. πῶλον, xii. 33. θυσιῶν, xiv. 33. Ἰάκωβον, 60. εἰς μέσον, Luke ii. 12. ἐν φάτνῃ, iv. 9. ὁ υἱός, iv. 29. ἕως ὁφρὺς τοῦ ὄρους, iv. 38. πένδεξά τοῦ Σίμωνος, vi. 35. ὀφίστου, Mr. xv. 12. ὃν λέγετε βασιλεία τῶν Ἰουδαίων, x. 33. τοῖς ἡγαγεμένοι, vi. 8. εἰς ὁδόν (more correctly τὴν ὁδόν), Gal. iv. 24. and others.

The editors of the N. T. hitherto have not paid sufficient attention to such passages, only pointing out the variations.

NOTE 3. The indefinite article, in some passages, is denoted by the numeral εἷς, as among the later Greeks.* Mt. viii. 19. προσελθὼν εἰς ἡγαγεμένους, etc. John vi. 9. ἵστί παιδάριον ἐν ᾧ δε Mt. xxi. 19. Rev. viii. 13. but Mr. xiv. 47. is εἰς τῶν παρεστηκότων as in the Latin: *unus adstantium*. *Comp.* Lucian. *dial. mort.* 3. 1. Herodian. 7. 5. 10. Æschin. *dial.* 2. 2.† and Jas. iv. 13. in ἑαυτὸν ἵνα the numeral retains its signification, still more in Rom. ix. 10. and 2 Cor. xi. 2. also John vii. 21. *comp.* Boissonnade *ad Eunap.* 345. Ast. *ad Plat. Legg.* 219. Jacobs *ad Achill. Tat.* p. 898. Schäfer *ad Long.* 399.‡ Εἷς τις *unus aliquis* are sometimes

* So also the Heb. תחת See Gesen. *Lehrgeb.* p. 655. This use of εἷς depends on the above mentioned peculiarity of the later language, for the purpose of more emphatic expression.

† Τις τῶν παρεστηκ. might be taken as equivalent to the Latin *eorum aliquis*. *Comp.* Luk. vii. 36. xi. 1.

‡ Bretschneider refers to this rule, 1 Tim. iii. 2. 12. Tit. i. 6. μιᾶς γυναῖκος ἀνδρῶς: *he shall be a man of a wife, or a husband*. But independently of the fact that 1 Tim.

connected together, Mr. xiv. 51. (partitive Mr. xiv. 47. John xi. 49.) See Heindorf *ad Plat. Soph.* 42. Ast. *ad Plut. Polit.* 532. and *ad Plat. Legg.* p. 50. Boisson. *ad Marin.* p. 125.

5. The noun which is rendered definite by the use of the article, may be the predicate as well as the subject of a sentence, although more frequently the latter. In the N. T. however, the predicate is found oftener with the article, than is usually supposed.* We remark the following passages: Mr. vi. 3. *οὗτος ἐστὶν ὁ τέκτων* is *this not the* (known) *carpenter?* vii. 15. *ἐκεῖνός ἐστι τὸ κοινοῦντα τὸν ἀνδραγον* *that is it, that the man*, etc. xii. 7. *οὗτος ἐστὶν ὁ πληρονόμος*, xiii. 11. *οὐ γὰρ ἐστὶ ὁμοῖς οἱ λαλοῦντες*, Mt. xxvi. 26. 28. *τοῦτό ἐστι τὸ σῶμά μου, τοῦτό ἐστι τὸ αἷμά μου*, John iv. 42. *οὗτός ἐστιν ὁ σωτὴς τοῦ κόσμου*, 1 Cor. x. 4. *ἡ δὲ πίττω ἦν ὁ Χριστός*, xi. 3. *παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι*, xv. 56. *ἡ δύναμις τῆς ἀμαρτίας ὁ νόμος*, 2 Cor. iii. 17. *ὁ πύριος το πνεῦμά ἐστιν*, 1 John iii. 4. *ἡ ἀμαρτία ἐστὶν ἡ ἀνομία*, Phil. ii. 13. *ὁ θεός ἐστιν ὁ ἐνεργῶν*, Ephes. ii. 14. *αὐτός γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν*. *Comp.* Mat. v. 13. vi. 22. xvi. 16. Phil. iii. 3. 19. Ephes. i. 23. ii. 14. 15. 1 Cor. xi. 3. 2 Cor. iii. 2. Rev. i. 17. ii. 23. iii. 17. xviii. 23. xix. 10. xx. 14. Tit. iii. 8. 2 Pet. i. 17. Acts iv. 11. vii. 32. viii. 10. 37. ix. 21. 22. xxi. 28. 38. 1 John iv. 15. v. 1. 6. 7. Jud. 19. John i. 4. 8. 19. 25. 33. 34. 50. iv. 29. v. 35. 39. vi. 14. 50. 51. 58. 63. 69. vii. 26. 41. viii. 12. 18. ix. 8. 19. 20. x. 7. 14. 24. xi. 25. 27. xiv. 6. 21. xv. 1. 5. xviii. 33. Mr. viii. 29. ix. 7. xv. 2. The Codd. vacillate more or less in the passages Rev. iv. 5. v. 6. 8. Acts iii. 25. 1 John ii. 22. 1 Cor. xv. 28. John i. 21. Once are nouns with and without the article connected in the predicate John viii. 44. *ὅτι ψευστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ (ψεύδους)* *he is a liar and the father of lies*. The article before the predicate is also found frequently in Greek writers, *comp.* Xen. *Mem.* 1, 3. 2. 3, 1. 8. 3, 10. 1. 3, 14. 7. 4, 5. 7.; see Schäfer *ad Demosth.* III. 280. IV. 35. Matth. II. 706. (see subj. and predicate at the same time without the article, in Mt. xx. 16. xxii. 14. *Comp.* Ælian. *Anim.* 3, 24. *αἰτία τούτων φύσις ἀγαθή*, Jamblich. *protrept.* 9. p. 139.)

iii. 4. does not clearly prove the requisition of the Apostle to be that only married men should hold offices in the Church, no reflecting writer could use *εἷς* for the indef. artic. where the meaning would be equivocal; as we write and speak *to be understood*. *There came a man* implies at the same time numerical unity, and every one under *aliquis homo*, conceives also of *unus homo*; but *μὴν γυναῖκα ἔχων* cannot stand for *γυναῖκα ἔχων* as we may have a plurality of wives (at the same time or in succession), and consequently every one connects the idea of numerical unity with *μὴν*. Moreover no one would say *a bishop shall be the husband of one wife*, instead of *a husband, or married man*.

* John iv. 37. *ἐν τῷτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι*, etc. the adjective is not a predicate, but an epithet: in eo inest (locum habet) vox illa vera, (that true saying).

Hence it is perceived that the oft repeated rule, "the subject of a sentence may be known by having the article prefixed, is incorrect, as Glass and Rambach (*Insit. herm.* p. 446.) had discovered. *Comp. Jen. Lit. Zeitung*, 834. No. 207.

6. The use of the article, where an appellative name becomes the predicate, is worthy of special notice. (Matth. II. 714. Schäfer *ad Demosth.* IV. 365. Rev. vi. 8. ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτοῦ ὁ θάνατος, viii. 11. καὶ τὸ ὄνομα τοῦ ἀσπίδος λέγεται ὁ ἄψινθος (here, however, the Codd. vary), xix. 13. καλεῖται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ. So even in the accusative. *Comp. Xen. Cyrop.* 3, 3. 4. ἀνακαλοῦντες τὸν εὐεργέτην τὸν ἄνδρα τὸν ἀγαθόν, *Anab.* 6, 6. 7. ἐπιχειροῦσι βάλλειν τὸν Δειξίππον, ἀνακαλοῦντες τὸν προδότην, (see Mt. ii. 23. John i. 43. etc.) In these passages it is intended to be expressed that ὁ λόγος τ. θ., ὁ θάνατος, etc. as a definite predicate, belongs to the individual specified, and to no other. It must not be rendered, "His name is death," as this would allow the application of the name *death* to others also, but "His name (alone) is the death." (In the German, the article is expressive, and denotes the distinction indicated in our language by "*alone.*" *Trs.*)

7. In respect to *geographical names*, the following remarks may be made, observing by the way that when several are connected together, the last dispenses with the article. (a) Names of countries and rivers take the article more frequently than those of cities. The following, seldom if ever occur without the article: Ἰουδαία, Ἀχαία, Ἰορδάνης, Ἰταλία, Γαλιλαία, Βιδυρία, Μυσία, Γαλατία (see 2 Tim. iv. 10.), Ἀσία (1 Pet. i. 1. Acts. vi. 9.), Σαμάρια (Luk. xvii. 11.), Συρία (Acts xxi. 3.) Only Αἴγυπτος always wants the article, and in Μακεδονία the practice varies. (b) Names of cities very seldom take the article, if dependent on prepositions, (Locella *ad Xen. Ephes.* p. 223. 242.) particularly on ἐν, εἰς, ἐκ. *Comp. Δάμασκος, Ἱερουσαλήμ, Τάρσος, Ἐφεσός, Ἀντιόχεια, Καπρινοπούμ* in the Concordance. Only Τύρος and Πώμη vary very remarkably. (c) It may be observed that a geographical name, when it first occurs, is without the article, but on being repeated, takes it. Acts. xvii. 15. εἰς Ἀθηνῶν the first time, then xvii. 16. xviii. 1. with the article, Acts xvii. 10. εἰς Βέροιαν, xvii. 13. ἐν τῇ Βέρ. Acts xvi. 4. διαβάς εἰς Μακεδονίαν, six times with the article (only Acts xx. 3. without it), Acts xx. 15. ἦλθον εἰς Μίλητον, xx. 17. ἀπὸ τῆς Μίλητου.

8. The use of the article with names of persons (Bernhardy 317.) can scarcely be reduced to rule. By a comparison of several passages, we shall be convinced that writers vary at discretion, and that the observa-

tion (*comp. Herm. præf. ad Iphig. Aul.* p. 16.) that proper names when first introduced are without the article, but afterwards take it, is of no very general application. *Comp. Acts viii. 1. with 3. and ix. 8. Acts vi. 8. comp. v. 9. Acts viii. 5. comp. v. 6. 12. 29. 35. John xviii. 2. comp. vers. 5. 15. 16.* The same is true of the remark (*Thilo Apocr. I. p. 163.*) that proper names in the nominative are usually without the article, but in the oblique cases have it.* The authority of the best manuscripts must determine whether the article is proper or not.† Proper names, limited by names of kindred or of office, usually want the article: *Gal. i. 19. Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου, Mt. x. 4. Ἰούδας ὁ Ἰσκαριώτης, Mt. ii. 3. 4. 21. Mr. x. 47. Rom. xvi. 7. Acts. i. 13. xviii. 8. 17.* So often in *Pausan. e. g. 3, 9. 1. 2, 1. 1. 7, 13. 6.* For the sake of perspicuity, the article seems to be especially necessary in names of persons which are indeclinable, where the case is not known by means of a preposition, or of some appended name of office etc. *Mr. xv. 45. Mt. i. 18. xxii. 42. Acts vii. 8. Rom. ix. 13. Luk. ii. 16. (On the contrary John iv. 5. Mr. xi. 10. Luk. i. 32. Acts ii. 29. vii. 14. xiii. 22. Heb. iv. 7.* In the genealogical register *Mt. i. Luk. iii.*, this is observed throughout; but also in declinable proper names. In respect to proper names the *Codd.* also vary.

It may here be remarked that the proper name Ἰούδα, when the name of the country, is never written ἡ Ἰούδα, τῆς Ἰου. etc. but always ἡ γῆ Ἰούδα *1 Kings xii. 32. 2 Kings xxiv. 2.* or as in *2 Chron. xvii. 19. ἡ Ἰουδαία.* Therefore the conjecture of τῆς Ἰούδα in *Mt. ii. 6.* is without any probability.

9. Nouns with οὗτος and ταῦτος, as they are rendered definite by these pronouns, always take the article in the N. T.: for instance when the demonstr. pronoun becomes an adjective to the substantive. Otherwise *Rom. ix. 8. ταῦτα τέκνα τοῦ θεοῦ these are children of God*, where ταῦτα is the subject, but τέκνα the predicate. *Comp. Gal. iii. 7. (iv. 24.), 1 Thess. iv. 3. Luk. i. 36. xxi. 22. John iv. 18. 54. and Lys. caed. Eratoth. 6. ἡγοούμενος ταύτην (hoc, sc. quod nobis genitus sit infans), σικανότητα μεγίστην εἶναι, Isocr. *Ægin.* p. 385. *Heliod. Æth.* 1, 22. *Lucian. Asin.* 13. *Plat. Apol.* p. 18. *A. Xen. Cyrop.* 1, 5. 3. *Plat. Men.* p. 75. *B. Gorg.* 510. *D. Arrian. Alex.* 5. 6. 9. *Fritzsche ad Mt.* p. 663. *Schäfer ad Plutarch IV.* p. 377. But that, in this construction, the article can-*

* *Comp.* especially the variation in the word παῦλος in the Acts.

† We may satisfy ourselves that the superscriptions of epistles are without the article, by referring to *Diog. Laert.* 3, 15. 8, 1. 26. 4, 4. 9, 1. 9. *Plut. Apophth. Lac.* p. 191. *Comp.* 2 *John.* i. 1. *Pet.* i. 1.

not stand before the predicate (Bremi *ad Lys.* p. 436.) is too confidently affirmed, since it depends on the manner in which the mind conceives of the predicate. *Comp.* Blume *Animadvss. ad Poppo de locis Thuc. judicia* (Stralsund 1825. 4to.) p. 4. not., Engelhardt *ad Plut. Lachet.* § 1. Stallbaum *ad Plat. Phæd.* p. 149.

In one case, where οὗτος is a real adjective, some Codd. omit the article, viz. Luk. vii. 44. βλέπεις ταύτην γυναῖκα (*see* Greisbach *Symbol. Crit.* I. p. 118.) *Comp.* in the text of the Byzantine *Malchi hist.* p. 246. ed. Bonn. ταύτη πόλει, *Menandri hist.* p. 360. κατὰ ταύτην ἀξίαν. But perhaps Luke wrote ταύτην τὴν γυν., as the article might easily have been dropped. Where the pronoun is used adjectively with proper names, the latter take the article. Heb. vii. 1. Acts i. 11. xix. 26. *Comp.* Acts ii. 32. xiii. 17.

The judgment of Gersdorf I. 447. about ταῦτα πάντα, and πάντα ταῦτα is singularly strange. Which of the two forms shall be adopted the sense must determine: ταῦτα πάντα means, *these all*, or *altogether*, so that πάντα is more nearly related to the verb; πάντα ταῦτα is *all these*, giving more prominency to the totality. On the authority of the manuscripts the former is established in most cases; but for πάντα ταῦτα in Mtt. xxiii. 36. xxiv. 2. Mr. xiii. 4. 1 Cor. x. 11. Luke xxi. 36. are very respectable Codd.; and in some of these passages it ought to be received, although there will always be difference of opinion about it.

10. In relation to πᾶς, πάντες with nouns having the article, it may be remarked: (a) In the singular, the substantive to which πᾶς belongs has the article, when the adjectival expresses the totality of the particular object of thought, and is translated by *whole*, e. g. πᾶσα ἡ πόλις Mt. viii. 34. Σολομὼν ἐν πάσῃ τῇ δόξῃ *in all* (his) *glory*, Mt. vi. 29. viii. 32. xxi. 10. Mr. iv. 1. Luke ii. 1. John viii. 2. (*See* Gersdorf p. 380.) Where, however, πᾶς signifies one object out of the whole class, and is translated by *each* or *every*, the noun does not take the article, as among the Gr. writers: e. g. πᾶς ἄνθρωπος, πᾶσα πόλις Mt. iii. 10. xiii. 47. Luke iii. 5. John ii. 10. Acts iii. 23. and others. (*See* Gersdorf p. 374.)

The following passages cannot be considered exceptions: Mt. ii. 3. καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ (ἐπαρχῶν); for Ἱερ. as a noun does not want the article (some authorities have πᾶσα ἡ Ἱερ.); Acts ii. 36. πᾶς ὁ οἶκος Ἰσραὴλ. (1 Sam. vii. 2. 3. Neh. iv. 16.) *the whole house of Israel*, where οἶκος Ἰσραὴλ, according to the style of the N. T. has taken the nature of a proper name (πᾶς Ἱερ. *all Israel*), and therefore stands sometimes in the Septuag. without the article, as Judith viii. 6.; Jas. i. 2. πᾶσα χαρὰ *all joy* (as πᾶσα ἀληθεία among the Greeks, *comp.* 2 Cor. xii. 12. and Wahl II. 275. Robinson's *Gr. and Eng. Lex.* p. 633.); to this may also be referred Acts xxiii. 1. 3.; 1 Pet. i. 15. ἐν πάσῃ ἀναστρέφεῃ can be interpreted with Semler:

in *omni vitæ humanæ modo*.—Much less is the construction of the participle with $\pi\alpha\varsigma$ δ to be regarded as an exception, since $\pi\alpha\varsigma$ δ $\delta\epsilon\gamma\iota\zeta\acute{o}\mu\epsilon\nu\omicron\varsigma$ Mt. v. 22. is equivalent to $\pi\alpha\varsigma$ $\delta\sigma\tau\iota\varsigma$ $\delta\epsilon\gamma\iota\zeta\epsilon\tau\alpha\iota$, and the article indicates that the participle is to be used substantively: while $\pi\alpha\varsigma$ $\alpha\gamma\gamma\iota\zeta$. would mean, *every one being angry* (comp. 1 Cor. xi. 4.). Participles connected with $\pi\alpha\varsigma$ in such a sense, in the N. T., as well as in the Greek writers, have the article. Comp. Luke vi. 47. xi. 10. xviii. 14. John iii. 20. vi. 40. xv. 2. xvi. 2. Rom. ix. 33. 1 Cor. ix. 25. Gal. iii. 13. 1 Thess. i. 7. 2 Tim. ii. 19. 1 John ii. 23.

The received text in Luke xi. 4. has $\pi\alpha\nu\tau\iota$ $\delta\phi\epsilon\iota\lambda\omicron\nu\tau\iota$, but it certainly ought to be $\pi.$ $\tau\tilde{\omega}$ $\phi\epsilon\iota.$ see Gersdorf p. 393.; unless we translate, *every one, if he injure us*.

Some, as Wahl in his *Clavis*, incorrectly teach, that $\pi\alpha\varsigma$ with a noun which has the article, must sometimes be translated by *various, different*. (Comp. Schweighäuser *Lexic. Polyb.* p. 457.), e. g. Mt. ix. 35. $\pi\epsilon\gamma\iota\gamma\epsilon\nu$ δ Ἰησοῦς $\tau\alpha\varsigma$ $\pi\acute{o\lambda\epsilon\iota\varsigma$ $\pi\acute{\alpha}\sigma\alpha\varsigma$, *he went through different cities*, Acts x. 12. $\pi\acute{\alpha}\nu\tau\alpha$ $\tau\grave{\alpha}$ $\tau\epsilon\tau\epsilon\alpha\rho\acute{\alpha}\nu\omicron\delta\alpha$ $\tau\eta\varsigma$ $\gamma\eta\varsigma$, *various quadrupeds of the earth*. The article will not allow this translation: and the Hebrew also in כָּל , when it has this sense, always omits the article.

When $\pi\alpha\varsigma$ qualifies a noun limited by the article, it stands, with few exceptions, before the article: $\pi\acute{\alpha}\nu$ $\tau\grave{o}$ ἔθνος , $\pi\alpha\varsigma$ δ ἄνθρωπος . Except Gal. v. 14. δ $\pi\alpha\varsigma$ $\nu\acute{o}\mu\omicron\varsigma$ and (which Gersdorf p. 381. has overlooked) Acts xx. 18. $\tau\acute{\alpha}\nu$ $\pi\acute{\alpha}\nu\tau\alpha$ $\chi\acute{\rho}\omicron\nu\omicron\nu$. 1 Tim. i. 16. $\tau\eta\eta$ $\pi\acute{\alpha}\sigma\alpha\omega$ $\mu\alpha\kappa\epsilon\theta\omicron\nu\mu\iota\alpha\iota\alpha$. Comp. Herodian. 1. 14. 10. Stallbaum *ad Phileb.* p. 48.

(b) In the plural, nouns qualified by $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$, $\pi\acute{\alpha}\sigma\alpha\varsigma$, etc. usually take the article, in the N. T. when the noun denotes a class of things, or a number supposed to be known to the reader, as Rom. i. 5. $\epsilon\nu$ $\pi\acute{\alpha}\sigma\iota$ $\tau\omicron\iota\varsigma$ ἔθνεσι Mt. xiii. 32. ii. 16. $\pi\acute{\alpha}\nu\tau\alpha\varsigma$ $\tau\omicron\iota\varsigma$ $\pi\alpha\iota\delta\alpha\varsigma$, *all the children* (of the city of Bethlehem), iv. 24. $\pi\acute{\alpha}\nu\tau\alpha\varsigma$ $\tau\omicron\iota\varsigma$ $\kappa\alpha\kappa\acute{\omega}\varsigma$ ἔχοντα\varsigma , *all the sick* (whom they had), ix. 35. xi. 13. xii. 23. xxi. 12. Mr. v. 12. Rom. i. 5. xv. 11. Col. i. 4. 2 Cor. i. 1. viii. 18. Ephes. i. 15. iii. 18. Phil. iv. 22. 2 Pet. iii. 16., hence where a limiting genit. follows, Mt. ii. 16. xxiv. 30. Luke i. 75. xii. 18. xxiii. 49. 1 Cor. xiii. 3. 1 Thess. iii. 13. Col. ii. 3.

On the other hand, the article is wanting where a plurality is expressed, embracing all the individuals, Rom. v. 12. $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$ ἄνθρωποι , *all men* (all who belong to the gender of men), comp. V. 18. (Demosth. c. *Callicl.* p. 734. B.) 1 Cor. vii. 7. 1 Thess. ii. 15. Acts xxii. 15. Gal. vi. 6. $\epsilon\nu$ $\pi\acute{\alpha}\sigma\alpha\omega$ $\acute{\alpha}\gamma\alpha\theta\acute{o}\iota\varsigma$ in good of any kind (*bonis quibuscunque*), 1 Tim. ii. 4. 1 Thess. ii. 15. Acts xxii. 15. Tit. iii. 2. or where the noun is a proper name, Acts xvii. 21. Ἀθηναῖοι πάντες . In Luke xiii. 4. also $\pi\acute{\alpha}\nu\tau\alpha\varsigma$ ἀνθρώπους $\tau\omicron\iota\varsigma$ $\kappa\alpha\tau\omicron\iota\kappa\acute{o}\nu\omicron\nu\tau\alpha\varsigma$, according to § 18. 4. might be deemed correct, if

the better Codd. had not the article. But it is strange (Gersdorf p. 389.) to consider the position of the article a peculiarity of a single writer!

In a construction such as Acts viii. 40. διερχόμενος ευηγγελίζετο, πᾶσι πόλεις πάσας, it is manifest that the last word belongs properly to the predicate (verb); *comp.* xvi. 26. 1 Cor. x. 1. xv. 7. xvi. 20. Xen. *Hell.* 2. 3. 40. Thuc. 7. 60. Matth. II. 726. Where πάντες belongs to the subject, the construction πάντες δι' ἀνθρώπων is the usual one: yet in Acts xxvii. 37. we find ἡμεν ἐν τῷ πλοίῳ αἱ πάσαι ψυχᾶι, *we were, all the souls.*

11. Ὁ αὐτός, signifies *the same*, e. g. Luke vi. 38. τῷ αὐτῷ μέτρῳ Rom. ix. 21. Phil. i. 30. and then the article is never omitted in the N. T.*, Ephes. iv. 10. αὐτός means *he*. On the other hand, where αὐτός ipse is placed before a substantive, the latter (as it is definitely conceived) has always the article in the N. T.: John xvi. 27. αὐτός ὁ πατήρ, Rom. viii. 26. αὐτὸ τὸ πνεῦμα, 1 Cor. xv. 28. αὐτός ὁ υἱός, 2 Cor. xi. 14. αὐτός ὁ σατανᾶς, 1 Thess. iv. 16. αὐτός ὁ κύριος Rev. xxi. 3. αὐτός ὁ θεός (Luke xx. 42. is not a real exception, as here a proper name follows, Götter *ad Thuc.* I. 237. Bornemann *Luc.* p. 158. *see* Xen. *Anab.* 2. 1. 5.). About Mr. xvi. 14. *see* Fritzsche. Among the Greek writers the article is frequently omitted in this construction. *See* Krüger *ad Dion. Hal.* p. 454. Bornemann *ad Xen. Anab.* p. 61. Poppo. *ind. ad. Cyrop. comp.* Xen. *Cyr.* 5, 2. 29. 1, 4. 7. Diog. *Laert.* 9, 7. 6.

The article is never found connected with ἰσάστος, which is not often used adjectively in the N. T. (Orelli *ad Isocr. Anid.* p. 255.) Luke vi. 44. ἰσάστος δένδρον, John xix. 23. ἰσάστῳ στρατώτῃ, Heb. iii. 13. καὶ ἰσάστην ἡμίραν (Isocr. *Paneg.* 22.). In the Greek writers it occurs frequently. *Comp.* Poppo *ad Xen. Cyrop.* 1, 2. 5. Bornemann *ad Xen. Anab.* p. 69. Stallbaum *ad Phileb.* p. 93.

Nouns connected with τοιοῦτος take the article, where a certain *such a one* (who has been mentioned before) is meant, 2 Cor. xii. 2. 3. οὗτος ἀνθρώπων ἐν Χριστῷ — ἀπαγγέλλει τὸν τοιοῦτον — καὶ οἶδα τὸν τοιοῦτον ἀνθρώπον, Mr. ix. 37. ἄς ἴδῃ ἐν τῶν τοιούτων παιδίων δέξεται verse 36.; on the other hand Mt. ix. 8. ἐξουσίαν τοιούτην, *such a power*, Mr. iv. 33. vi. 2. Acts xvi. 24. 1 Cor. xi. 16. Heb. xiii. 16. *Comp.* Schäfer *ad Demosth.* III. p. 136. Engelhardt *ad Plat. Lach.* p. 14. Schneider *ad Plat.* civ. II. p. 1.

* As occasionally in Gr. writers. *See* Wex *ad Soph. Antig.* II. 226. especially in the later (Byzant.) prose writers. *See* Index. *ad Agath.* ed. Bonn. p. 411.

§ 18. *Omission of the Article with Nouns.*

1. In some cases, not only in the N. T. but also in the best Gr. writers, the article is wanting to *appellatives*, which, because definitely conceived, ought to have it. See Schäfer *Melet.* p. 4. This, however, is the case only when the omission occasions no obscurity in the subject, nor leaves the reader in doubt whether the word is to be taken definitely or indefinitely. (a) In words denoting an object of which but one exists, and which therefore are nearly assimilated to proper names; as ἥλιος, which occurs almost as often as ὁ ἥλιος, and γῆ not seldom for ἡ γῆ (earth). Hence the abstract nouns of the virtues and vices,* as ἀρετή, σωφροσύνη, κακία (see Schäfer *ad Demos.* I. p. 329. Bornemann *ad Xen. Conviv.* p. 52.) and the names of the members of the animal body are very often without the article (Held *ad Plut. Æm. Paul.* p. 248.). This is the case also with many other appellatives, where there can be no doubt as to what object is intended; although it is more frequent with poets than prose writers (Schäfer *ad Demos.* I. 329.): e. g. πόλις, δαίτυ (Schäfer *ad Plut.* p. 416. Poppo *ad Thuc.* III., I. p. 111.) ἀργός (Schäfer *ad Soph. Œd. Tyr.* 630.), even πατήρ, μήτηρ (Schäfer *Mel.* I. c. and *ad Demosth.* I. p. 328. *ad Eurip. Hec.* p. 121. *ad Plutarch* I. c. Stallbaum *ad Plat. Crit.* p. 134.). The following passages may be referred to for instances of abstract nouns:† δικαιοσύνη Mt. v. 10. Acts x. 35. Rom. viii. 10. Heb. xi. 33, ἀγάπη John v. 42. Gal. v. 6. 2 Cor. ii. 8., πίστις Acts vi. 5. Rom. i. 5. iii. 28. 2 Cor. v. 7. 1 Thess. v. 8., κακία 1 Cor. v. 8. Eph. iv. 31. Jas. i. 22., πλεονεξία 1 Thess. ii. 5. 2 Pet. ii. 3., ἀμαρτία Gal. ii. 17. 1 Pet. iv. 1. Rom. iii. 9. vi. 14. *comp.* 1 Tim. vi. 11. Col. iii. 8. etc.; also ἥλιος, γῆ, θεός, περὶ σωπτον, νόμος, and many others, at least when, with prepositions, they have become *common formulas* (Kluit II. p. 377. Heindorf *ad Plat. Gorg.* p. 265.). They are arranged below according to the most approved readings.

ἥλιος Mt. xiii. 6. Mr. iv. 6. (Xen. *Anab.* 1, 10. 15. Æschin. *Dial.* 3. 17. Ælian. v. *hist.* 4. 1. Polyan. 6. 5. *comp.* Held *ad Plut. Timol.* p. 467.), especially if, connected as a genitive with another noun, it express *one* idea, as ἀνατολή ἡλιου *sunrise* Rev. vii. 2. xvi. 12. (Herodot. 4.

* Here are also to be referred the names of sciences and arts, as ἰατρική (see Jacob *ad Lucian. Toxar.* p. 98.), of dignities and offices (see Schäfer *Appar. ad Demos.* II. p. 112. Held *ad Plut. Æm. Paul.* p. 138.), and of corporations (*ibid.* p. 238.).

† It is an assertion not capable of proof on any rational grounds (Harless on *Ephes.* p. 320.), that the article is omitted before abstract nouns, only when they denote virtues, vices, &c. as attributes of a subject.

8.) φῶς ἡλίου *sunlight*, Rev. xxii. 5. δόξα ἡλίου *sunshine*, δόξα σελήνης 1 Cor. xv. 41. or where the sun is named in connection with the moon, Luke xxi. 25. ἵσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστέροις *in sun, moon and stars*, Acts xxvii. 20.

γῆ 2 Pet. iii. 5. 10. Acts xvii. 24. ἐπὶ γῆς Mt. xxviii. 18. Luke ii. 14. (Heb. viii. 4. ἀπ' ἄρχον γῆς Mr. xiii. 27. *Comp. Jacobs ad Philoctr. Imag.* p. 226. Ellendt *ad Arrian. Alex.* I. p. 91. Stallbaum *ad Plat. Gorg.* p. 257. But this word usually takes the article.

Ὀυρανός, οὐρανοί do not take the article (*a*) in the Evangelists, in the formula ἐν οὐρανῷ, ἐν οὐρανοῖς, ἐξ οὐρανῶν, ἐξ οὐρανοῦ: but *comp.* Mt. vi. 1. 9. xvi. 19. Mr. xii. 25. Luke vi. 23. and John, with the exception of i. 32. writes always ἐκ τοῦ οὐρανοῦ: (*b*) in Paul the article is more frequently omitted than used, even 2 Cor. xii. 2. ἕως τρίτου οὐρανοῦ, and Peter has οὐρανοί even in nom. 2 Pet. iii. 5. 12.; (*c*) in Rev. the article occurs without exception, only in vi. 14. the manuscripts vacillate.

Θάλασσα, e. g. Acts x. 6. 32. παρὰ θάλασσαν, Luke xxi. 25. ἡκούσης θαλάσσης καὶ σάλου, *comp.* Diod. Sic. 1, 32. Xen. *Ephes.* 5., 10. Arrian. *Alex.* 2. 1. 6. Held in *Act. Philol. Monac.* II. p. 182. Even Acts vii. 36. ἐν ἑρῳδῇ θαλάσῃ (Heb. xi. 29. has the article.).

Μεσημβρία in the formula παρὰ μεσημβρίαν *towards south*, Acts viii. 26. παρὶ μεσημβρίας xxii. 6. *comp.* Xen. *Anab.* 1. 7. 6. πρὸς μεσημβρίαν. So also ἀπ' ἀνατολῆς Rev. xxi. 13. πρὸς νότον, Diod. Sic. 3. 27. 48. πρὸς ἰσηρίαν Diod. Sic. 3. 27. πρὸς ἀρπτον Strabo 16. p. 749. 715. 719. similar to: *towards west*, etc.

Νύξ Mt. xxv. 6. μίσης νυκτός about midnight, on the other hand Acts xxvii. 27. παρὰ μέσον τῆς νυκτός (*comp.* Arrian. *Alex.* 1. 20. 10. ἀμφὶ μέσας νύκτας Heliod. *Eth.* 10. 6. διὰ πάσης νυκτός *through the whole night*).

Ἀγορά (*comp.* Bremi *ad Lys.* p. 9.) Mr. vii. 4. καὶ ἀπὸ ἀγορᾶς, ἵαν μὴ βαπτίζωνται, οὐκ ἰσθίουσι. As in the Greek writers after Herod. 7, 223. 3, 104. *Æschin. Agor.* 2. Dion. Hal. tom. iv. 2117, 6. 2230, 2. Lucian. *Eunuch.* 1, especially in the formula πληθούσης ἀγορᾶς Xen. *Mem.* 1, 1. 10. *Anab.* 1, 8. 1. Herod. 4, 181. *Ælian.* V. H. 12. 30. Diod. Sic. 13, 48.

Ἀγρός Mr. xv. 21. ἀγγαρεύουσι τινα Σίμωνι ἐρχόμενον ἀπ' ἀγροῦ (*comp.* Luke xxiii. 26.) Luke xv. 25.; here is not meant from a certain field (ἀπὸ τοῦ ἀγροῦ), but expressed generally, *from the country*, in distinction from the city. So εἰς ἀγρόν Mr. xvi. 12. and ἐν ἀγρῷ Luke xv. 25. (ἐξ ἀγροῦ *Lysias cæd. Eratosth.* 11. ἐν ἀγρῷ 20.).

Οἶκος occurs often (*comp.* Herm. *ad Aristoph. Nub.* V. 116. Bornemann *ad Xen. Conviv.* p. 141. Jacob. *ad Lucian. Toxar.* p. 121.) and most frequently in the epistles *without* the article, especially where it depends as a genitive on another noun which has no article. Luk. iii. 2. Rom.

iii. 5. 18. viii. 9. xv. 7. 8. 32. 1 Cor. iii. 16. xi. 7. 2 Cor. i. 12. viii. 5. 1 Thess. ii. 13. in the formulas *θεὸς πατὴρ* 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 1. Phil. i. 2. ii. 10. 1 Pet. i. 2. *υἱὸς* or *εἶπεν* *θεοῦ* Mt. v. 9. Rom. viii. 14. Gal. iii. 26. Phil. ii. 15. 1 John iii. 1. 2. Rom. viii. 16. (where these nouns occur also without the article), *θεοῦ δέλουτος* Acts xviii. 21. (*comp. ἦν θεὸς δέλη* Xen. *Cyrop.* 5, 4. 21., *ἦν θεὸς δελήση* 7, 1. 9.), in connection with prepositions *ἀπὸ* *θεοῦ* John iii. 2. xvi. 30. Rom. xiii. 1. 1 Cor. i. 30. vi. 19., *ἐν* *θεῷ* John iii. 21. Rom. ii. 17., *ἐκ* *θεοῦ* Acts v. 39. 2 Cor. v. 1. Phil. iii. 9., *κατὰ* *θεὸν* Rom. viii. 27., *ἀπὸ* *θεοῦ* 1 Thess. i. 4., also with adj. 1 Thess. i. 9. *θεῷ ζῶντι καὶ ἀληθεῖ* Rom. ix. 26. (John i. 1. *θεὸς ἦν ὁ λόγος* the article could not have been omitted, if John would denote the *λόγος* as *ὁ θεός*, for in this connection *θεός* alone was doubtful. But that John intentionally wrote *θεός*, the directly antithetic sentence *κερὶς τὸν θεὸν* vers. 1. 2. shows, as well as the entire characteristics of the *λόγος*).

Πνεῦμα ἅγιον, seldom *πνεῦμα θεοῦ* Acts viii. 15. Rom. viii. 9. 14. 1 Cor. xii. 8., if *τὸ πνεῦμα ἅγιον* be not taken objectively (*the holy spirit, who is but one*), but *πνεῦμα ἅγιον* subjectively *a holy spirit*, i. e. a participation of the holy spirit. *Πνεῦμα ἅγιον* is however, almost to be considered as a proper name.

Πατὴρ John i. 14. *μονογενοῦς πατὴρ πατρὸς* and in the formula *θεὸς πατὴρ* (*ἡμῶν*); *μήτηρ* only in the formula *ἐκ κοιλίας μητρός* Mt. xix. 12. Acts xiv. 8. Gal. i. 15.

Ἄνθρωπος (*husband*) 1 Tim. ii. 12. *γυναῖκι διδάσκειν ὡς ἐπιτρέπω, οὐδὲ ἀυθεντεῖν ὡς ἐγὼ*; Luk. xvi. 18. does not belong here exactly: *πᾶς ἀπολύων τὴν γυναῖκα αὐτοῦ* — — — *πᾶς ὁ ἀπολειψάμενος τὸν πατέρα καὶ τὴν μητέρα καὶ ἑσθλὸς ἕσθλός ἐστιν*, although *γυνή* the first time takes the article; for the last words must be translated: *he who marries one who is dismissed by her husband*. In Ephes. v. 23. approved Codd. omit the article. On passages which contain an enumeration, as Mt. xix. 29. (Luk. xiv. 26.) *comp.* Held *ad Plut.* *Æm.* Paul. p. 261.

Πρόσωπον, e. g. Luk. v. 12. *πᾶσιν ἐπὶ πρόσωπον* xvii. 16. Acts xxv. 16. 1 Cor. xiv. 25. *Comp.* Heliodor. *Æth.* 7, 8. *ρίπτει ἑαυτὸν ἐπὶ πρόσωπον*, *Achill. Tat.* 3, 1. Eustath. *amor. Ismen.* 7. p. 286. (Heliod. *Æth.* 1, 16.)

Ὁφθαλμός in formulas like *ἐν ὀφθαλμοῖς ἡμῶν* Mt. xxi. 42. *κατ' ὀφθαλμούς* Gal. iii. 1. *ἀπὸ ὀφθαλμῶν* Luk. xix. 42. (var.) *Comp.* Herod. 1, 120. 5, 106. Diod. Sic. 13, 16. 14, 51. Polyb. 3, 108.

Ἐκκλησία 3 John vi. *ὃ ἡμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας*; *comp.* Heb. ii. 12. (1 Cor. xiv. 4. 19. 35. *ἐν ἐκκλησία*, like *ἐν οἴκῳ* *at the house, at home*).

Δείπνον John xiii. 2. *δείπνου γενομένου* *when the meal was prepared.* *Comp.* Jacobs *ad Achill. Tat.* p. 490. Bornemann *ad Xen. Conviv.* p.

57. (whose quotations however are not always appropriate.) Schneider *ad Xen. Cyrop.* 2, 3. 21.

θάνατος Mt. xxvi. 38. ἕως θανάτου Phil. ii. 8. 30. μέχρι θανάτου Jas. v. 20. ἐκ θανάτου, Luk. ii. 26. μὴ ἰδεῖν θάνατον, Rom. i. 32. ἄξιοι θανάτου, 2 Cor. iv. 11. εἰς θάνατον παραδιδόμεθα. *Comp.* Athen I. p. 170. μέχρι θανάτου, Himer. 21. μετὰ θανάτου, Dion. Hal. IV. 2112. 2242.

Θύγα in plural ἐνὶ θύγας *ante fores* Mt. xxiv. 33. Mr. xiii. 29. *Comp.* Plutarch *Themist.* 29. *Aristid. Orat.* Plat. I. Tom. II. p. 43. (in the singular ἐνὶ τῇ θύγῃ Acts v. 9.) *See Sintenis ad Plutarch Them.* p. 181.

νόμος of the *Mosaic law* Rom. ii. 12. 23. iii. 31. iv. 13. 14. 15. v. 13. 20. vii. 1. x. 4. xiii. 8. 1 Cor. ix. 20. Gal. ii. 21. iii. 11. 18. 21. iv. 5. Phil. iii. 6. etc. always so in the genitive, where the principal noun has no article (ἔργα νόμου). (In the Evangelists, except Luk. ii. 23. 24., where however a qualifying genitive follows, always ὁ νόμος).

νεκροὶ the dead always (with the exception of Ephes. v. 14.) in the formula ἐγείρω, ἐγείρεσθαι, ἀναστῆναι ἐκ νεκρῶν Mt. xvii. 9. Mr. vi. 14. 16. ix. 9. 10. xii. 25. Luk. ix. 7. xvi. 31. xxiv. 46. John ii. 22. xii. 1. 9. 17. xx. 9. xxi. 14. Acts iii. 15. iv. 2. x. 41. xiii. 30. xxvi. 23. Rom. i. 4. iv. 24.; there is but one variation in Col. ii. 12. 1 Thess. i. 10. (On the other hand almost always ἐγείρεσθαι, ἀναστῆναι ἀπὸ τῶν νεκρῶν Mt. xiv. 2. xxvii. 64. xxviii. 7.) The Greek writers omit also regularly the article before this word. *Comp.* Thuc. 4, 14. 5, 10. Lucian *ver. hist.* 1, 34.

κόσμος in the formulas ἀπὸ παραβολῆς κόσμον Mt. xiii. 25. Heb. iv. 3., πρὸς παραβολῆς κόσμον John xvii. 24. 1 Pet. i. 20., ἀπ' ἀρχῆς κόσμον Mt. xv. 21., in the epistles also ἐν κόσμῳ Rom. v. 13. 1 Cor. viii. 4. Phil. ii. 15. 1 Tim. iii. 16. 1 Pet. v. 9.

ὦσα, as 1 John ii. 18. ἰσχύτη ὦσα ἰστί especially with numerals: ἦν ὦσα τρίτη Mr. xv. 25., ἀπὸ τρίτης ὥρας Acts xxiii. 23., ἕως ὥρας ἑννάτης Mr. xv. 33., ἀπὸ ἑκτῆς ὥρας Mt. xxvii. 45. etc. *Comp.* Diod. Sic. 3, 14. Held *ad Plut. Æm. Paul.* p. 229. This occurs also in other nouns connected with ordinal numbers. *See below* 2. b. (In another relation ὦσα χειμῆρις Ælian. V. H. 7, 13., ὦσα λούτρων Polyæn. 6, 7.). So also πρώτη φυλακή Helioid. 1, 6. Polyæn. 2, 35. *Comp.* Ellendt. *ad Arrian. Alex.* 1, 152. and ἀπὸ πρώτης ἡμέρας Phil. 1, 5.

καιρὸς in the formula πρὸ καιροῦ before the time Mt. viii. 29. 1 Cor. iv. 5. and ἐν καιρῷ Luk. xx. 10. (Polyb. 2, 45. 9, 12. etc.), also ἐν καιρῷ ἰσχύει 1 Pet. i. 5. as ἐν ἰσχυαίς ἡμέραις 2 Tim. iii. 1. Jas. v. 3. ἐν ἰσχύει χρόνῳ Jude 18.

Ἀρχή (Schæfer *ad Demosth.* III. 240.) especially in the very usual form ἀπ' ἀρχῆς Mt. xix. 8. Acts xxvi. 4. 2 Thess. ii. 13. 1 John. i. 1.

etc. (Herod. 2, 118. Xen. *Cyrop.* 5, 4. 12. Ælian. V. H. 2, 4.) and *ἐν ἀρχῇ* John i. 2. Acts xi. 15.

Κύριος, which, in the Evangelists, usually signifies *God* (the O. T. *Lord*, comp. Thilo. *Apocr.* I. p. 169.), but in the Epistles, especially of Paul, when the style of Christianity more prevailed, most frequently *Christ*, the *Lord* of the Church, wants the article as often as *θεός*, particularly when it depends on a preposition, as in the common formula *ἐν Κυρίῳ*. It has almost become a proper name. It has been attempted to determine the signification of the word by the use or omission of the article (Gabler in his last *Theolog. Journ.* IV. p. 11–24.); but the Apostles could easily call Christ, *κύριος* (without the article), the Lord, whom all knew as such, and who was often so denominated, as *θεός* occurs no where more frequently without the article than in the Bible. Comp. Winer's *Programm. de sensu vocum κύριος* and *ὁ κύριος* in *Actis et Epist. Apostolor.* Erlang. 1828. 4to.

Διάβολος, the *Devil*, usually has the article, but in 1 Pet. v. 8. occurs *ὁ ἀντιδικὸς ὁμῶν διαβόλος* in apposition, and in Acts xiii. 10. *ὁ διαβόλος*.

That appellatives (especially in the nom.) do not take the article in titles and superscriptions is very evident. Comp. Mtt. i. 1. *βίβλος γενέσεως Ἰησοῦ Χριστοῦ*, Mr. i. 1. *ἀρχὴ τοῦ εὐαγγελίου*, Rev. i. 1.

2. (b) The article is frequently omitted, when a noun denoting an object of which the individual referred to possesses but one, is clearly defined by means of a genitive following it (Engelhardt *ad Plat. Menex.* p. 277. Herm. *ad Lucian. consecr. hist.* p. 290.)*, e. g. Mt. xvii. 6. (xxvi. 39.) *ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ* (comp. Jes. xlix. 23. *ἐπὶ πρόσωπον τῆς γῆς*, on the other hand Rev. vii. 11. Mt. xxvi. 67.), Luke i. 51. *ἐν βραχίονι αὐτοῦ*, Ephes. i. 20. *ἐν δεξιᾷ αὐτοῦ* (Heb. i. 13. Mt. xx. 21.), Luke xix. 42. *ἐκρύβη ἀπὸ ὀφθαλμῶν σου*, xxiii. 46. *εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου*, 1 Cor. ii. 16. *τίς γὰρ ἔγνω νοῦν κυρίου*, 1 Pet. iii. 12. 20. 2 Pet. iii. 3. Jas. i. 26. Luke i. 5. xiii. 19. xix. 13. Heb. xii. 2. Mr. viii. 3. 1 Cor. xii. 27. x. 21. xvi. 15. Phil. ii. 16. iv. 3. Ephes. i. 4. iv. 30. Rom. i. 20. xi. 34. Col. iii. 10. 1 Tim. v. 10. 1 Thess. v. 8. 2 Thess. i. 9. Mr. xiii. 27. etc. So Luke ii. 4. 11. *εἰς πόλιν Δαβὶδ*, 2 Pet. ii. 6. *πόλεις Σοδόμων καὶ Γομόρρας* and Acts viii. 5. *εἰς πόλιν τῆς Σαμαρείας*, Acts vii. 20. *ἐν γῇ Μαδιάμ*, vii. 36. *ἐν γῇ Αὐγύπτου*, Rom. ii. 5. *ἐν ἡμέρᾳ ἀρχῆς*, 2 Thess. ii. 2. *ἐν ἡμέρᾳ τοῦ Χριστοῦ*, etc., also in the Septuagint very frequently, Cant. v. 1. viii. 2. Judith ii. 7. 14. iii. 3. 9. iv. 11. v. 8. vi. 20. 1 Macc. ii. 50. v. 66. 3 Esr. i. 26. Exod. iii. 11. 19. ix. 22. xvii. 1. Neh. xiii. 26. 1 Sam. i. 3. 7. iv. 6. v. 2. (On the other hand 1 Cor. iv. 14. *ὡς τέκνα μου* is as *children*

* The Heb. language, in this case, places no article before the governing noun.

of me, Luke xv. 29. οὐδέποτε ἐντολήν σου παρήλθον, a law of thee. Comp. Gal. iii. 24. 1 Cor. iv. 16. xi. 1.)* The article is omitted also when the noun is limited by a numeral, Phil. i. 5. ἀπὸ πρώτης ἡμέρας, Acts xii. 10. see above Mr. xv. 25. 2 Cor. xii. 2. (here the article is often found); comp. above 1. a. under εἰς.—According to this usage, Mt. xii. 24. ἐν τῷ βασιλεὺς τοῦ δαιμονίων, as all the manuscripts have it, may be justified. Fritzsche writes, instead of this, ἐν βασιλ. τῷ δαίμονι. which is more in accordance with rule.

For the same reason, the article might be dispensed with in the case above mentioned, § 17. 2. Heb. vii. 24. ἀπαράβατον ἔχει τὴν ἐξουσίαν, and therefore it is sometimes wanting in the N. T. in such instances as 1 Tim. ii. 8. ἐκτρέφοντας οἰκίας χεῖρας, 2 Pet. ii. 14. ὀφθαλμοὺς ἔχοντας μεστὸς μοιχαλίδος. So χάρις ἔχει, for which we also find τὴν χάριν. among Greek writers.

This omission is not without examples among Greek authors, especially when a preposition stands before the noun, comp. Xen. *Cyrop.* 6, 1. 13. περὶ καταλύσεως τῆς στρατιᾶς, *Apol. Socr.* 30. ἐν καταλύσει τοῦ βίου, *Mem.* 1, 5. 2. ἐπὶ τελευτῇ τοῦ βίου, *Æschin. Agorat.* 2. ἐπὶ καταλύσει τοῦ δήμου τοῦ ὑμετέρου, and farther below παρτίδα σφετέρων αὐτῶν καταλιπόντες, *Lucian. Scyth.* 4. βίον αὐτῶν, *Strabo* 15. p. 719. ἐπὶ μήκους τῶν οδῶν, *Soph. Philoct.* 888. δυσχέρεια τοῦ νοσήματος (see *Herm. on this passage*), *Xen. Mem.* 4, 3. 16. νόμῳ πόλεως (according to the law, the custom of the city), *Thuc.* 2. 38. διὰ μέγεθος τῆς πόλεως, 3. 70. διὰ πλῆθος τῆς ζημίας, *Lucian. Abd.* 7. *Strabo* 17. 808. *Heliod. Æth.* 1. 1., see Schäfer *ad Soph. Œd. Col.* 1468. *Engelhardt ad Plat. Menex.* 277. We also often omit the article after a preposition in German. In such cases however, in Greek, the *genitive* also is usually without the article, or if it take it, is usually placed before the other noun, as τῶν χαρίων χαλεπότης, comp. *Krüger ad Dion. Hal.* p. 163. *Jacobs ad Athen.* p. 18. *Poppo ad Thuc.* III. 1. p. 130. (*Xen. Cyrop.* 8, 6. 16. *Mem.* 1, 4. 12. *Thuc.* 1, 1. 6, 34. 8, 68.)

3. (c) Several nouns of the same case and number, connected by καὶ, take each the article, if they be of different genders,† as Acts xiii. 50. τὰς σεβομένας γυναῖκας — καὶ τοὺς πρῶτους τῆς πόλεως, *Col.* iv. 1. τὸ δίκαιον καὶ τὴν ἰσότητά τοις δούλοις παρτίχισθε, *Rom.* viii. 2. ἀπὸ τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου, xvi. 17. *Phil.* iv. 7. (*Ephes.* vi. 2. 1 *Cor.* ii. 4. vii. 8. *Rev.* i. 2. xiv. 7. *Mt.* xxii. 4. *Luke* xiv. 26.) vii. 5. x. 21. *Heb.* iii. 6. comp. *Dion. Hal.* IV. 2245. 4. ἐπὶ τοῦ τόπου καὶ τῆς λοχείας, 2117. 17. τὰς

* Geradorf I. 316. has not decided on these cases.

† On this subject *Benseler ad Isocr. Areop.* p. 290. has cited many passages out of *Isocr.*

φυγῆς καὶ τὰ ὅπλα, 2089, 14. Diod. Sic. 1, 50. 51. 86. Philostr. *Her.* 3, 2. Dion. *compos.* 10. Diog. L. 3, 14. 5, 2. 14. Herodian. 2, 10. 15. Strabo 3, 163. 15, 712. Plutarch *aud. poet* 9. *in., vit. Solon.* p. 87. Isocr. *Areop.* p. 334. Plat. *Charm.* p. 160. B. Sext. *Emp. adv. Math.* 2, 58. Demosth. *Mid.* 38. In these connections the repetition of the article seemed *grammatically* necessary, but at the same time the connected ideas are generally such, that they must be separately apprehended. See 4. (d) below. Even in nouns of different genders, where the ideas are not to be separated, the article is not repeated. Col. ii. 22. τὰ ἐντάλματα καὶ διδασκαλίας τῶν δαδερῶτων, Luke xiv. 23. ἔξειλθε εἰς τὰς ὁδοὺς καὶ φεραγοὺς, Rev. v. 12. Mr. xii. 38. (var.) Luke i. 6. xxiii. 49. Such passages often occur among the Greeks, both poets (Herm. *ad Eurip. Hec.* p. 76.) and prose writers, without regard to the sense, e. g. Plat. *rep.* 9. p. 586. τῇ ἐπιστήμῃ καὶ λόγῳ, 8. p. 557. οἱ παῖδες τε καὶ γυναῖκες, *Legg.* 6. 784. ὁ σωφρονῶν καὶ σωφρονούσα, Aristot. *Metaph.* 14. 3. *Analyt. post.* 1. 26. Plat. *rep.* 6. p. 510. C. *Crat.* p. 405. D. Thuc. 1. 54. Plut. *Themist.* 8. Herodian 8. 6. 11. *Comp.* Krüger *ad Dion.* p. 140.

When the connected nouns are of different numbers, the repetition of the article is both natural and grammatical, Col. ii. 13. ἐν τοῖς παραπτώμασι καὶ τῇ ἀρεσβυστίᾳ, Ephes. ii. 3. τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, 1 Tim. v. 23. Tit. ii. 12. Acts xv. 4. 20. Rev. ii. 19. *Comp.* Dion. *Hal.* IV. 2238. 1. ἐπὶ τῆς παρθένου καὶ τῶν περὶ αὐτὴν γυναικῶν. On the other hand Agath. 14, 12. τὰς δυνάμεις καὶ πόλεμον.

4. (d) But if such nouns are of the same gender, the article is mostly omitted: (a) When the nouns thus connected are considered only as part of a *totality* (Matth. II. p. 714. Engelhardt *ad Plat. Menex.* p. 253. Heldad. *Plutarch Timol.* p. 455.) Mr. xv. 1. συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων (where the Elders, Scribes, and Pharisees, in distinction from the high priests, are represented as *one* class of individuals), Col. ii. 8. 19. 2 Thess. iii. 2. 1 Pet. ii. 25. iii. 4. Rom. i. 20. Phil. ii. 17. 25. Ephes. ii. 20. Tit. i. 15. 1 Tim. iv. 3. 7. Hebr. iii. 1. Luke. xiv. 3. 21. (*comp.* Herod. 1, 65. 4, 71. Plat. *rep.* 5. p. 451. D. 7. p. 532. B. Dion. *Hal.* IV. p. 2235. 5. Dio Chrys. 4. p. 178. Theophr. *Char.* 24. *extr.* Plutarch *aud. poet.* 1, 12. *in.*). (β) Especially where καὶ introduces a full explanation, Col. iii. 17. ἐνχαριστοῦντες τῷ θεῷ καὶ πατρὶ *Deo, qui idem pater est* (1 Pet. i. 3. Phil. iv. 20. Ephes. i. 3. 2 Cor. i. 3. 2 Pet. i. 11. ii. 20.). (γ) When between the first noun and its article there is a genitive, or some other qualifying or limiting word, which relates also to the second noun, 1 Thess. ii. 12. εἰς τὴν αὐτοῦ βασιλείαν καὶ δόξαν, iii. 7. ἐπὶ πάσῃ τῇ ἀλείφει καὶ ἀνάγκῃ ἡμῶν, Phil. i. 19. διὰ τῆς ἐμῶν ἀγάπης καὶ ἐπιχορηγίας, i. 25. Ephes. iii. 5. *comp.* Dion. *Hal.* IV.

p. 2246, 9. τὰς ἀντὼν γυναῖκας καὶ θνητάς, p. 2069, 4. Diod. Sic. 1, 86. τὴν προειρημένην ἐπιμέλειαν καὶ τιμὴν, 2, 18. 2, 30. Polyb. 33, 16. 2. Ælian. Anim. 7, 29. Aristot. Eth. Nicom. 4, 1. 9. 7, 7. 1.* (δ) When adjectives and participles connected by καὶ are predicates of the same subject, Acts iii. 14. ὑμεῖς τὸν ἅγιον καὶ δίκαιον (namely Christ) ἡγήσασθε, Mr. ix. 25. τὸ πνεῦμα τὸ ἁλalon καὶ κωφόν, Acts ii. 20. τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, Phil. iii. 3. ἡμεῖς ἐσμεν διὰ πνεύματι θεῷ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκί πεποιδότες, John xxi. 24. ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γὰρ, Luke vi. 49. comp. Ælian. Anim. 2, 32. Diod. Sic. 3, 27. So even ἀλλά John x. 1. ὁ μὴ εἰσερχόμενος — — ἀλλὰ ἀναβαίνων, comp. 2 Thess. ii. 12. and Dæderlein *ad Œdip. Col.* p. 496.

When several proper names intimately related are connected together, only the first usually receives the article. Acts i. 13. xv. 23.

5. On the other hand, in this case the article is introduced: (α) When each of the connected nouns is to be regarded as existing by itself (Schäffer *ad Dem.* V. p. 501.), Mr. ii. 16. οἱ γραμματεῖς καὶ οἱ φαρισαῖοι (the two opposing classes of the antagonists of Christ joined themselves for one purpose), John xix. 6. οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, *the high priests and the (subordinate) servants* (with their servants), v. 5. vi. 21. xi. 9. xviii. 27. xii. 13. xiii. 17. xiv. 43. Mt. ii. 18. Luke xviii. 24. xi. 39. 42. xv. 6. 9. xx. 20. xxi. 23. xxii. 4. xxiii. 2. 4. xii. 11. i. 58. Acts. iv. 23. vi. 4. 13. xiii. 43. Rom. vi. 19. 1 Thess. iii. 11. Jas. iii. 11. Phil. iii. 10. Ephes. iii. 10. 12. (where on account of the article no Hendiadys is to be adopted), 1 John ii. 22. 24. iv. 6. v. 6. 2 John 9. 3 John 5. John xi. 47. 57. ii. 14. 2 Cor. xiii. 2. 1 Cor. iii. 8. Acts v. 24. xv. 6. 22. 23. (xvii. 18.) xxiii. 7. 14. xxv. 15. Rev. vi. 15. xiii. 10. 16. xxii. 1. xi. 4. comp. Dion. Hal. IV. 2132, 10. 2239, 7. Xen. Athen. 1, 4. Æschin. Agorat. 2. adv. Nicom. 3. Isocr. Areop. p. 352. permut. 736. 746. Diod. Sic. 1, 30. (διὰ τὴν ἀνδρείαν καὶ τὴν σπάνιν τῆς ἀπάσης τροφῆς), 3, 48. 5, 29. 17, 52. Diog. L. 5, 2. 14.† So also with τε — καὶ or καὶ — καί, where the two nouns as independent are rendered more prominent (Schäffer *ad Demosth.* III. 255. IV. 68.) Acts xvii. 10. 14. xviii. 5. Heb. ix. 2. comp. Dion. Hal. IV. 2116, 9. 2164, 2. Ælian. Anim. 7, 29. Theophr. Char. 25. (16.) Thuc. 5, 72. Arrian. Ind. 34, 5. Diod. Sic. 1, 69. 4, 46. Dion. Hal. IX. p. 1923. Isocr. Perm. p. 738. although even in this case

* In this case, even where the nouns differ in gender, Lysias in *Andoc.* 17. has περὶ τὰ ἀλλότρια ἰσὰ καὶ ἰστέας ἰσίσθαι.

† In Arrian. *Epictet.* 1, 18. 6. τὴν ὄψιν τὴν διακριτικὴν τῶν λευκῶν καὶ μελάνων — τῶν λευκῶν, καὶ τῶν μελάνων, the correspondent terms have the article in the one case, in the other, not.

the article is omitted by Greek writers (according to good Codd.) if there exist no proper antithesis, *see* Poppo *Thuc.* I. p. 195. *comp.* Xen. *Memor.* 1, 1. 19. *τά τε λεγόμενα καὶ πρᾶττόμενα* (where immediately follows, as an antithesis of these two participles, *καὶ τὰ συγῇ βουλόμενα*), *Thuc.* 5, 37. *Dion. Hal.* IV. 2242, 2. *Diod. Sic.* 1, 50. 19, 59. *Arrian. Ind.* 5, 1. *Plat. Euthyphr.* c. 8. *rep.* 6. p. 510. *C. Dion. Hal.* IX. p. 1905. *Dio. Chr.* 7. p. 256. *Mr. Anton.* 5, 1. *comp.* *Matth.* II. 715. When the first word has a pronoun with it, which also belongs to the second, such omission is easily explained, *Rom.* i. 20. *ἡ τε αἰδιος αὐτοῦ δύναμις καὶ θεϊότης; comp.* iv. 3. When a particle of separation occurs, the repetition of the article is a matter of course, *Luke* xi. 51. *μετὰξὺ τοῦ θυναστηρίου καὶ τοῦ ὄκου*, *Mt.* xxiii. 35. *Rom.* iv. 12. (b) When a genitive, beyond which the first article can have no effect, follows the first noun, the article must be repeated, *1 Cor.* i. 28. *τὰ ἀγενή τῷ κόσμῳ καὶ τὰ ἐξουθενημένα* (without var.).

Variations occur in the following passages, *Mr.* viii. 31. xi. 15. x. 33. *Acts* xvi. 19. *Col.* ii. 3. *1 Cor.* xi. 27. *1 Thess.* i. 8. *1 Tim.* iv. 6. It is frequently of no importance whether we so understand the relation of the connected nouns or not: it depends on the apprehension of the writer, and therefore there are passages in which the reader would not feel the want of the article: e. g. *1 Tim.* v. 5. *Tit.* iii. 4. *Rom.* ii. 20. and others in which it might perhaps be used, *Eph.* iii. 18. *See Engelhardt ad Plat. Menex.* p. 253. *Poppo ad Thuc.* III. I. p. 395. In *Tit.* ii. 13. *ἐπιφάνεια τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ*. I do not consider *σωτῆρος*, for reasons which depend on Paul's system of doctrine, as a second predicate of *θεοῦ*, as if Christ were first called *μεγάλ. θε.* and then *σωτῆρ*. The article is omitted before *σωτῆρ*., because the word is limited by the genitive *ἡμῶν*, and the apposition is before the proper name: *of the great God and our Savior Jesus Christ*. So *Jude* 4. will admit of two subjects, as *κύριος*, because limited by *ἡμῶν*, does not receive the article: *Ἰησ. Χρ. ὅς ἐστι κύριος ἡμῶν*. In *2 Thess.* i. 12., we may easily suppose *κύριος* instead of *ὁ κύριος*. (As to *Tit.* ii. 13. it is entirely in accordance with the laws of the language to consider *σωτῆρ*. as a second predicate of *θεοῦ*, and translate *καὶ, even the great God, even our Sav.*, etc. Nor is this at all inconsistent with Paul's doctrinal views, but rather conformable to them. In reference to *Jude* and *1 Thess.* similar observations may be made. *Trs.*)

The article is both inserted and omitted in a series of connected nouns, *Acts* vi. 9., *τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτινῶν καὶ Κυρην. καὶ Ἀλεξανδρ., καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, where Κυρην. Ἀλεξανδρ. and Λιβερτ. constitute one party (with a synagogue in common).*

The omission of the article in *Luk.* x. 29. is singular: *τίς ἐστὶ μου πλησίον*, and *xxxvi. τίς τούτων* — — *πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπ.*, where we should expect *ὁ πλησίον*, as *πλησίον* is likewise an adverb (*see Markland ad Eurip. Suppl.* 110.). *Döderlein (Synon.* I. 59.) has cited a similar instance: *Æsch. Prom.* 940. *ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλλει*, where *μηδὲν* seems to be put for *τοῦ μηδὲν*. In both these cases, however, *πλησίον* might be taken as an adverb: who (is) *stands near* to me.

§ 19. *The Article with Adjectives.*

Words qualifying nouns which have the article, are placed either between the article and noun, as τὸ ἅγιον πνεῦμα, ἡ ἄνω πόλις, ἡ παρ' ἐμοῦ διαθήκη (Rom. xi. 27. ix. 11.), οἱ ἀληθινοὶ προσκυνεῖται (John iv. 23.), ταῖς ἡμετέραις γλώσσαις (Acts ii. 11.), ἡ τοῦ θεοῦ μακροθυμία; or after the noun. The latter is uniformly* the case, if the qualifying terms be adjectives, or nouns with prepositions, except that, if the noun be in the genitive, the article is generally repeated, when these qualifying or limiting words are designed to be more specific and distinct (1 Cor. i. 18. ὁ λόγος τοῦ σταυροῦ, Tit. ii. 10. variat. Phil. iii. 11. var. See Schäfer *Melet.* p. 8. 72. Matth. II. 727.†) especially in distinguishing relationship, as John xix. 25. Μαρία ἡ τοῦ Κλωπᾶ,‡ Acts xiii. 22. Δαβὶδ ὁ τοῦ Ἰεσσαί, Mtt. iv. 21. x. 2. Mr. iii. 17., and also when the noun itself has its own (personal) genitive, Mt. xxvi. 28. τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης. Between the article and noun, there may be more than one qualifying term, ὁ ἅγιος καὶ ἄμωμος ἄνθρωπος. The article then is not repeated according to § 18. d. δ. This however occurs once with a limiting *genitive*, 1 Pet. iv. 14. τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα, i. e. the spirit of glory, and (consequently) of God—the spirit of glory, which is no other than the spirit of God himself. Similar to this is Pind. *Nem.* 8, 51. τὰν Ἀδράστου τὰν τε Καδμίων ἔγω.

* It is plain that this rule can apply only to adjectives which are construed with nouns: In Luk. xxiii. 45. ἵσχυός τε τὸ καταπίνασμα τοῦ καινὸν μίσον, μίσον qualifies the verb, it was rent in the midst, and τὸ μίσον would mean a quite different thing. Similar are Mt. xvi. 26. ἐὰν τὸν κόσμον ἔλῃν κερδέσῃ, Mt. x. 30. ix. 35. John. v. 36. Such adjectives (of quantity) are often placed before nouns which have the article. Mt. iv. 23. περιῆγον ἔλιν τὴν Γαλιλαίαν. See Gersdorf I. 371. whose collection is generally uncritical. *Comp.* Jacob. *ad* Lucian. *Alex.* p. 51. Matth. II. 724.

† Stallbaum *ad* Plat. *Gorg.* p. 55. Yet this construction by degrees became less frequent, and many writers placed the article before such a genitive, almost uniformly, even where it was not emphatic. So Demosth. Isocr. and Xen. *Ephes.* Orators might have had good reasons for so doing in their spoken discourses. *Comp.* Siebelis *ad* Pausan. I. p. 17.

‡ The meaning of the above passages is: *among the women whose name is Mary, that one of Clopas, daughter of Clopas.* The article is not employed when the qualifying gen. does not indicate any strong emphasis: Luk. vi. 16. ἰώδαν ἱανόσου, Mr. xv. 47. Μαρία Ἰωσῆ, Acts i. 13. Ἰάκωβον Ἀλφαίου, occur without variation, as in Herod. I. 53. Διοκίγῳ Ἀριστοκλείδου, and Dion. *Comp.* I Διοκίγιον Ἀλεξάνδρου (in both Schäfer wishes the article), Thuc. I. 24. Θάλιος Ἐρατοκλείδου (Poppo *Thuc.* I. p. 195.), Thilo *ad* Act. *Thom. Mag.* p. 3. *Comp.* Herm. *ad* Vig. p. 701. Yet in Luk. xxiv. 10. we must read, with the best MSS. Μαρία ἡ Ἰανώδου. *Comp.* Fritzsche *ad* Mr. p. 696. The position of the words found in Paus. 2, 22. τῆς Φερίας Νίβης does not occur in N. T.

See Dissen. in loc. When the qualifying words are placed after the noun, there may also be several, but they must all have the article repeated with them,* Heb. xi. 12. ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης, ἡ ἀναξίθμητος.

To illustrate the subject more minutely (*See Schäfer Melet.* p. 8.): (a) Adjectives and possess. pron. with the article are placed after the noun, either when alone, as John x. i. ὁ ποιμὴν ὁ καλός, Acts xii. 10. ἐπὶ τῇν πύλιν τῇν σιδεράν, John vii. 6. ὁ καιρὸς ὁ ἡμέτερος, John i. 9. iv. 11. xv. 1. Luk. ii. 17. iii. 22. viii. 8. Rev. ii. 12. 1 Cor. vii. 14. xii. 2. 1 John i. 3. James i. 9. iii. 7. (where the adjec. is sometimes placed after for the clearer elucidation (comp. especially James iii. 7.), sometimes in order to more specific expression, or where the governing noun is itself limited by a genitive or in some other way, Mt. i. 25. τῶν υἱὸν αὐτῆς τὸν πρωτότοκον, John vi. 13. τῶν πάντε ἀρχῶν τῶν κρείωνων, Mt. iii. 17. vi. 6. Tit. ii. 11. Heb. xiii. 21. Luk. vii. 47. etc. The construction τὸν μονογενεῖς υἱὸν is not much used by the N. T. writers. *Comp.* John iii. 16. 1 John iv. 9.—In the text. rec. 1 John v. 20. ἡ ζωὴ αἰώνιος, the adjective occurs after the noun, *without* the artic. The Codd. however, vary much here. The vulgate is by no means to be disregarded, as later writers began, in such cases, to omit the article (Bernhardy p. 323.), even although the examples Long. *Past.* 1, 16. Heliod. *Æth.* 7. 5. Diod. Sic. 5. 40. are not parallel with that of John. Besides ζωὴ αἰώνιος had become *one* idea. In Luk. xii. 12. Griesbach and Schott have τὸ γὰρ πνεῦμα ἅγιον, but Knapp, Schulz and Sholz τὸ γὰρ ἅγιον πνεῦμα, without notice of any variation—βεῶμα πνευματικὸν and αἰὼν ποιεῖς in 1 Cor. x. 3. Gal. i. 4. are to be considered as *one* principal subject, which αὐτὸ and ἐνίστ. qualify. *Comp.* Schäfer *ad Plut.* V. 80.

(b) The article is repeated when the principal noun is modified by a preposition followed by another noun: 1 Thess. i. 8. ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεόν, 2 Cor. viii. 4. τῆς διακονίας τῆς εἰς τοὺς ἁγίους, Jas. i. 1. ταῖς φυλαῖς ταῖς ἐν τῇ διασπορᾷ Acts xv. 23. τοῖς κατὰ τὴν Ἀντιόχειαν — ἀδελφοῖς, τοῖς ἐξ Ἰερουσ., xxiv. 5. πᾶσι τοῖς Ἰουδαίοις ταῖς κατὰ τὴν οἰκουμένην, Acts xi. 22. xii. 20. xxvi. 4. xii. 22. xxvii. 5. iii. 16. iv. 2. viii. 1. Mr. iv. 31. xiii. 25. 1 Thess. iv. 10. Rom. iv. 11. vii. 5. 10. viii. 39. x. 5. xiv. 19. xv. 26. 34. xvi. 1. 2 Cor. ii. 6. vii. 12. viii. 22. ix. 1. xi. 3. 1 Cor. ii. 11. 12. iv. 17. xvi. 1. 1 Tim. i. 14. 2 Tim. ii. 1. John i. 46. xii. 21. Ephes. i. 10. 15. Rev. xiv. 17. xvi. 12. xix. 14. xx. 13. Rom. xiv. 19. Luk. i. 70. xx. 35. (Variations are found in Acts xx. 21. Mr. xv. 43. Luk. v. 7. Rom. x. 1. John xix. 38.) For instances from Arrian.

* A rare accumulation of the article, under the above rule, is found in Rev. xxi. 9.

(every page of the Greek prose writers furnishes some) *see* Ellendt. *ad Arrian. Alex.* I. p. 62. This mode of connection (placing the qualifying term after the noun) as the more simple, occurs in the N. T. more frequently than the introduction of such terms between the art. and noun. The LXX. also uniformly repeat the article in such cases.

(c) Participles which still retain the idea of time, are not, in this case, altogether equivalent to adjectives. Hence the article is employed only when some relation well known or particularly worthy of remark (*is, qui, quippe qui*) is indicated, and when, consequently the participial meaning is more prominent: e. g. 1 Pet. v. 10. ὁ θεὸς — — καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν — — ὀλίγον παθόντας, αὐτὸς καταγετίσθαι God—*who has called us unto his eternal glory after we have suffered awhile*, etc. Ephes. i. 12. εἰς τὸ εἶναι ἡμᾶς εἰς ἱπαινον — — τοὺς προηλεκμένους ἐν τῷ Χρ. *we, who first trusted in Christ* (as those who have trusted). *Comp.* v. 19. Heb. iv. 3. vi. 18. Rom. viii. 4. 1 Cor. viii. 10. John i. 12. 1 John v. 13. 1 Thess. i. 10. iv. 4. 1 Pet. i. 3. Jas. iii. 6. Acts xxi. 38. *Comp.* Dion. Hal. 9. p. 1922. Polyb. 3, 45. 2. 3, 48. 6. Lucian *dial. mort.* 11, 1. a. (Where the nominative of the participle is used for the vocative, according to § 28. it has the article.)

Participles without the article occur Acts xxiii. 27. τὸν ἄνδρα τοῦτον συλλαβέντα ὑπὸ τῶν Ἰουδαίων *hunc virum comprehensum (who is seized, after he was seized)*, 3, 26. ὁ θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτόν, etc. *God, when he had raised up his son, sent him*, etc. (Heb. xiii. 20.), Rom. ii. 27. *χωρὶς ἧ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελούσα, σί, etc. since, or by this, that it fulfils.* *Comp.* John. iv. 6. 39. 45. xv. 2. Rom. xvi. 1. 1 Cor. i. 7. Heb. x. 2. Luk. xvi. 14. (Strabo 15. 717. and Fritzsche on Mt. p. 432. Stallbaum *ad Plat. Apol.* p. 14. Buttmann, § 125. 144.) Acts xxi. 8. εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ὄντος ἐκ τῶν ἐκτὰ is also to be thus translated *qui esset* (yet many authorities have here τοῦ, which gives to the passage a false emphasis) *comp.* Diod. Sic. 17, 38. ὁ παῖς ὃν ἐξ ἐτῶν, iii. 23. τὸν πίπτοντα καεπὸν ὄντα καλόν, Philostr. *Apol.* 7, 16. ἐν τῇ νύμφῃ ἀνδρῶν, οὕση πρότερον, Thuc. 8, 90. Diag. L. 3, 14. 2, 5. Diod. Sic. 5, 34. 19, 34. Dion. Hal. IV. 2033. Lucian. *Hermat.* 81. *dial. mort.* 10, 9. *Alciph.* 3, 18. Strabo 3. 164. Isocr. *Trapez.* p. 870. Longi. *Past.* 2. 2. Philostr. *Her.* 3, 4. and Soph. 1, 23, 1. Demosth. *adv. Polycl.* p. 710. B. In *Ephes.* vi. 16. the article in τὰ βέλη τὰ πεπυρμένα is not established; then it means: *the darts*, if they burn, or although they burn (quench the fiery darts of satan.) *See* also 1 Pet. i. 4. 12. (In 2 John 7. ἐρχόμενον stands for the infinitive).

The above passage, 1 Pet. v. 10. ὁ θεὸς ὁ καλέσας ἡμᾶς — — ὀλίγον παθόντας will be a guide for using and omitting the article with participles.

Sometimes it is optional with the writer whether he use the article with the participle or not. Rom. viii. 1. τοῖς ἐν Χρ. Ἰησοῦ, μὴ κατὰ σὰρκα περιπατοῦσιν, etc., if thus punctuated, would mean, *to them who are in Ch. Jes., as they walk not after the flesh*: on the other hand, punctuated thus, τοῖς ἐν Χρ. Ἰη. μὴ κατ. σαρ. περιπατ. it means, with greater prominence of the apposition, *to those who are in Ch. Jes., as those who walk not*, etc.

When the participle with the article is placed in apposition with a principal noun, or is used in the vocative (as in appos. with σὺ), it sometimes expresses ridicule or displeasure, or brings out prominently to view some property, as an object of derision or indignation. Interpreters of Gr. authors have often ascribed to the article a power of ridicule (*articulus irrisioni inservit*. See Valckenaer *ad Eurip. Phœn.* 1637. Markland *ad Eurip. Suppl.* 110. Stallbaum *ad Plat. Euthyphr.* p. 12, *ad Apol.* p. 70.), which lies however only in the thought and its special prominence, (by the speaker also expressed in the voice). To this may be referred out of the N. T. Rom. ii. 1.

2. Of these qualifying terms or adjuncts some unsuspected exceptions are found, where a clause consisting of a noun with a preposition, and making with the substantive but one principal idea, is connected with the preceding noun only by means of the voice, while the grammatical bond of union in the written language (the article) is wanting: e. g. Rom. ix. 3. ὑπὲς τῶν ἀδελφῶν μου τῶν συγγενῶν κατὰ σὰρκα (see below), 2 Cor. vii. 7. τὸν ὑμῶν ζήλον ὑπὲς ἐμοῦ, Col. i. 8. So especially (a) in the oft repeated apostolical (Paulin.) formula ἐν Χριστῷ Ἰησοῦ, οἱ ἐν κυρίῳ e. g. Col. i. 4. ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χρ. Ἰησ. καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, Ephes. i. 15. ἀκούσας τὴν κατ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησ. καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, 1 Cor. iii. 1. Also 1 Tim. vi. 17. τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι are to be connected (yet this reading is not well established, as good authorities have τοῦ νῦν αἰῶνος), Ephes. ii. 11. ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί, 1 Cor. x. 18. βλέπετε τὸν Ἰσραὴλ κατὰ σὰρκα. (opp. Ἰσραὴλ κατὰ πνεῦμα), Ephes. iii. 13. ἐν ταῖς θλίψεσίν μου ὑπὲς ὑμῶν comp. ver. 1. Col. i. 24.* (b) Where the primitive verb was already construed with a certain preposition, or the adjunct clause arose out of the tendency of the substantive (Held *ad Plut. Timol.* p. 419.), Ephes. iii. 4. δύνασθε νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ (3 Esr. i. 31.), comp. Dan. i. 4. συνιέντες ἐν πάσῃ σοφίᾳ, 2 Cor. ix. 13. ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς, καὶ εἰς πάντας, Col. i. 12. Comp. Job. xxx. 19. Acts viii. 21. and Bähr on this passage. So Polyb. 3, 48. 11. τὴν τῶν ὄχλων αλλοτριότητα πρὸς Ῥωμαίους, Diod. Sic. 17, 10. τῆς Αλεξάνδρου παρουσίας ἐπὶ τὰς Θήβας, Herod. 5, 108. ἢ ἀγγελία

* In Rom. i. 17. and Gal. iii. 12. also, the quotat. from the O. T. δικαιος ἐκ πίστεως, in conformity with Paul's views, ought to be read in connection. In the former passage, the apostle designs, by the words of the prophet, to confirm the sentence δικαιώσιν θεοῦ ἐκ πίστεως, etc. not ἐξ ἔργου ἐκ δικαιώσεως. Comp. Reich and Usteri on this passage.

περὶ τῶν Σαρδίων Thuc. 5, 20. ἡ ἐβολή ἐς τὴν Ἀττικὴν, Plut. *Coriol.* 24. ἡ τῶν πατριῶν δυσμένεια πρὸς τὸν δῆμον, vit. *Pomp.* 58. αἱ παρὰκλήσεις ἐπὶ Καίσαρος. The case in (a) may probably be referred to the language of conversation, which, as it expresses itself by the living voice, seldom uses the article, while the written language which requires more exactness, cannot well dispense with it.

Yet we must be cautious in classifying such passages, as on closer inspection, we shall find many to belong elsewhere, which seem to belong here. (*Comp.* Ellendt. *ad Arrian. Alex.* I. p. 315.) Sometimes, for instance, (a) there has been a slight transposition of words, as 1 Tim. i. 2. Τιμοθέε γνησίῳ τέκνῳ ἐν πίστει, where the words ἐν πίστει, according to the sense, belong to γνησίῳ, *genuine in faith* (in respect to the faith, *comp.* 1 Cor. iv. 17.), perhaps otherwise Col. iv. 7. Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος, (Ephes. vi. 21), *comp.* Xen. *Anab.* 4, 3. 23. κατὰ τὰς προσηκούσας ὁχθὰς ἐπὶ τὸν ποταμόν, i. e. κατὰ τὰς ἐπὶ τ. π. προσηκ. ὁ. The qualifying terms in 1 Pet. i. 2. κατὰ πρόγνωσιν θεοῦ — εἰς ὑπακοὴν καὶ βαπτισμὸν etc. are probably to be connected in the same way with ἐκλεκτοῖς v. 1. (b) In other passages the adjunct clause more immediately qualifies the verb, as Col. i. 6. ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ, see Bähr in loc., 1 Thess. iv. 16. οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον *not the dead in Christ*, the contrasted clause is ἡμεῖς οἱ ζῶντες, *not all the Jewish or Pagan dead*, to whom the discourse has no reference: Rom. viii. 2. ὁ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἡλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς αμαρτίας καὶ τοῦ θανάτου, where partly the opposite clause νόμ. τοῦ θαν. (with which νόμος τῆς ζωῆς correctly corresponds), partly v. 3. shows, that ἐν Χρ. must be connected with ἡλευθ. (as Koppe has done), Phil. i. 14. τοὺς πλείους τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου. (*Comp.* a similar construction Gal. v. 10. πέποιθα εἰς ὑμᾶς ἐν κυρίῳ, and 2 Thess. iii. 4.), Ephes. i. 18. τίς ἐστιν ἡ ἐλπίς τῆς κληρώσεως αὐτοῦ καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις *which hope — — and which riches — — is in the saints* (christians), in their possession, Jas. iii. 13. δεῖξάτω ἐκ τῆς καλῆς ἀναστεροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας where the words ἐν πραύτ. σοφ. are expletive of ἐκ τῆς καλῆς ἀναστεροφῆς. Here may belong also 1 Thess. i. 1. τῇ ἐκκλησίᾳ Θεσσαλον. ἐν δεῷ πατρὶ etc. viz. χαίρειν or some such word. Besides *comp.* Rom. v. 8. vi. 4. (*comp.* Fritzsche *on the merits of Tholuck* p. 31.) 1 Cor. ii. 7. Philom. 20. Rom. xvi. 3. *comp.* Phil. iv. 21. iii. 14. Ephes. ii. 7. (where ἰφ' ὑμᾶς is to be connected with ὁπερβάλλ.) iii. 12. 1 Thess. ii. 16. John xv. 11. 1 John iv. 17. Jud. 21. Also Acts xxii. 18. ὡς παραδίδονται σου τὴν μαρτυρίαν περὶ ἐμοῦ can be translated: *they will not accept thy testimony about me*, i. e. in reference to me no testimony from

thee; *τὴν μαρτ. τὴν περὶ ἐμοῦ* would be, *thy testimony concerning me which is to be or has been given*. In Ephes. v. 26. *ἐν ῥήματι* does not belong to *τῷ λουτρῷ τοῦ ὕδατος*, but it is to be divided thus: *ἵνα αὐτὴν ἀγιάσῃ, καθαρίσας τῷ λ. τ. ὕδ. ἐν ῥήματι*, the *καθαρίζειν* precedes *ἀγιάζ.* and is negative as the latter somewhat positive. In Heb. x. 10. it was not necessary to write *διὰ τῆς προσφορᾶς τοῦ σώματος* — — *τῆς ἐφάπαξ*. The last word relates just as well to *ἡγιασμένος*. About Ephes. ii. 15. see § 31. note 1. Finally, there are passages, where good manuscripts have the article and where it is wanting only in the received text, e. g. Rom. ix. 3. *τῶν συγγενῶν μου τῶν κατὰ σάρκα* (according to DEFS. Syr. Theodoret. etc.), Ephes. vi. 5. for *τοῖς κυρίοις κατὰ σάρκα* in good Codd. *τοῖς κατὰ σ. κυρίοις*.

The omission of the article in the above mentioned cases can be confirmed by a few instances out of Greek authors. *Comp.* Polyb. 5, 64. 6. *διὰ τὴν τοῦ πατρὸς δόξαν ἐκ τῆς ἀδελφείας*, Sext. Emp. *hypot.* 3, 26. *ζητοῦμεν περὶ τοῦ τόπου προσακρίβειαν* for *τοῦ περ. δ.* as is clear from the preceding, Xen. *Cyrop.* 8, 8. 16. *τὰ πεττόμενα ἐπὶ τράπεζαν* (the pastry for the table), *Anab.* 1, 4. 4. *τὸ μὲν ἴσασθαι (τείχος πρὸ τῆς Κιλικίας Σύνεισις εἶχε* (on the other hand immediately *τὸ δὲ ἔω τὸ πρὸ τῆς Συρίας* etc.) Xen. *Ephes.* 2, 12. Polyb. 6, 90. 14. Thuc. 2, 20. *Comp.* Krüger *ad Dionys.* p. 163. Poppo *ad Thuc.* III. I. p. 324.

3. An appellative in apposition with a proper name usually takes the article: e. g. Acts xxv. 13. *Ἀγρίππας ὁ βασιλεὺς*, Luk. ix. 19. *Ἰωάννην τὸν βαπτιστὴν*. Acts xxvi. 9. xiii. 8. The appellative here indicates an already familiar office, and by that means limits the proper name, which is common to many others. *Agrippa the king*, is, among those of that name, the one who is king etc. *Comp.* Ellendt. *ad Arrian Alex.* I. p. 154. Matth. II. 720. On the other hand Acts x. 32. *Σίμων βυρσεύς* *Simon a tanner*, (a certain Simon who was a tanner), Luk. ii. 36. *Ἄννα προφῆτις* *Anna a prophetess*, Acts xx. 4. *Γαῖος Δερβειώτης* *Gaius of Derbe* (not *the* known *Derbean*). Also Luk. iii. 1. *ἐν ἔτει πεντεκαιδεκάτῃ τῆς ἡγεμονίας Τιβερίου Καίσαρος* must properly be translated: *of Tiberius as the emperor*. Gersdorf p. 167. is incorrect. Acts vii. 10. *Ἰσραὴλ Φαραὼ βασιλεὺς Ἀιγύπτου* does not mean: *before Pharaoh*, the (known or the then) king of Egypt, but *before Pharaoh, king of Egypt*, i. e. before Pharaoh who was king of Egypt. *Comp.* Plutarch I. p. 309. B. *Βεῖνος Γαλατῶν βασιλεὺς* p. 313. *Ἀτεπόμαχος Γάλλων βασιλεὺς* etc. The general rule also regulates the use or omission of the article with other words in apposition; and it is singular that any should assert, that the word in apposition has no article. *Your father, an unlearned man*, etc., the Greek would express without an article, but in *your father, the field*

marshal, it would be used legitimately, as in John vi. 4. vii. 2. In a *grammatical* point of view, John viii. 44. belongs here. In the last case the article may be omitted according to § 18. *Comp.* Rom. i. 7. Ephes. i. 2. 1 Pet. v. 8.

4. If the qualifying term be connected with an *anarthrous* noun, it is also *anarthrous* (without the article), e. g. John ix. 1. εἶδεν ἀνδρῶπον τυφλὸν ἐκ γενετῆς, 1 Tim. iv. 3. ὁ θεὸς ἐκτίσεν εἰς μετάληψιν μετὰ εὐχαριστίας, i. 5. ἀγάπη ἐκ πατρὸς καὶ υἱοῦ, Tit. i. 6. τέκνα ἔχον πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα, Rom. xiv. 17. δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἀγίῳ, *comp.* Plat. *rep.* 2, 17. p. 378. D. Ἦρας δὲ δεσμούς ἐπὶ οὐκ εἶδος καὶ Ἡρακλῆος βίβεις ἐπὶ πάτρως, μέλλοντας τῇ μητρὶ τυπτομένη ἀμύνειν καὶ θεομαχίας, ὅσας Ὀμηρος πεποίηκεν, οὐ παραδεκτέον εἰς τὴν πόλιν, Theophr. *Char.* 30. (28.) ἔστι δὲ ἡ κακολογία ἀγὼν τῆς ψυχῆς εἰς τὸ χεῖρον ἐν λόγοις, Ælian. *Anim.* 11, 15. εἶσα λείπειν εὐφραντοῦ ἐργὴν εἰς γάμον ἀδικουμένην.*). *Comp.* Stallbaum *ad Plat. rep.* I. p. 91. 110. 152. It often occurs, however, that such qualifying terms are connected with the *anarthrous* noun by means of the article; and not only when the latter comes under the class in § 18. 1. 1 Pet. i. 21., but in other cases also, yet not without good reason: e. g. 1 Pet. i. 7. ἵνα τὸ δοκίμιον ὁμῶν τῆς πίστεως πολυτιμότερον χρυσοῦ, τοῦ ἀπολλυμένου, which must be resolved: χρυς. ὁ ἔστιν ἀπολλύμενος, *more precious than gold*, which is perishable, Acts xxvi. 18. πιστεῖ τῇ εἰς ἐμέ, *by faith*, namely, *in me*, 2 Tim. i. 13. ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ, Tit. iii. 5. οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ, Gal. iii. 21. (*comp.* Liban. *Oratt.* p. 201. B.) In all these passages, the conception of the noun is indefinite, but by means of the adjunct acquires more definiteness. *Comp.* Jas. iv. 14. Phil. i. 11. iii. 6. 1 Tim. i. 4. iii. 13. iv. 8. 2 Tim. i. 14. ii. 10. 2 John vii. Jude. 4. Jas. i. 25. Acts x. 41. xix. 11. xxvi. 22. Rom. ix. 30. Similar Jer. i. 25. νόμος ὁ τῆς ἐλευθερίας, Xen. *Mem.* 2, 1. 32. ἀνδράποισι τοῖς ἀγαθοῖς, *to men*, namely *to the good*, Hier. 3, 8. ἐπὶ γυναικῶν τῶν ἱαντῶν, *Mem.* 1, 7. 5. Dion. Hal. IV. 2219, 4. ἐννοία τῇ πρὸς αὐτόν, 2221, 5. ὁκλισμός ὁ τοῖς τηλικούτοις πρίγκυπτον, Ælian. *Anim.* 3, 323. οὐδὲ ἐπὶ κίεδει τῷ μεγιστῇ, 7, 27. Theophr. *Char.* 15. Isocr. *Paneg.* 24. Plat. *Crit.* 12. Arrian. *Ind.* 34, 1. Xen. *Ephes.* 2, 5. 4, 3. Heliod. *Eth.* 7, 2. 8, 5. Pausan. 7, 8. Strabo 7. 302. Lucian. *Asin.* 25, 44. Scyth. 1. Herod. 1, 8. Demosth. *c. Neer.* p. 517. *Comp.* Held *ad Plutarch Timol.* p. 409. Hermann *ad Lucian.*

* So κλέπτεις ἐν νυκτὶ could mean *nightly thief*: but in 1 Thess. v. 2. ἔρχεται ἡ ἡμέρα ὡς κλέψας, is to be connected with ὡς κλ. ἐν ν. *the day of the Lord so comes, as a thief in the night comes.*

conscr. *hist.* p. 106. Where a relative follows, this is strange to no one: Acts xvii. 31. ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρῖναι τὴν οἰκουμένην — — ἐν αὐτῇ, ᾗ ὥρισε etc. *a day on which*, etc. *Comp.* Mr. xv. 41. ἄλλαι πολλαὶ αἱ συναγαβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

The vulgar text in Phil. ii. 9. has ὄνομα τὸ ἐπὶ πάντων ὄνομα, *a name; which is above every name*. Good Codd. place the article before ὄνομα: *the name* (which he now possesses) *which is*, etc., the (known) dignity, etc.

§ 20. The Article as a Pronoun.

1. The use of the article as a pronoun for the definite *the*,* which in the ancient language was so common, in prose and in the N. T., is reduced to the following cases: (a) It is found most frequently in the *distributives* ὁ μὲν, ὁ δὲ (Schäfer *ad Dion. compos.* 421.) Mt. xiii. 23. xxii. 5. Acts xvii. 32. xxviii. 24. Gal. iv. 23. Instead of αὐτοὶ δὲ is used Mt. xvi. 14. ἄλλοι δὲ, ἑτέροι δὲ, *comp.* Plat. *legg.* 2. p. 658. B. Ælian. V. H 2, 34. Palæph. 6. 5. Matth. II. 742.

In Mt. xvi. 67. xxviii. 17. αὐτοὶ δὲ occurs without αὐτοὶ μὲν preceding. That it must be translated *alii*, not *nonnulli*, Lachman rightly remarks, *ad Lucian* I. p. 149. ἐνέπυσαν εἰς τὸ πρόσωπον αὐτοῦ — — αὐτοὶ δὲ ἰβρίτισαν, would be more regularly αὐτοὶ μὲν ἐνέπυσαν, but in writing the ἐνέπυσαν, the author had not the second member of the sentence before his mind. *Comp.* Xen. *Hell.* 1, 2. 14. οἱ αἰχμάλωτοι — — ἔχοντο εἰς Δελφίνας, οἱ δ' εἰς Μίγαλα, see Bornemann *ed. Xen. Cyrop.* 3, 2. 12. and Schol. in *Luc.* p. 59. To Acts xvii. 18. τοῖς — — αὐτοῖς δὲ, *comp.* Plat. *legg.* I. p. 627. A. and Ast. *in loc.*

More frequently the relative is used in 1 Cor. xi. 21. ὅς μὲν κινῶ, ὅς δὲ μεθύει, Mt. xxi. 35. ὃν μὲν ἴδουσιν, ὃν δὲ ἀπίπτουσιν, etc. Acts xxvii. 44. Rom. ix. 21. (Mr. xii. 5. according to Fritzsche), *comp.* Polyb. 1, 7. 3. Thuc. 3. 66. see Georgi *Hierocrit.* I. p. 109. Herm. *ad Vig.* 706., once ὅς μὲν — — ἄλλος δέ, 1 Cor. xii. 8. (*comp.* Xen. *Anab.* 3, 1. 35.) ὁ μὲν (neutr.) — — καὶ ἕτερον, Luke viii. 5. 1 Cor. xii. 28. an anacoluthon is easily recognized. See Bernhardt p. 306. In Rom. xiv. 2. ὁ δὲ does not relate to ὅς μὲν, but is the article to ἀσθενῶν.

2. (b) The simple ὁ δὲ, αὐτοὶ δὲ, in narration, are put for *this, these, but he, but they*, in reference to persons just named, present to the writer's

* What Heinrichen on *Euseb.* H. E. tom. I. p. 95. quotes from the Fathers, has no parallel in the N. T. Yet *comp.* Theodoret v. 2. τὸ δὲ ἐν ταῖς πάντα ἡμέραις. On the accent of δ, &, etc., when the article has the force of a pronoun, see Passow II. p. 274.

mind. Mt. ii. 5. οἱ δὲ εἶπον, *but they said*, ii. 14. ὁ δὲ ἐγεγθεὶς παρήλαβε, iv. 20. Mr. xii. 14. Luke viii. 21. John xix. 29. (on Mt. xxviii. 17. *see* Fritzsche.). *Comp.* *Æschin. dial.* 3, 15. 17. Xen. *Anab.* 2, 3. 2. Philostr. *Apoll.* 1, 21. 5, 21.

The article stands for *he* or *this* in the poet. citat. from Aratus, Acts xvii. 28. τοῦ γὰρ γίνος ἱσμεν. *Comp.* Soph. *Æd. Tyr.* 1175. τῆς γὰρ πίφουα μητρός. *See* Georgi *Hierocrit.* I. p. 176. (where, however, things very unlike are thrown together), Locella *ad Xen. Ephes.* p. 291. Matth. II. 737. For the prose, *comp.* Athen. 2. p. 37.

3. Finally, under this head are included those cases, in which a genit., a noun with a preposition, or an adverb depends on the article. Among the most simple are the phrases in Heb. xiii. 24. οἱ ἀπὸ τῆς Ἰταλίας, *those from Italy* (Diod. Sic. 1, 83.), Rom. iv. 14. οἱ ἐκ τοῦμου, Phil. iv. 22. Mt. xxvi. 51. Phil. i. 27. τὰ περὶ ὑμῶν, ii. 23. iv. 18. Luke xix. 42. Acts iv. 22. τὰ πᾶνω John viii. 23., which very often occur also in the Gr. writers, (Matth. II. 719.). The article is placed before a genitive to express the relation of kindred, John xxi. 2. ὁ τοῦ Σεβεδαίου, 1 Cor. i. 11. τῶν Χλόης (*see below* § 30. 3. note), but most frequently in the neuter (*comp.* Ellendt *ad Arrian. Alex.* I. p. 84. II. p. 307. Poppo *ad Thuc.* III. II. p. 723.), Mt. xxi. 21. τὸ τῆς συκῆς, Jas. iv. 14. τὸ τῆς αἰῶνος, 1 Cor. x. 24. 2 Pet. ii. 22. (*see* Schäfer *ad Dem.* I. 214.) Rom. ii. 14. τὰ τοῦ νόμου, viii. 5. τὰ τῆς σαρκός, Luke ii. 49. τὰ τοῦ πατρὸς, xx. 25. τὰ τοῦ Καὶσαρος, Mt. xvi. 23. τὰ τοῦ Θεοῦ (*comp.* Georgi *Hierocr.* I. 52.), Rom. xiv. 19. τὰ τῆς ἐκρήνης. This construction is not a mere circumlocution (for ἡ συκῆ, ἡ σάξξ, ἡ ἐκρήνη), *comp.* Matth. II. 735. Schäfer *ad Julian. or.* p. 12., nor can we suppose a definite noun to be understood; the expression is rather indefinite, as, e. g. *that with* (in) *the fig tree*.

The neutr. τὸ before a whole clause, particularly frequent in Luke and Paul, is a genuine article, Luke ix. 46. εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν (*Ast. ad Plat. rep.* p. 319. Bremi *ad Demosth.* p. 236.), xxii. 2. καὶ ἐξήτουν — τὸ πῶς ἂν ἔλωσιν αὐτόν, Rom. viii. 26. τὸ γὰρ εἰ προσευξώμεθα — οὐκ οἶδμεν, Acts iv. 21. xxii. 30. Mr. ix. 23. Luke i. 62. v. 1. xxii. 23. 37. Gal. v. 14. 1 Thess. iv. 1. In all these passages τὸ is used to direct attention to the following clause (equivalent to *namely*), which is to be considered the same as one word. *Comp.* Stallbaum *ad Plat. Euthyphr.* p. 55. and *ad Plat. Men.* p. 25. *Ast. ad Plat. Polit.* p. 319. Matth. II. 730. Fritzsche *ad Mr.* p. 372.

According to Künöel the article sometimes stands for the pronominal adjective *this* (*comp.* Siebelis *ad Pausan.* I. p. 50.) Mt. i. 25. τὸν οὖν for τούτου τον οὖν, John vii. 17. γινώσεται περὶ τῆς διδασχῆς, v. 40. ἐκ τοῦ ὄχλου, Acts xxvi. 10. τὴν παρὰ τῶν ἀρχιερέων ἐκουσίαν λαβών, but generally it is

sufficient to render it by the definite article. Heumann has been still more liberal in this view of the article, and is followed by Schulthess (*Neu. Krit. Journ.* I. 285.) who has improperly animadverted on Matth. § 286., where *this* use of the δ , which could scarcely occur in prose (except Ionic), is not the subject of remark. Acts ix. 2. $\tauινὰς τῆς ὁδοῦ ὄντας$, *any of the sect*, viz. of the sect known and pointed out in $\muαθητ. τοῦ κυρ.$ ver. 1.; in Col. iv. 16. $ὅταν ἀναγνώσῃ παρ ὑμῖν ἡ ἐπιστολή$, we would say: *when the letter* (not *the letter*) *shall have been read*. Some authorities have $αὐτή$ here, but the old versions should not be taken into the account. In 1 Tim. i. 15. also, we do not even in German require the demonstr. pron., nor any more in vi. 13., 2 Cor. v. 4. (*see Schulz in loc.*) Col. iii. 8. $ἀπόθετε καὶ ὑμεῖς τὰ πάντα$ is not, *this* or *that all* (intensive), but as we also can say, *the whole*, i. e. the entire depravity of the character. In Rom. v. 5. $ἡ (ἐκείνη)$ is only the article, although even Tholuck takes it for *αὐτή*. *Comp.* Fritzsche *on the merits of Tholuck*, p. 27. Ὁ κόσμος can, by no means, be taken for $οὗτος ὁ κόσμος$; it is *the world* in distinction from the *kingdom of heaven*, not *this* world in distinction from another $κόσμος$. Thus also must we judge about those passages, which may be adduced as proof of this use of language by the Greeks, *Diag.* L. 1, 3. 4. 1, 5. 5. Moreover, it is not easy to be seen, why the Apostles, in any passages, where they *thought* the demonstr. pron., should not use it, but rather the much more impotent article. The sense of propriety (*the Sprachgefühl, the feeling of the right and wrong*) in language also, revolts at it (*Comp.* Güllér *ad Thuc.* II. 318.); and in general it is certainly the character of the later (also of the N. T.) language to write expressively.

Among the Greeks, viz. the Ionic and Doric writers, the article sometimes stands for the relative, Matth. II. 747. In the N. T. it is so used also. Some would so interpret the δ in Acts xiii. 9. $Σαῦλος δ καὶ Παῦλος$ (*see Schleusner's Lex. N. T. at δ*), but incorrectly, since $\delta \alpha. \Pi.$ is here equivalent to $\delta καὶ καλούμενος \Pi.$ (*Schäfer ad L. Bos.* p. 213), and the article has its usual signification. How Schleusner could enumerate here such examples as $\delta ζητῶν$ Luke xi. 10. $τὰ τοῦ θεοῦ$, etc. is not easily seen, and would seem surprising, if we had not been accustomed to find so much that is strange in his *Lexicon N. T.*, even after his latest improvements. *Comp.* on the contrary, out of Hellenistic writers, Psalt. Sal. 17, 12. $ἐν τοῖς κρίμασι, τὰ ποιεῖ ἐπὶ τὴν γῆν$, if the reading is correct.

CHAPTER II.

ON THE USE OF THE PRONOUNS.

§ 21. *The Use of the Pronouns in general.**

1. THE pronouns personal, demonstr. and relative often differ in gender from the noun to which they relate, as the *idea* expressed by them, and not their grammatical gender, is taken into view. This takes place uniformly when a neuter noun denotes things which have life; in which case, the pronouns take the *grammatical gender*, of these objects, as masc. or fem.: e. g. Mt. xxviii. 19. μαθατεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς, Gal. iv. 19. τέχνη μου, οὗς πάλιν ὠδίνω (similar in Eurip. *Suppl.* 12. ἐπὶ τὰ γενναίων τέχνων οὗς, Aristoph. *Plut.* 292.), John vi. 9. ἔσσι παιδάριον ἐν ᾧδε, ὃς ἔχει (as the better Codd. have, instead of the vulg. δ.) *comp.* 2 John 1. Acts. xv. 17. Mr. v. 41. Rom. ii. 14. *comp.* Gen. iii. 15. *Ælian* V. H. 2, 1. (John xv. 26. does not belong here, as πνεῦμα is only in apposition.) For instances from Greek, see Matth. II. 976. Bernhardy 294. Wurm. *ad Dinarch.* p. 81. *comp.* Drakenborch *ad Liv.* 29, 12.

Here belong also Rev. xvii. 16. καὶ τὰ δέκα πέδατα, ἃ εἶδες καὶ τὸ θηρίον, οὗτοι ἐμισήσουσι, where by πέδατα and θηρίον persons are to be understood, according to the symbolic style of prophecy.

2. Pronouns referring to a noun singular are also put in the plural, if the noun be a collective, or an abstract used for a concrete: e. g. Mt. i. 21. τὸν λαὸν—αὐτῶν, Phil. ii. 15. γενεά ἐν ᾧ, 3 John 9. ἡ ἐκκλησία—αὐτῶν, Ephes. v. 12. σκότος (ἐσκοτίσθαι μένου)—ἐπ' αὐτῶν, Mr. vi. 46. —τὸν ὄχλον. καὶ ἀποταξάμενος αὐτοῖς (Acts xxii. 5. does not belong here.) *Comp.* Thuc. 6, 91. Plat. *Phædr.* p. 260. A. Xen. *Mem.* 2, 1. 31. Diod. Sic. 18, 6. (this occurs very frequently in the Septuag.). The opposite case, where a singular pronoun related to a plural noun, was

* Wahl (Clav. II. 183.) is in error when he refers to this head, 2 Pet. iii. 16. ἐν ταῖς ἐπιστολαῖς περὶ τούτων, ἐν ᾧς etc., as we must then supply a γράμμασι from ἐπιστ. Such a thing is impossible in prose, because of the nearness of the relative. See Bengel on the passage. Some interpreters also explain Rom. vi. 21. τὰ κατὰ ἐχρτε τότε ἐφ' ᾧς (viz. ἐργαῖς, as implied in κατὰ) νῦν ἵπαισιν ἵσθαι. See Wetsten and Reiche on this passage. *Comp.* § 23, 2.

supposed to exist in Phil. iii. 20. Col. ii. 19. (Bernhardy 295.); *ἐν οὐρανοῖς*, *ἐξ οὐ*: but *ἐξ οὐ*, in the usage of the language, has become an adverb, and signifies *unde*, *whence*.

Different from this is Acts xv. 36. *κατὰ πᾶσαν πόλιν, ἐν αἷς*, where *πᾶσ.* of itself, independently of the inhabitants, includes a multitude, *comp.* Poppo *Thuc.* I. 92. and 2 Pet. iii. 1. *ταύτην ἤδη δευτέραν ἡμῖν γράφω ἐπιστολήν, ἐν αἷς* etc., where *δύο* is implied in *δευτέραν*. Some refer hither Rom. vi. 21., but certainly incorrectly.

NOTE 1. According to some commentators (e. g. Künöl) the pronoun occasionally relates to a noun expressed in the following sentence: e. g. Mt. xvii. 18. *ἐπιτίμησεν αὐτῷ, viz. τῷ δαμονίῳ*, Acts xii. 21. *ἰδημηγόρει πρὸς αὐτοῖς, comp. vr. 22. ὁ δῆμος*. See Gesen. *Lehrgeb.* p. 740. Bornemann *ad Xen. Conviv.* p. 210. But these two passages are no proof of the N. T. usage. In the former *αὐτῷ* relates to the demoniac himself, as it is well known that, in the evangelists, the possessed, and the *dæmon* who possesses him, are interchanged. That Mr. ix. 25., has *ἵκετ. τῷ πν. ἀκαθάρτῳ*, is of no weight against this opinion. In the latter, *αὐτοῖς* relates to the ambassadors mentioned (or implied) in the preceding part of the narrative, as Künöl himself has acknowledged. *Comp.* Georgi *Vind.* p. 208.

NOTE 2. Künöl finds a transposition of the pronouns in Luk. xi. 39. *τὸ ἰσθθεῖν ὑμῶν γέμει ἀπαγῆς καὶ πονηρίας*, as he construes *ὑμῶν* with *ἄπαγῆς*; but manifestly in opposition to all proper arrangement. The passages from Mt. v. 16. x. 30. xiii. 16. prove nothing, as in them the pronouns are not separated from their nouns, but only precede them.

NOTE 3. The neuter of the interrog. pron. *τίς*, and of the demonstr. *οὗτός* (*αὐτός οὗτός*) are often used adverbially, for *why* (for what), *therefore*: the former is also used in Latin and German, *quid cunctaris*, *was zögerst du* (why do you tarry?), and originally these pronouns were probably conceived by the mind as proper accusatives, (Herm. *ad Vig.* p. 882. Bernhardy 130.) As to the demonstrative, *comp.* 2 Pet. 14. *καὶ αὐτὸ τοῦτο σπουδὴν πᾶσαν παρῆεν ἐνέγκαντες*, (Xen. *Anab.* 1, 9. 21. Plat. *Protag.* p. 310. E. *αὐτὰ ταῦτα πῶν ἡπὼ παρὰ σε*) Matth. II. 1041. Ast. *ad Plat. legg.* p. 163. 169. 214. On *τι* see passages according to their various relation in Wahl II. 560. The distributive *τοῦτο μὲν—τοῦτο δὲ* partly partly Heb. x. 33. (Herod. 1, 30. 3, 132. Lucian *Nicr.* 16.) *comp.* Wetsten. II. 423. Matth. II. 740. is an adverbial construction. (About 1 Cor. vi. 11. *ταῦτα τῶς ἡτε*, where a mingling of two constructions takes place, see § 23. 4.)

§ 22. *Use of the Personal and Possessive Pronouns.*

1. The personal pronouns imitate the circumstantiality of the Hebrew, much more frequently in the N. T. than in other Greek,* namely the αὐτοῦ, σοῦ etc. with subst. Luk. x. 27. xxiv. 50. Mt. vi. 17. xv. 2. xix. 20. xxvi. 39. Mr. xii. 30. (*comp.* 1 Macc. i. 6. Jos. xxiii. 2. xxiv. 1. Neh. ix. 34.), the subject. accusative with the infinit., as Luk. x. 35. ἐγὼ ἐν τῷ ἐπανερχεσθαι με ἀποδώσω, John ii. 24. Heb. vii. 24., the oblique cases with participle and principal verb at the same time Mr. x. 16. ἐναγκαλισάμενος αὐτά, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ ἡυλόγει αὐτά (where it is unnecessary to change the received reading), ix. 28. Acts vii. 21. Luk. xvi. 2. (*comp. below* n. 4.) On the other hand in Mr. xiii. 27. ἀποστειλὲ τοὺς ἀγγέλους αὐτοῦ καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ etc. the pronoun seems in both cases almost necessary (although many Codd. omit it), on Mr. xiv. 14. (*var.*) *sec* Fritzsche. In Rev. ix. 21., the repetition of αὐτῶν is perhaps unintentional. From the propensity to accumulate the pronoun, there occur only a few passages in which it is wanting, where we might have expected it; e. g. Acts xiii. 3. καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν (αὐτούς), Mr. vi. 5. Ephes. v. 11. 1 Tim. vi. 2. John x. 29. Luk. xiv. 4. (*Comp.* Demosth. *adv. Conon.* p. 728. B. ἐμοὶ περιπεσόντες — ἐξέδυσαν). In Mt. xxi. 7. the better reading is ἐπεκάθισεν and in 1 Cor. x. 9. περὶ αὐτῶν must be taken absolutely, *comp.* also 2 Tim. ii. 11. Heb. xi. 19. In cases like that in Mt. xxvii. 22. σταυρωθῆτω, the omission of the pron. is very natural; yet the parallel Mr. xv. 13. has σταύρωσον αὐτὸν. Among the Greeks the omission of the pron. is carried much farther. See Jacobs *Anthol. Pal.* III. 294. Bremi *ad Lys.* p. 50. Schäfer *ad Demosth.* IV. p. 78. 157. 232. V. 556. 567.

In Ephes. iii. 18. εἰ τὸ πλάτος, to supply αὐτῆς (ἀγάπης) would scarcely suffice, see Rückert on this v. It is a mistake with many (e. g. Schleusner and Künöl) in Mat. xxi. 41., κακοὺς καὶ ἀπολέσει αὐτούς, to consider the pron. as redundant. Without αὐτούς the sentence would be altogether general; αὐτούς connects it with γεωργοῖς in the foregoing clause, and we must therefore construe αὐτούς κακοὺς καὶ ἀπολέσει αὐτούς. *them wicked, he will miserably destroy.*

2. Instead of the personal pronouns the nouns themselves are sometimes used, either in consequence of the negligence of the writer, or in order to prevent uncertainty as to the noun to which the pronoun refers, John x. 41. Luk. iii. 19. (Xen. *Eph.* 2, 13. Thuc. 6, 105.) In John

* The possessive pron. *ἐ* in the Homeric language is entirely parallel. The later prose writers use αὐτῶν thus very frequently. Schäfer *ind. ad Æsop.* p. 124.

iv. 1., however, Ἰησοῦς is repeated because the apostle intended to quote verbally what the Pharisees had heard. Nor can we bring under this head passages, in which instead of the pronoun, the proper name of a person or of a title of office is repeated for the sake of emphasis: Mr. ix. 41. ἐν ὀνόματι οὗτοῦ Χριστοῦ ἵσται, Mt. x. 23. ἵως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου, Luk. xii. 8. ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ, Luk. ix. 26. John vi. 40. ix. 5. xi. 22. xii. 47. Ephes. iv. 16. *Comp.* Plat. *Euthyphr.* p. 31. Stallbaum *Æschyl. Prom. vinct.* 312. The pronoun here would be out of place, and would destroy the rhetorical effect. The following passages fall under this rule, Rom. v. 12. δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος John x. 29. 2 Cor. iii. 17. *Comp.* 1 Kings xii. 1.

In Acts x. 7. the better Codd. have the pers. pron. See Kühnöl in loc. The passages quoted by Bornemann *ad Anab.* p. 190. are not all of the same description, and the reading is not well established.

It is not altogether true that it is peculiar to Mark to repeat the noun instead of the pronouns ἀνὴρ and ἰκεῖνος (Schulze in *Reils Analect.* II. II. 112.) The nouns would be indispensable in Mr. ii. 18. (the writer could not put into the mouth of the inquirers, an ἰκεῖνος, referring to themselves), and in vi. 41. xiv. 66. the pronouns would have been very inappropriate. The use of the noun in Mr. ii. 27. is the result of contrast. Circumlocution (as frequently in Cæsar), not nouns for pron., occurs in Mr. i. 34. iii. 24. v. 9. x. 46. *Comp.* Ellendt. *ad Arrian. Alex.* I. p. 55.

In antitheses as Luk. xi. 17. οἶκος καὶ οἶκον κίπτει, to require the pron. is entirely to misapprehend the genius of the language (*comp. cuneus cuneum trudit*); in the preceding πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμεριθεύουσα, ἐπὶ βασιλείαν would be intolerable.

3. The pron. αὐτός (*comp.* Hermann *diss. de pron. αὐτός in den Actis Seminar. philol. Lips.* Vol. I. p. 42.), through the carelessness of authors, is sometimes so situated, that it cannot be referred to any noun in the immediately preceding sentences. It refers: (1) To a collective name of a place, country, or society, when at the same time, the idea of the inhabitants, or of the members of the society is included, Mt. iv. 23. ἐν ταῖς συναγωγαῖς αὐτῶν, namely Γαλιλαίων from ὅλην τὴν Γαλιλαίαν ix. 35. Luk. iv. 15. 1 Thess. i. 9. Acts viii. 5. xx. 2. 2 Cor. ii. 13. 3 John ix. Ἰγνατία τῇ ἐκκλησίᾳ ἀλλ' ὁ φιλονεικῶντων αὐτῶν. Mt. xi. 1. admits of another interpretation (see Fritzsche on the v.), although the usual one seems to me the more simple. This usage is more frequent among Greek writers, *comp.* Thuc. 1, 27. 136. Lucian. *Tim.* 9. *dial. mort.* 12, 4. Dion. Hal. IV. 2117. Herodian. 7, 8. Jacob. *ad Lucian. Toxar.* p. 59. (2) To an abstract noun derived from a preceding concrete: John viii. 44. ψεύστης ἵσται καὶ ὁ πατήρ αὐτοῦ (ψέδους), or the opposite, Rom. ii. 26.

ἐὰν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσει, οὐχὶ ἡ ἀκρ. ἀντὸς (of such an ἀκροβυστος, concr. from abst.) εἰς περιστομὴν λογισθήσεται; *comp.* Theod. I. 914. τοῦτο τῆς ἀποστολικῆς χάριτος ἰδίων ἀντὸς γὰρ. (ἀποστ. τόλοις) etc. *Comp. Testam. patr.* p. 608. Cic. *Orat.* 2, 46. *neque paternum* — *quem* (patrem) etc. Luk. xxiii. 51. ἀντῶν refers to the Synedrium, which is indicated in the predicate βουλευτῆς v. 50., in Luk. v. 14. there is a transition in ἀντῶ, from sing. (τῷ ἱερεῖ the single priest) to the plur. (the college of priests). In relation to the last two verses, *comp.* Sallust *Cat.* 17. 7. Ter. *Eun.* 2, 1, 19. (3) To some words plainly pointed out by the verb, or by a preceding word in the sentence 1 Pet. iii. 14. τὸν δὲ φόβον ἀντῶν μὴ φοβηθεῖτε, namely τῶν κακούντων ὑμᾶς, or of those from whom you must suffer, (πάσχειν) see Hermann *ad Vig.* p. 714. Otherwise Epiphan. II. p. 368. A.; Ephes. v. 12. τὰ κρυφῇ γινόμενα ἐκ' αὐτῶν namely τῶν ἐργα τῶν ἐπ' αὐτοῖς ποιούντων or ἔργους τοῦ εκ. ver. 11. Acts xii. 24. *Comp.* Aristoph. *Plutus* 566. Thuc. 1, 22. 1. and Poppo *in loc.* Heinichen *ind. ad Euseb.* III. p. 539. (4) To a subject not grammatically indicated in any thing preceding, but supposed to be known; Luk. i. 17. αὐτὸς προσημύσεται ἀντὸς (i. e. before the Messiah) see Künöl *in loc.* (*Comp.* 1 John ii. 12. 2 John ver. 6.; in Luk. v. 17. εἰς το ἰασθαι αὐτοῖς; the pronoun expresses the general idea *the sick, those who need to be cured* (among those present in the synagogue). The pronoun cannot well be referred to verse 15, (although Bengel does so). On the other hand in Acts iv. 5. ἀντῶν refers to the *Jews*, among whom was the scene of the history (but in ver. 1. their priests also are mentioned), in Mt. xii. 9. to the Gallileans, among whom Jesus lived, in Heb. xi. 28. to the Israelites, of whom the reader was reminded by the preceding circumstances, *comp.* viii. 8. and in John xx. 15. the αὐτὸν implies the *κύριον* expressed in ver. 13. *Comp.* Poppo *ad Xen. Cyrop.* 3, 1. 31. 5, 4. 42. *ad Thuc.* III. I. p. 184. Lehmann *ad Lucian.* II. p. 325. IV. 429. Hengel *annotat.* p. 195.

In Luk. xviii. 34. αὐτοὶ relates to αἱ δώδεκα ver. 31. so as Heb. iv. 13. αὐτοῦ to τοῦ θεοῦ ver. 12. and Luk. xxi. 21. αὐτῆς to Ἱερουσαλὴμ ver. 20. On Acts xxvii. 14. where some have referred αὐτῆς to *the ship*, see Künöl. Luk. ii. 22. ἀντῶν refers undoubtedly to mother and child (Mary and Jesus).

4. The same pronoun is repeated: (a) in sentences, where many other words follow the principal noun, in order to render the relation clearer: e. g. Mr. v. 2. ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου εὐδένως ἀπήντησεν αὐτῷ, ix. 28. Mt. viii. 1. xxvi. 71. Rev. vi. 4. In all these cases the participial construction precedes, which is equivalent to a proper sentence, and in this case, the Greeks often add the pronoun. Pausan. 8, 38, 5. Herodian. 8,

6. 10. *Comp. Plat. Apol.* p. 40. D. *Symp.* c. 21. *Xen. Cyrop.* 1, 3. 15. *Arrian. Epict.* 3, 1. *Liv.* 1, 19. *Schwarz Comment.* p. 217. (b) Verbosity in relative clauses occurs more frequently, as *Mr.* vii. 25. γυνή, ἧς εἶχε το θυγάτριον αὐτῆς πνεῦμα ἀπάσαςτον, i. 7. *Rev.* vii. 2. οἷς ἐδόθη αὐτοὺς ἀδικῆσαι τὴν γῆν (where the reading varies but little), iii. 8., similar *Mr.* xiii. 19. θλιψίς οἷα οὐ γέγονε ποτε αὐτῇ ἀπ' ἀρχῆς πίστεως. So also with a relative adverb, *Rev.* xii. 6. 14. ὅπου ἔχει ἐκτείνον etc. This is much more frequent in the Septuag. (according to the Hebrew idiom, see *Gesen. Lehrgeb.* 734.) *Exod.* iv. 17. *Lev.* xviii. 6. 1 *K.* xiii. 10. 25. *Jos.* iii. 4. xxii. 19. *Jud.* xviii. 5. 6. 2 *K.* xix. 4. *Baruch.* ii. 17. *Judith* v. 19. x. 2. xvi. 3. *Neh.* viii. 12. ix. 19. *Joël* iii. 7. 3 *Esr.* iii. 5. iv. 54. vi. 32. But in Gr. prose also, αὐτός or ὁ αὐτός is sometimes repeated in a relative sentence, (*Göttling ad Callim.* p. 19. *Ast. ad Plat. Polit.* p. 550. *Xen. Cyrop.* 1, 4. 19. *Diod. Sic.* 1, 97. 17, 35. *Pausan.* 2, 4. 7. *Soph. Philoct.* 316. *comp. in Lat Cic. Fam.* 4, 3. *Acad.* 2, 25. *Phil.* 2, 8.); yet the demonstrative could very seldom be found so much like a relative, as in the sentences above.* See *Fritzsche Quaest. Lucian.* p. 109. *Wunder ad Soph. Philoct.* p. 58.

In *Acts* iii. 13., in the second clause, the relative construction is omitted. Those passages also, in which another word is connected with αὐτός, epexegetically defining the relative, are of a different kind: *Mt.* iii. 12. οὗ τὸ πτεῖον ἐν χειρὶ αὐτοῦ *cujus erit ventilabrum sc. in manu ejus* *Rev.* xvii. 9. ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν, *comp.* *Gen.* xxiv. 3. xxxviii. 20. *Judg.* vi. 10. *Judith.* ix. 2. perhaps also *Gal.* iii. 1. 1 *Pet.* ii. 24. does not belong here, ὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήγειρον etc., where αὐτός is evidently unconnected with another word, and gives to the antithesis with ἀμαρτίας ἡμῶν more emphasis.

Sometimes αὐτός is repeated, although relating to a different subject: *Mr.* viii. 22. φέρονσιν αὐτῷ (Χριστῷ) τυφλὸν κ. παρακαλοῦσιν αὐτὸν (Χριστόν), ἵνα αὐτοῦ (τυφλοῦ) ἄλῃται *Mr.* ix. 27. 28. So οὗτος *John* xi. 37. *Comp. below* § 65, 7.

Frequently, indeed almost uniformly (*Bernhardy* 304) in Gr. authors, καὶ and αὐτός (οὗτος) occur in a sentence which succeeds a relative clause, where we should naturally expect δς, because the writer changes the construction (*Herm. ad Vig.* p. 708. *Heindorf ad Plat. Hipp. mai.* p. 145. *Ast ad Plat. Legg.* p. 449. *Poppo ad Xen. Cyrop.* p. 478. *Boissonnade ad Nic.* p. 32. *Bornemann ad Xen. Conv.* p. 196. *Stallbaum ad Plat. Protag.* p. 68. *Comp. Grotensend Latin Grammar* § 143, 5. *Kritz. ad Sallust.* II. p. 540.) In the N. T. may here be reckoned 2 *Pet.* ii. 3. οἷς τὸ κρίμα ἔκταται οὐκ ἀργεῖ, καὶ ἡ ἀπίστεια αὐτῶν οὐ νοστέλλει. *Acts* iii. 13. 1 *Cor.* viii. 6. *Rev.* xvii. 2. μετ' ἧς ἐπόρνευσαν—καὶ ἐμεθύσαντες ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς where the relative construction

* *Aristoph. Av.* 1238. *Cod. Rav.* has οἷς θυρίτω αὐτοῖς; instead of the rec. οἷς θυρίτω αὐτοῖς.

must be avoided on account of the nouns to be connected with the pronoun. In Hebrew, because of its simplicity, the construction without the relative is very frequently continued; yet a construction foreign to the character of the language should not be introduced into the text, by adding *וְ* to the following clause. (In passages like John i. 6. Acts x. 36. Luk. ii. 36. xix. 2. to demand the relative instead of *αὐτός* or *οὗτος*, is to misapprehend the simplicity of the N. T. diction, especially as Gr. authors themselves often use the same, Ælian. V. H. 12, 18. Strabo 8, 371. Philostr. *Soph.* 1, 25. *Comp.* Kypke I. 347.)

Ὁ αὐτός, the same is followed by a dat. of the person in the N. T., translated the same with, e. g. 1 Cor. xi. 5. *Comp.* Xen. *Mem.* 1, 1. 13. 2, 1. 5. Cyrop. 6, 2. 11. 7, 1. 2. Herod. 4, 119. Isocr. *Paneg.* c. 23. Polyb. 3, 95.

NOTE. In the casus rectus αὐτός among the Greeks is not used for the mere unemphatic *he*; nor is there a single passage in the N. T. which decidedly indicates such a use, not even in Luke, who employs it most frequently (*comp.* Luk. v. 16. 17.), yet never without some emphasis. Ἀυτός either denotes Jesus, (*he*, the Teacher and Master, in distinction from the disciples) in Mr. iv. 38. Luk. v. 16. ix. 51. xxiv. 36., or is introduced either to resume the subject, or to exhibit it more strikingly, in the second member (Mt. vi. 4. xii. 50.), or to express a distinct antithesis; e. g. Luk. v. 37. καὶ αὐτὸς (ὁ οἶνος) ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολούνται, Mr. i. 8. vi. 45. Luk. xviii. 39.

5. The pronoun *ἐαυτοῦ* etc., which, by its origin, belongs to the third person, is often applied to the first and second persons where no uncertainty could result: (a) To the first person plur. Rom. viii. 23. ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, 1 Cor. xi. 31. 2 Cor. i. 9. x. 12. Acts xxiii. 14. (b) To the second pers. plur. John xii. 8. τοὺς πτωχοὺς πάντοτε ἔχετε μεθ' ἐαυτῶν, Phil. ii. 12. τὴν ἐαυτῶν σωτηρίαν κατατεργάζεσθε, *comp.* Mt. iii. 9. xxiii. 31. Acts. xxiii. 46. (c) To the second pers. sing. John xviii. 34. ἀφ' ἐαυτοῦ σὺ τοῦτο λέγεις, Mt. xxiii. 37. (Rom. xiii. 9. and Mt. xxii. 39. are O. T. passages quoted from the Septuag.) The same usage occurs among the Greeks, see Viger. p. 165. Sturz. *Lexic. Xen.* II. p. 5. Bremi *ad Æschin. Oratt.* I. p. 66. Locella *ad Xen. Eph.* 164. Herm. *ad Soph. Trach.* 451. Boissonnade *ad Philostr. Her.* p. 326. Jacobs *ad Achill. Tat.* p. 932. Held *ad Plut. Æm. Paul.* p. 130. Schäfer *ind. ad Æsop.* p. 131. Yet compare the opinion of an ancient grammarian, Apollonius, in Wolf and Buttmann *Mus. antiq. studior.* I. p. 360. and Eustath. *ad Odyss.* 5. p. 240.

In the N. T. αὐτοῦ etc., instead of the reflexive αἰτοῦ, is found more frequently than in Gr. authors,* and the Codd. vary very much in the

* Later writers, as Æsop, the Scholiasts etc. differ in this usage of the N. T. See Schäfer *ind. ad Æsop.* p. 124. Thilo *Apocr.* I. 163.

mode of writing these two pronouns. Only the editors of the N. T. have not generally noted this, and therefore we must be guided less by the N. T. text, than by that of Gr. writers. The distinction between *αὐτοῦ* and *αὐτοῦ* on *internal* grounds is more difficult, because in Greek there occurs a reference to a more distant subject (*comp.* Held *ad Plut. Timol.* p. 373.), and because it depends entirely on the writer, in many cases, whether he makes a reference or not. See Buttm. 10, *Exc. ad Demosth. Mid.* p. 140.* F. Hermann *com crit. ad Plut. superst.* p. 37. Thus in Mt. iii. 16. εἶδε τὸ πνεῦμα τοῦ θεοῦ — — ἐρχόμενον ἐπ' αὐτὸν would be said in the person of the narrator, ἐφ' αὐτὸν on the other hand would relate to the subject of the verb εἶδε, viz. Jesus. In the N. T. the reference to a distant subject, one not in the same clause with the pronoun, on account of the simplicity of the narrative, is not very probable, just as it dispenses with the relative construction, see above, p. 143. So in Mt. iii. 16. we should undoubtedly write as in the vulgar text, εἶδον, but in John i. 48. εἶδεν — — ἐρχόμενον πρὸς αὐτόν. In Acts xxv. 21. also αὐτόν is correct. In Mt. xxiii. 37. I prefer αὐτήν to αὐτήν, with Fritzsche, which Schulz also has had printed; in Eph. i. 17. ἐν ἐπιγνώσει αὐτοῦ even if it relate to θεός, is certainly right (the apostle utters it in *his own* person): *comp.* Acts xxi. 19. Col. i. 20. See Fritzsche *Exc. Aul.* 800, and *Gram.* I. 278. is examined), Poppo *ad Thuc.* III. I. p. 159. For comparison we quote from the Greeks, Diod. Sic. 17, 64. τὴν πρὸς αὐτὸν εὐνοίαν, xvii. 15. Arrian. *Epict.* 1, 19. 11. 1, 23. 8. Herodian. 1, 17. 9. 2, 4. 13. 4, 11. 13. Polyb. 1, 18. 3. 2, 7. 2. 3, 14. 10.

6. The personal pronouns ἐγώ, σὺ, etc. are often used in Greek, where no antithesis is intended. *Comp.* Bornemann *ad Xen. Conviv.* p. 187. Wex *ad Antig.* I. 177. So Mr. xiii. 9. βλέπετε δὲ ὑμεῖς ἑαυτοῦς (if the reading be right, see Fritzsche *in loc.*) Ephes. v. 32. τὸ μυστήριον τοῦτα μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστόν (*comp.* λέγω δὲ 1 Cor. i. 12. Rom. xv. 8.). But usually in the N. T. they imply an emphasis, and are placed sometimes before, sometimes after the principal words, accordingly as the structure of the sentence places the accent: Luke xvii. 8. μετὰ ταῦτα (when I have eaten) φάγεσαι καὶ πίεσαι σὺ, John xxi. 22. ἐάν αὐτὸν θέλω μένειν — — τί πρὸς σέ; σὺ ἀκολουθεῖ μοι, *thou* (do thy duty) follow me, Acts iii. 12. ἡ ἡμεῖν τί ἀπενίξετε, etc. (*on us*: you should rather look to God, direct your thoughts to him, ver. 13.), Mr. vi. 37. δότε αὐτοῖς ὃ μὲ εἰς φαγεῖν, *give ye* (as *they* have nothing to eat) to eat, xiii. 23. ἡμεῖς δὲ βλέπετε. See yet 1 John iv. 19. 1 Cor. xv. 36. John iii. 26. v. 44. xii. 84. Luke xi. 19. Mr. xiii. 23. Rom. ii. 3. 17. In respect to the use and omission, as well as the position of these pronouns, the Codd. vary very much: the decision on this subject depends not on a fancied usage of particular authors (Gersdorf I. 472.), but on the nature of the sentence.

* See Bremi in *d. Jahrb. der Philol.* IX. p. 171. Hoffmann *idem.* VII. p. 38.

In Luke x. 23, 24., the pronoun is both inserted and omitted in two successive clauses, οἱ βλέποντες ᾧ βλέπετε -- πολλοὶ προφηταί -- ἡθέλουν ἰδεῖν, ᾧ ὑμεῖς βλέπετε. Only in the latter case, however, is there a real antithesis (ὑμεῖς contrasted with προφηταί, βασιλ. etc.), in the former the ὀφθαλμοὶ βλέποντες ᾧ βλ. are properly speaking no other than those of which the βλέπετε is predicated. *Comp.* 2 Cor. xi. 29. τίς ἄσθενεῖ καὶ οὐκ ἄσθενῶ, τίς σκανδαλίζεται καὶ οὐκ ἐγὼ πυροῦμαι; in this sentence we must not overlook the fact that in the latter member πυροῦμαι (which the Apostle predicates of himself) is a stronger term than σκανδαλίζ. In the passage 1 Cor. xiii. 12. τότε ἐπυγνώσομαι καθὼς καὶ ἐπεγνώσθην, some authorities add ἐγὼ to the last verb, but unnecessarily, as the antithesis is expressed by means of the *vox verbi*.

It may be remarked that, in some books of the O. T. the LXX. have translated the emphatic עִמָּךְ with the verb, by ἐγὼ εἰμι, which is then followed by the first pers. of the verb: e. g. Judg. xi. 27. יָצְאָה עִמָּךְ וְעַתָּה עִמָּךְ καὶ νῦν ἐγὼ εἰμι οὐδὲ ἤμαρτον, *comp.* v. 3. vi. 18. 1 Kings ii. 2.

7. Instead of the possessive pronoun, ἰδιος is often used in the N. T. even abusively, as *proprius* for *suius* or *ejus* in the later Latin (and in the Byzantines αἰεῖος, see e. g. B. *Index to Agath., Petr. Patric., Priscus, Dexipp.* ed. Bonn.), e. g. Mt. xxii. 5. ἀπῆλθεν εἰς τὸν ἰδιον ἀγρόν, without any emphasis (and without antithesis of κοινὸς or ἀλλότριος), Mt. xxv. 14. ἐκάλεσε τοὺς ἰδίους δούλους, 1 Pet. iii. 1. (So also Septuag. Prov. xxvii. 8. Jas. vii. 10.). Yet on the whole it occurs but seldom, and no appropriate example of it can be adduced from Gr. authors (since what Schwarz *Comment.* p. 687. and Weiske *de Pleon.* p. 62. quote, is altogether unsatisfactory, or at least only specious, as also Diod. Sic. 5, 40.; here and there also we find σφέτερος for ἰδιος, see Wesseling *ad Diod. Sic.* II. p. 9. The Fathers, on the other hand, sometimes use ἰδιος as a personal pron. *comp.* Epiph. *Opp.* II. p. 622. A.). In most passages there is an antithesis either evident or concealed, John x. 3. Mt. xxv. 15. Acts ii. 6. Rom. xi. 24. xiv. 4. also Mt. ix. 1. The parallel sentence 1 Cor. vii. 2. ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχειτω, καὶ ἕκαστη τὸν ἰδιον ἄνδρα ἔχειτω is, *let each one have his wife, and let each (woman) have her own husband.* Böhme, Künöl and Wahl take ἰδιος in Heb. vii. 27. very improperly for the mere possessive. When ἰδιος is connected with a personal pron. as Tit. i. 12. ἰδιος ἀντὶν προφήτης, the pronoun expresses the idea of possession (*their poet*), but ἰδιος makes the antithesis *their own poet*, not a foreign one. Similar *Æschin. adv. Ctesiph.* 143. Xen. *Hell.* 1, 14. 13. Plut. *Menex.* 247. B. See Lobeck *ad Phrynich.* p. 441. Wurm. *ad Dinarch.* p. 70. About John v. 18. Rom. viii. 32. see Tholuck.

Κατὰ with the acc. of a person. pron. is considered a circumlocution for the posses. pron., e. g. i. 15. ἡ κατὰ ὑμᾶς πίστις, *your faith*, Acts xvii. 28. διὰ κατὰ ὑμᾶς ποιηταί, xviii. 15. νόμος δὲ κατὰ ὑμᾶς, etc. This, on the

whole, is true, but it results very naturally from the signification of this prepos.: ἡ καὶ ὑμᾶς πίστις means properly *fides quæ ad vos pertinet, apud vos* (in vobis) *est, comp.* Ælian. V. H. 2, 42. ἡ καὶ αὐτὸν ἀγέρῃ, Dion. Hall. 2. 1. οἱ καὶ ὑμᾶς χερόν. *Comp.* § 39. note 5.

NOTE 1. The gen. of a personal pron., especially *μου* and *σου* (seldom *ἡμῶν*, *ὑμῶν*, *αὐτοῦ*) is very frequently placed *before* the governing noun (with the artic.) where there is no special emphasis: Mt. ii. 2. vii. 24. xii. 49. xvi. 18. xvii. 15. xxiii. 8. Mr. v. 30. ix. 24. Rom. xiv. 16. Phil. ii. 2. iv. 14. Col. ii. 5. iv. 18. 1 Cor. viii. 12. 1 Thess. ii. 16. iii. 10. 13. 2 Thess. ii. 17. iii. 5. 1 Tim. iv. 15. 2 Tim. i. 4. Philem. ver. 5. Luke vi. 47. xii. 18. xv. 30. xvi. 6. xix. 35. John ii. 23. iii. 19. xxi. 33. iv. 47. ix. 11. xxi. 26. xi. 32. xii. 40. xiii. 1. 1 John iii. 20. Rev. iii. 1. ii. 8. 15. x. 9. xiv. 18. xviii. 5; yet in many such passages variations are noted. See Gersdorp 456. The genitive is *intentionally* placed before (a) Ephes. ii. 10. ἀδ τοῦ γὰρ ἔσμεν ποίημα, with more emphasis than ἔσμεν γ. π. ἀδ τοῦ Luke xii. 30. xxii. 53; (b) 1 Cor. ix. 11. μέγα, εἰ ἡμεῖς ὑμῶν τὸ σῶμα καὶ δεξιόμεν, for the sake of the contrast: Phil. iii. 20; (c) John xi. 48. ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος, where the genit. belongs to two nominatives,* Acts xxi. 11. Rev. ii. 19. 2 Cor. viii. 4. 2 Tim. iii. 10. Tit. i. 15. Luke xii. 35. (Diod. Sic. 11, 46.). Also *comp.* 1 Thess. i. 3. ii. 19. (ἡμῶν, depending on a noun and placed after it, occurs only in connections like Rom. i. 12. πίστει ὑμῶν τε καὶ ἡμῶν, xvi. 13. μητέρα αὐτοῦ καὶ ἡμῶν.). The insertion of the personal pronoun between the article and the noun, as in 2 Cor. xii. 19. ὅτις τῆς ὑμῶν οἰκοδομῆς, xiii. 9. i. 6. is on the whole rare. *Comp.* Krüger on Xen. Anab. 5, 6. 16. Rost Grammar p. 464.

NOTE 2. As to *οὗτος* and *ἐκεῖνος* it may be remarked that the former is usually placed before, and the latter after the noun, οὗτος δ' ἀνθρώπος, δ' ἀνθρώπος ἐκεῖνος. Yet the opposite of this occurs, in respect to οὗτος Mt. xxviii. 15. Mr. xv. 39. Luke i. 29., without a material change of the sense, and in respect to ἐκεῖνος in the formulas of transition (Gersdorp 433.), ἐν ἐκείναις ταῖς ἡμέραις, ἐν ἐκείνῃ τῇ ἡμέρᾳ, ἐν ἐκείνῳ τῷ καιρῷ. We must not, however, suppose that an author is so bound to the *one* position, that we must reject the other, although the sense or good Codd. allow it.

NOTE 3. The possessive pronouns are sometimes to be taken *objectively*, e. g. Luke xxii. 19. ἡ ἐμὴ ἀνάμνησις memoria mei (1 Cor. xi. 24.), Rom. xi. 31. τῶ ὑμετέρῳ ἐλπίδι, 2 Tim. iv. 6. 1 Cor. xv. 31. So also in the Gr. writers (especially in poetry): Xen. *Cyrop.* 3, 1. 16. εὐνοίᾳ καὶ φιλίᾳ τῇ ἐμῇ, i. e. τῇ εἰς ἐμέ, Soph. *Phil.* 1255. τὸν σὸν φόνον, Thuc. 6, 89. Plat. *Gorg.* p. 486. A. Xen. *Cyrop.* 8, 3. 32. About the Latin, *comp.* Kritze *ad Sallust. Lat.* p. 243.

NOTE 4. A superfluous dative of the pers. pron. is sometimes found in the familiar, easy style of both the Greeks and Hebrews (therefore *dat.*

* Where it has not this position, the pron. must be repeated for the sake of perspicuity. Acts iv. 28. ἰσα ἡ χεὶρ σου καὶ ἡ βουλὴ σου ἐπέστη, etc. Luke xviii. 20. Mt. xii. 47. Acts ii. 17.

ethicus, Buttm. 120, 2. *ad Demosth. Mid.* p. 9. Jacob. *ad Lucian. Toxar.* p. 138.). Out of the N. T., where certainly this usage was to be expected, may be mentioned Mt. xxi. 5. a quotat. from the O. T., and Mt. xxi. 2. Rev. ii. 16. Heb. x. 34. But in Mt. xxi. 2. ἀγάγετέ μοι means *bring him to me*, and ἀγάγ. alone would have been defective; in Rev. ii. 16. ἔρχομαί σοι ταχύ, *I shall quickly come* (to you) *upon you* (punishing); *comp. ver.* 14. ἔχω κατὰ σοῦ δάγμα, *ver. 16. μετανόησον*; in Heb. x. 34. ἔχειν ἑαυτοῖς ὑπαξένον *repositum* or *destinatam sibi habere*. The dat. here is not altogether pleonastic. (For the similar formula ἔχω σοι, see Herm. *ad Lucian. conscr. hist.* p. 179. e. g. Lucian. *pisc.* 16. ἤξω ὁμίον ἐκδιδάσασα τήν δίκην.)

NOTE 5. Ἡ ψυχὴ μου, σου, etc. is usually considered a circumlocution for the pers. pron. (see Weiske *Pleon.* p. 72.) both in quotat. from the O. T., as Mt. xii. 18. Acts ii. 27. Heb. x. 38., and in originally N. T. passages, and thus used is a Hebraism (Ges. *Lehrgeb.* p. 752. Vorst. *Hebr.* p. 121.). In no passage of the N. T. however, is ψυχή entirely without significancy, any more than שׁוּן in the Heb. (see Winer's *Simon.*) but denotes the *soul* (the spiritual principle) in such phrases as 2 Cor. xii. 15. ἐκδανηθήσομαι ὅτις τῶν ψυχῶν ὑμῶν, 1 Pet. ii. 25. ἐπίσκοπος τῶν ψυχῶν ὑμῶν, or the *heart* (the seat of the affections and desires), as in Rev. xviii. 14. ἐκιδυμίαι τῆς ψυχῆς σου, Mt. xxvi. 38. περιλυτός ἐστιν ἡ ψυχὴ μου.—Ψυχή would be a mere circumlocution in cases where not the soul alone, but the whole man, including the body, is intended, and here perhaps Rom. ii. 9. ought to belong; but ψυχή there is *that of man* which *feels* the οὐκείας and the στενοχωίας. This use of the word ψυχή tends to perspicuity or even circumstantiality of the discourse, from which *pleonasm* differs entirely. It is also found so frequently in the Gr. writers, *comp.* Xen. *Cyrop.* 5, 1. 26. Polyb. 3, 116. Ælian. V. H. 1, 32., especially poets, and we recognise in it not a Hebraism, but a peculiarity of the old language, which was eminent for perspicuity. See Georgi *Vind.* p. 274. Schwarz *ad Olear.* p. 28. *Comment.* p. 1439.

§ 23. Use of the Demonstrative Pronoun.

1. The pronoun οὗτος sometimes refers, not to the nearest, but to a more remote noun, which is the principal subject, and therefore *psychologically* nearest to the writer, and most immediately before his mind (Schäfer *ad Demosth.* V. 322. Stallbaum *ad Plat. Phædr.* p. 28. 157.): Acts iv. 11. οὗτός (Ἰησοῦς Χριστός *ver.* 10.) ἐστὼν ὁ κύριος, 1 John v. 20. οὗτός ἐστιν ὁ ἀληθινὸς θεός, viz. ὁ θεός ἐστὼν, not Χριστός, as the old Theologians, from dogmatical views, interpreted; since ἀληθ. θεός is a constant and exclusive epithet of the Father, and a warning against idolatry follows; ἀληθ. θεός is contrasted with εἰδωλόν. (Dr. Winer seems to have for-

gotten here, that if, as he affirms, the epithet ἀληθινός, in the N. T. is exclusively applied to God, in distinction from Christ, on the other hand the ζωὴ αἰώνιος is just as *exclusively* predicated of Jesus Christ. And what he says about the contrast between the true God and idols, is of no weight, unless it be *first* established that the Apostle does not intend here to assert that Christ is God: for if he proclaims Jesus to be the true God and eternal life, then the contrast is quite as striking and strong between Χριστός and idols as between them and θεός. *Trs.*) The passage in Acts viii. 26. αὐτὴ ἐστὶν ἰσχυρία is doubtful, where some supply the nearest subject Γάζα, others ὁδός, *see* Kühnöl *in loc.* and Winer's *Biblical Lexicon* I. p. 462. I unhesitatingly prefer the latter. Acts vii. 19. 2 John 8. are more simple. (Passages from Greek prose writers, *see* in Ast *ad Plat. Polit.* p. 417. Legg. p. 77.). In Acts iii. 13. οἱ ἱερεῖς must be referred to the nearest subject (*see* Bremi *ad Lys.* p. 154.), and probably also in John vii. 45., where οἱ ἱερεῖς denotes the members of the Sanhedrim (ἀρχιερεῖς καὶ φαρισαῖοι) collectively, as *one* college. Οὗτος and οἱ ἱερεῖς thus connected relate, the former to the remote, the latter to the nearer subject. *See* Plut. *vit. Demost.* 3.

The same is thought to be the case with the relat. pron. in 1 Cor. i. 8. (Bernhardy 297. Götter *ad Thuc.* II. 21. Siebelis *ad Pausan.* III. p. 52., and about the Latin, Kritze *ad Sallust.* II. p. 115. *see* Pott *in loc.*), where δὲ is referred to θεός as the principal subject, ver. 4., although Ἰησοῦς Χριστός immediately precedes; but this is not necessary, not even on account of the following πιστὸς ὁ θεός. To avoid antiquated difficulties, this canon has been applied to Heb. ix. 4. (*see* Kühnöl *in loc.*), and from dogmatic views, to Rom. v. 13., but to both incorrectly. On 1 John ii. 3. and iii. 24. *see* Lücke. Heb. ix. 2. 2 Thess. ii. 9. are uncontroverted.

2. The demonstrative pron. is often included in the relat. (Hoogeven *ad Vig.* p. 119.): e. g. John xiii. 29. ἀγόμενον ὡς χρεῖαν ἔχομεν (ταῦτα, ὡς), Acts viii. 24. xxvi. 16. xxi. 24. Eph. iii. 20. John xviii. 26. Luke xxiii. 41. Rev. xx. 4. (*comp.* Xen. *Cyrop.* 6, 2. 1. ἀπήγγελλας ὡς ἰδεόν, Achill *Tat.* 2, 7. τῆς ὡς ἔπαθε λύπης, Stallbaum *ad Plat. rep.* I. p. 139. In such a case, if a preposition precede the relative, it belongs logically either to the relative clause, like Rom. x. 14. πῶς ἐπικαλίσσονται εἰς δὲ οὐκ ἐπίστευσαν, vi. 21. τίνα καρπὸν εἴχετε τότε (nearly τοῦτῳ) ἐφ' οἷς νῦν ἐπαισχύνεσθε (*comp.* Soph. *Philocl.* 957. θανὼν παρῆξαι δαῖδ' ὅφ' ὡς ἐφεξέβόμην);* John xix. 37. (Septuag.) Luke v. 25. 2 Pet. ii. 12.),† or to the

* When Reiche remarks that, in all other examples, only the demonstrative which should have been governed by a verb, is omitted, and never one dependent on a noun, he manifestly goes too far. *Comp.* xviii. 26. Luke xxiii. 41.

† Some reckon here Rom. vii. 6., but ἡ δὲ belongs to τὸν, and ἀποθαν. absolutely, is added to παρρηγ. to designate the mood.

demonstrative which ought to be supplied, John vi. 29. *ἵνα πιστεύσῃς εἰς ὃν ἀπίστευεν ἰκεῖνος*, John xvii. 9. 2 Cor. v. 10. Heb. v. 8. *comp.* Diod. Sic. 1, 32. *σὺν αἷς ποιεῖται κομπαῖς* for *σὺν ταύτ. ας* etc., Xen. *Mem.* 2, 6. 34. *Hell.* 4, 8. 33. Demosth. *adv. Conon.* p. 729. A. Arrian *Alex.* 6, 4. 3. Diog. L. 9, 11. 6. 6, 2. 8. Sext. Emp. *adv. Math.* 2, 36. Herodi. 1, 4. 7., or to both clauses, 2 Cor. ii. 3. *ἵνα μὴ λύπην ἔχω ἀφ' ὧν ἴδεις με χαίρειν*, *comp.* 1 Cor. x. 30. John xi. 6. Phil. iv. 11. Instances with a relative adverb, John xi. 32. *ἦλθεν ὁ πού ἦν ὁ Ἰησοῦς*, Mr. v. 40. *εἰσπορεύεται ὁ πού ἦν τὸ παιδίον* (*comp.* Buttmann *ad Philoct.* p. 107.) John vi. 62. Mt. xxv. 24. *συνάγων ὃς ἐν οὐ διεσπόρπισας* for *ἔκειθεν ὁ πού*. *Comp.* Thuc. 1, 89. and Herm. *ad Soph. Oed. Col.* p. 247. Still more free is the construction, John xx. 19. *τῶν θυρῶν πεκλασμένων ὅπου ἦσαν οἱ μαθηταί*, etc. That in such compound sentences no comma should be placed before the relative, has been mentioned above; in John vi. 29. it would be absurd.

3. Οὗτος, ἰκεῖνος and αὐτός sometimes stand after the subject or a preceding predicate, and immediately before the verb, if the former consist of several words, e. g. Mt. xxiv. 13. *ὁ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται*, vi. 4. *ὁ πατήρ σου ὁ βλέπων* — *αὐτός ἀποδώσει σοι* (where there is no sufficient reason for omitting the pronoun), Mr. vii. 15. *τὰ ἐκπορεύόμενα ἀπ' αὐτοῦ, ἰκεῖνά, ἴσσι τὰ ποινοῦντα τον ἀνθρώπων*, vii. 20. xii. 40. 1 Pet. v. 10. 1 Cor. vi. 4. *τοὺς ἐξουθενήμηνους ἐν τῇ ἐκκλησίᾳ, τοὺτους καθίζετε* (Xen. *Conv.* 8, 33. *Ages.* 4, 4.) Acts ii. 23. (Ælian. V. H. 12. 19. *τὴν ποιητρίαν Σαπφῶ* — *ταύτην ἀναγράφει*). See Schäfer *Melet.* p. 84. Schwarz *Comment.* 1009. Matth. II. 1046. Jacob *ad Lucian. Toxar.* p. 78. 144. and *ad Lucian. Alex.* p. 7. Siebelis *ad Pausan.* I. p. 63. About the Latin, see Kritz *ad Sallust.* I. p. 171. (The more extended strengthening of this emphasis by *δι* does not occur in the N. T. Buttm. *ad Demosth. Mid.* p. 152. Engelhardt *ad Plat. Menex.* p. 252.) These pronouns are found thus more frequently after antecedent clauses, which begin with a conjunc. or a relat. John ix. 31. Jas. i. 13. Mt. xii. 50. *Comp.* Wahl II. 223.

The repetition of the demonstr. pron. is worthy of remark, in Luke xix. 2. *καὶ αὐτός ἦν ἀρχιτελώνης καὶ οὗτος ἦν πλουσιος*. The sense is, he was a chief publican, and (as such) a rich (man), Matth. II. 1040.

For the sake of perspicuity the same pronoun is repeated in long sentences, 1 Cor. v. 3. 2 Cor. xii. 2. *Comp. in the Greek* Fritzsche *ad Mr.* p. 14. V. Fritzsche *Question. Lucian.* p. 14. 110.

4. Before *οὕτως*, *ἵνα*, and similar particles, the demonstrative pronoun often occurs, when the following sentence should be particularly noticed

(especially in Paul and John): 1 Tim. i. 9. *εἰδὼς τοῦτο, ὅτι*, etc. Acts xx. 29. *ἰγὼ γὰρ οἶδα τοῦτο, ὅτι*, etc. *comp.* Acts xxiv. 14. John vi. 29. Rom. vi. 6. xi. 25.)^{*} 2 Cor. v. 14. x. 7. 11. 1 Cor. i. 12. xv. 50. 2 Pet. i. 20. 1 John i. 5. iii. 11. 23. iv. 9. 10. v. 2. 3. 11. 14. Phil. i. 6. 25. So *εἰς τοῦτο* before *ἵνα* Acts ix. 21. Rom. xiv. 9. 2 Cor. ii. 9. Ephes vi. 22. 1 Pet. iii. 9. 1 John iii. 8., *ἐν τούτῳ ὅτι* 1 John ii. 3. 5. iii. 16. 19. iv. 13. *ἐν τούτῳ, ἵνα* John xv. 8. 1 John iv. 17. (*see* Lücke in *loc.*) For the sake of emphasis also, the demonstrative is used, where an infinitive (Matth. *ad Eurip. Phæn.* 520. *Sprachl.* II. 1046.) or a nominative predicate follows:—2 Cor. ii. 1. *ἔκτινα ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἰλθεῖν*, 1 Cor. vii. 37. Ephes. iv. 17. Jas. i. 27. (*comp.* Xen. *Hell.* 4, 1. 2. Plat. *Hipp. mai.* p. 302. A. Gorg. p. 491. D. Arrian. *Epict.* 31, 1. 4. Porphy. *abstin.* 1, 13. Dion. Hall. *de Thuc.* 40, 3.), 2 Cor. xiii. 9. *τοῦτο καὶ εὐχομαι τὴν ὑμῶν κατάρτισιν*, 1 John iii. 24. v. 4. (*comp.* Achill. *Tat.* 7, 2. *φάρμακον αὐτῷ τοῦτο τῆς* — λύπης ἣ πρὸς ἄλλον *εἰς τὸ παθεῖν κωινονία*, Plat. *rep.* 3. p. 407. Lucian. *navig.* 3. Eurip. *Suppl.* 512. *comp.* Jacob *ad Lucian. Toxar.* p. 136. Ast. *ad Plat. Polit.* p. 466.); and even *εἰς τοῦτο* is so used in Acts xxvi. 16. *εἰς τοῦτο γὰρ ᾤδην σοι προχειρίσασθαι σε ὑπηρέτην καὶ μάγιστρα*, etc. and *οὕτως* 1 Pet. ii. 15. and *ἐπεὶ οὕτως* Jas. iv. 1. Finally, the demonstrative thus precedes a participial construction in Mr. xii. 24. *οὐ διὰ τοῦτο κλανῶδες, μὴ εἰδότες τὰς γὰραράς*, etc. therefore, because you know not, etc.

The use of the pron. demonstr. in phrases such as Acts i. 5. *οὐ μετὰ πολλὰς ταύτας ἡμέρας* after (in) *a few days*, presents no difficulty; it depends not on a transposition of *πολὺς*, but is to be interpreted as the Latin *ante hos quinque dies*, etc., *comp.* in Greek *ὡς δαίγων πρὸ τοῖ τῶν ἡμερῶν* (Achill. *Tat.* 7, 14.), *οὐ πρὸ πολλῶν τῶνδε ἡμερῶν* (Heliod. *Æth.* 2, 22. 97.). *Αὗται ἡμέραι* are those days just passed, and *ante hos quinque dies* means properly, before the last past five days (reckoning from the present). Therefore the pronoun connects the time specified with the present. Interpreters and Lexicographers explain the demonstrative in Jas. iv. 13. *πορευσώμεθα εἰς τήνδε τὴν πόλιν* into *some certain city*, only by reference to the known *ὁ δεινα*; but *ὁδε* is used precisely so among the Greeks, e. g. Plutarch *Symp.* 1, 6. *τήνδε τὴν ἡμέραν* *a certain day*.

The plural of the demonstrative pronoun *ταῦτα* sometimes refers in Greek to a single object, and therefore, strictly speaking, stands for *τοῦτο* (Plat. *Apol.* p. 19. D. *Phæd.* 70. D. *see* Schäfer *ad Dion.* p. 80. *comp.* also Jacobs *ad Achill. Tat.* p. 524. Stallbaum *ad Plut. Apol.* p. 19. D. Bernhardt 282.)† This is the case in the N. T. 3 John. 4. (where, in

* In Rom. ii. 3. an extended vocative is thrown in between *τοῦτο* and the clause beginning with *ὅτι*.

† Fritzsche *Quæstion. Lucian* p. 126. limits this observation thus: *plur. poni de una re tantum modo sic, si neque ulla emergat umbrigitas et aut universe, non desinit quia loquatur, aut una res plurium vi sit prædita.*

some Codd. it is changed into ταύτης), John xv. 17. (see Tholuck in loc.), Luke xii. 4. but perhaps not John xix. 36. see Von Hengel *Annotat.* p. 85. On the other hand the well known καὶ ταῦτα *idque* can be reckoned here (Heb. xi. 12.). In 1 Cor. vi. 11. καὶ ταῦτα τινες ἦτε *and such a set, talis fuitinæ homines*, the ταῦτα may have secondarily a sense expressive of contempt (Bernhardy 281). Yet this perhaps was far from the meaning of the Apostle, and ταῦτα often relates to a series of predicates: *of such kind, ex hoc genere fuistis*. Kypke and Pott on this passage have a medley of remarks.

Lücke in 1 John v. 20. (*comp. also Theolog. Studien* II. p. 147.), believes there is a prozeugma of the demonstrative pronoun: οὗτός ἐστιν ὁ ἀληθινὸς θεός, καὶ (αὐτῇ) ἡ ζωὴ αἰώνιος is of itself not impossible, but as I think, unnecessary.

§ 24. Use of the Relative Pronoun.

1. According to attraction (*comp. Herm. ad Viger.* p. 899. Bernhardy 299.)* the relative pronoun, which is required to be in the accusative by the governing verb, is so attracted by the oblique case of the preceding noun, with which it is logically connected (like a principal and secondary clause), that it takes the same case. This peculiarity, which imparts to the discourse more internal connection, and greater euphony, was already familiar to the LXX., and is found regularly in the N. T. e. g. Luke ii. 20. ἐπὶ πᾶσιν αἷς ἤκουσιν, John ii. 22. ἐπίστευσαν τῷ λόγῳ ᾧ εἶπεν, Acts iii. 21. 25. x. 39. vii. 17. xxii. 10. Jas. ii. 5. 1 Pet. iv. 11. John vii. 31. xv. 20. xvii. 5. xxi. 10. Luke v. 9. Mt. xviii. 19. 2 Cor. i. 4. Tit. iii. 6. Rev. xviii. 6. etc. (where the comma before the relative is to be omitted in the text, § 7, 1.). Jude 15. περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν merits special notice. *Comp. Zeph.* 3: 11. τῶν ἐπιτηδευμάτων ὧν ἠσέβησας εἰς ἐμέ. Instances however are found where this usage of the language is neglected, Heb. viii. 2. τῆς σκηνῆς τῆς ἀληθινῆς, ἣ ἐπηξω ὁ κύριος, and according to good Codd. in Acts vii. 16. Tit. iii. 5., *comp.* besides, the variations John xvii. 11. Mr. xiii. 19. See Bornemann *ad Xenoph. Anab.* p. 30. Pflugk *ad Eurip. Med.* 753. This attraction does not occur at all in Matt., in Mr. but *once*, without var. vii. 13.

Eph. i. 6. τῆς χάριτος, ἧς ἐχαρίτωσεν (var. ἐν ᾗ) iv. 1. τῆς κλήσεως, ἧς ἐκληθέτε, 2 Cor. i. 4. διὰ τῆς παρακλήσεως, ἧς παρακαλούμεθα, seem not to fall under the above rule, but the ἧς to stand for ᾗ. But these passages may be explained by the well known phrases, κλησὶν καλεῖν, παρακλησὶν παρακαλεῖν, χάρις χαριτοῦν, ἀγάπη ἀγαπᾶν (§ 32. 2.), and by the equally

* *Comp. Krüger in sein. Untersuch. a.d. Gebiete der lat. Sprachlehre.* III.

known passive construction. See Gieseler in *Rosenm. Repert.* II. 124.)* Also Acts xxiv. 21. φωνῆς ἧς ἐκραῖα ἐστώς, etc. ἧς is probably used for ἡ. (Mt. xxvii. 50. Mr. i. 26. Rev. vi. 10.). (*Comp.* Boissonade *ad Nicet.* p. 33.), but φωνή signifies *word, call, exclamation*, so that the construction is reduced to the phrase φωνὴν κραῖζειν, which, it is true, is unusual, but not impossible. *Comp.* Isa. vi. 4. φωνῆς ἧς ἐπέκραγον. Krüger as above 274. shows that the attraction may also affect the dative relat. *Comp.* Heinichen *ad Euseb.* II. p. 98.

2. The contrary sometimes occurs, viz. that the noun, to which the relative refers, is attracted into the construction of relative clauses, and takes the case of the relative: (a) So that the noun precedes the relative: 1 Cor. x. 16. τὸτ ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος, Mt. xxi. 42. κίθον ὃν ἀπεδοκίμασαν, οὗτος ἐγενήθη, Luke xii. 48. παντὶ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, 1 Pet. ii. 7. (Septuag.), perhaps also Luke i. 72. μνησθῆναι διαθήκης ἁγίας αὐτοῦ ὅτε οὐκ ὦν ὡμοσε πρὸς Ἀβραάμ (differently Künö!), but perhaps not Acts x. 36. (*see* Gieseler 126. Krüger 224.—(b) So that, by its position, it is incorporated with the relative clause: Mr. vi. 16. ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστι, Philem. 10. also Rom. vi. 17. ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδασκῆς: the last may be analyzed εἰς τὴν. διδ. ὃν παρ., accusative following the passive (a similar attraction, by which the acc. of the more remote object is affected, *see* in Demosth. *Mid.* p. 385. C. δίκην ἅμα βουλόμενοι λαβεῖν, ὡν ἐπὶ τῶν ἄλλων ἐτεδείκντο δεῖσθαι ὄντα, where ὡν for αἰ, i. e. ἐν οἷς belonging to δεῖσθαι. ὄντα), or as others choose (recently also Bornemann and Rückert): ὑπηκ. (τῷ) τυπῷ διδ. εἰς ὃν παρ., as the construction ὑπακούειν τινί† is only usual in Paul. Even Acts xxi. 16. ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι, etc. some interpret by attraction: ἀγ. παρὰ Μνάσωνα — παρ' ᾧ ξεν., yet *see* § 31, 2. Parallels with both the cited passages are found, (a) Hippocr. *morb.* 4, 11. τὰς πηγὰς αἷς ὠνόμασα, αὐτὰς τῷ σώματι, etc. Lycias *bon. Arist.* p. 649. *Ælian. Anim.* 3, 13. Herod. 2, 106. Soph. *Electr.* 653. Aristoph. *Plut.* 200., the well known passage of Virgil (*Æn.* 1, 577. *Urbem quam statuo, vestra est.* Terent. *Eunuch.* 4, 3. 11. *comp.* Wetsten 1. 468.—(b) Xenoph. *Anab.* 1, 9. 19. εἰ τίνα ὁρῶ κατασκευάζοντα ἧς ἄρχει χώρας (χώραν, ἧς ἄρχει), Soph. *Œd.* 6. 907. Eurip. *Orest.* 63. and *Electr.* 860. *comp.* Liv. 9, 2. Terent. *Andr. prol.* 3. *See* Matth. II. 1054.

Under (b) comes also Rom. iv. 17. κατίναντι οὐδ' ἐπίστευσε θεοῦ, where, however, not a nominative or accusat., but a dative is affected by attraction. That is always an abuse of the attraction become so common, al-

* And so perhaps also Aristoph. *Plut.* 1044. τάλαιν' ἐγὼ τῆς ὕβριος ἧς ἡρίζομαι.

† On ὑπακούειν εἰς especially in Joseph. *see* Kypke *Observat.*

though some examples of the kind occur, Krüger 247. (Xen. *Cyrop.* 5, 4, 39. ἦγετα τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἦδετο, καὶ ὧν (i. e. τούτων οἷς) ἐπίσται πολλούς).

An incorporation of the noun with the relative clause, without change of case, is found: Mt. xxiv. 44. ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται, Mt. vii. 2. ἐν ᾧ μέτεσθ' μετρίετε μετρηθήσεται ὑμῖν, John xi. 6. On Mr. xv. 12. see Fritzsche. *Comp.* Bernhardy 302.

Attraction with an omission of the word, which occasions it, see (a) with interposition of a preposition, Heb. v. 8. ἰμαδεν ἀφ' ὧν ἱκαδε, i. e. ἀπὸ τούτων, ᾧ (ὧν) ἱκαδε (Demosth. in *Energ.* p. 694. B. ἀγαπητήσασα ἱφ' οἷς ἐγὼ ἐπεπόνθειν, Plat. *Cratyl.* p. 386. A. *Æsop. fab.* 74, 2. Xen. *Anab.* 1, 9. 25. Arrian. *Alex.* 4, 10. 3. Lysias II. p. 242. ed. Auger.) 1 Cor. vii. 1.; (b) without a preposition, Rom. xv. 19. οὐ τοιμήσω καλεῖν τι ὧν οὐ κατεργασάτο, etc. (Soph. *Philoct.* 1227. *Æd. K.* 855.). About an attraction with adverbs of place, see § 23. 2. and Krüger 302.

3. The relative seems to be used for the interrogative in a direct question, Mt. xxvi. 50. ἵταρ, ἱφ' ὃ (i. e. ἐπὶ τί Aristoph. *Lysistr.* 1103.) πίζει. This is an abuse of the declining Greek (Schüfer *ad Demosth.* V. p. 285.), which Lobsten *ad Phryn.* p. 57. has proved in reference to other relative pronouns (Plat. *Alcib. pr.* 110. C.); and it will not seem very strange when we reflect on the similar use of the words *qui* and *quis*. Good prose writers offer no instances of it (in Plat. *Men.* p. 74. D. τί has been substituted by modern editors, as appears, without authority of the manuscripts, *comp.* Plat. *Rep.* 8. p. 559. see Stallbaum). But it is not necessary, for this reason, to suppose an aposiopesis in the above passages, nor with Fritzsche to consider the sentence an exclamation: *velut sodalis, ad qualem rem perpetranda ades!* By means of the question, Jesus could very well direct the attention of Judas to the baseness of his purpose.

NOTE 1. Sometimes the relative pronoun takes the gender and number of the following noun, which is a predicate in the relative clause annexed for the sake of explanation (ὅς—ἵστι) (a kind of attraction, *comp.* Hermann *ad Vig.* p. 708. Heindorf *ad Plat. Phædr.* p. 279.); e. g. Mr. xv. 16. τῆς αἰλῆς, ὃ ἵστι πικρῶριον, Gal. iii. 16. τῷ σπέρματί σου, ὃς ἵστι Χριστός, Ephes. i. 14. πνεῦμα, ὃς ἵστιν ἄβραβών, 1 Tim. iii. 15. ἐν οἴκῳ θεοῦ, ἥτις ἵστιν ἐκκλησία θεοῦ, Phil. i. 28. Ephes. iii. 13. On the other hand, Ephes. i. 23. τῇ ἐκκλησίᾳ ἥτις ἵστι τὸ σῶμα αὐτοῦ, 1 Cor. iv. 17. (Col. iii. 14. the Codd. vacillate). On Mt. xxvii. 33. and similar passages, see Fritzsche *ad Matth.* p. 812. On Heb. ix. 9. the interpreters are even yet divided in opinion. See Künöl *in loc.* This seems to be the case more particularly, where the noun of the relative clause is apprehended as the leading subject, and therefore takes place in relation to particular names of things, which in the leading clause had been represented under a general name (Mr. 15. 1 Tim. 3. *comp.* Pausan. 2, 13. 4.), especially as to persons (Gal. 3. *comp.* Cic. *Sext.* 42. *animal, quæ*

vocamus hominem); or where the relative should have been a neuter used absolutely (Eph. 3.). On the contrary, the relative retains the gender of the noun in the leading clause, where the secondary clause contains a circumstantial elucidation (*comp. Bremi on Nep. Thrasymb. 2.*). See Krüger 90., and for the Latin, Zumpt's *Gram.* § 372. Kritz *ad Sallust.* I. p. 292.

NOTE 2. It is peculiar to Paul, sometimes to connect two, three and more clauses by means of the relat. pronoun, even although it refer to different subjects: Col. i. 24. xxviii. 29. Eph. iii. 11. 12.

NOTE 3. The neuter δ before a whole clause in the sense of *in respect to*, etc. (as in Latin *quod*) is found in Rom. vi. 10. $\delta \delta\epsilon \xi\eta, \xi\eta \tau\phi \theta\epsilon\phi$, Gal. ii. 20. $\delta \delta\epsilon \pi\upsilon\nu \xi\omega \epsilon\nu \sigma\alpha\gamma\acute{\iota}, \epsilon\nu \pi\acute{\iota}\sigma\tau\epsilon\iota \xi\omega$ etc. *Comp. Matth* II. 1068.

§ 25. Use of the Interrogative Pronoun, and of the Indefinite $\tau\iota$.

1. The interrogative pronoun $\tau\acute{\iota}$, $\tau\iota$ is usual, not only in the *indirect* question and after verbs signifying *to know*, *to inquire into*, etc., whilst δ ; $\tau\epsilon$, δ , $\tau\iota$ never occur in the N. T. (Mt. xx. 22. John x. 6. Luk. xxiii. 34. Acts xxi. 33. Rom. viii. 26. *Comp. Xenoph. Cyrop.* 1, 1. 6. 1, 3. 17. *Memor.* 1, 6. 4.) but also, (especially $\tau\iota$) in cases where the Greeks would have used $\delta \tau\iota$, so that the interrogative seems to be reduced to the German *was* (in Eng. *what*. Trs.) Mt. x. 19. $\delta\delta\eta\sigma\epsilon\tau\epsilon\iota \upsilon\mu\acute{\iota}\nu$ — — $\tau\acute{\iota}$ $\lambda\alpha\lambda\acute{\eta}\sigma\epsilon\tau\epsilon$ *quod* dicatis Luk. xvii. 8. $\epsilon\tau\acute{o}\iota\mu\alpha\sigma\sigma\alpha\sigma\epsilon\iota\tau\epsilon$, $\tau\acute{\iota}$ $\delta\epsilon\iota\kappa\eta\sigma\eta\sigma\iota\omega$, *para quod* comedam (not *quid* comedam, which in Latin can scarcely be said in this connection.) The construction in Mr. vi. 36. $\tau\acute{\iota}$ $\phi\acute{\alpha}\gamma\omega\sigma\alpha\iota \sigma\alpha\kappa \epsilon\chi\acute{o}\upsilon\sigma\iota$ (Mt. xv. 32.), constitutes the transition to this. With but little change of meaning, the passage might be read $\delta\tau\iota$ $\phi\acute{\alpha}\gamma\omega\sigma\iota \sigma\alpha\kappa \epsilon\chi\acute{o}\upsilon\sigma\iota$, as in the Latin both *non habent quid comedant*, and *non habent quod comedant*, are correct, (Ramshorn Gr. p. 368); in the latter, $\epsilon\chi\epsilon\iota\omega$ and *habere* express the simple meaning of having or possessing (that, which they might eat, they have not), in the former, the idea of inquiry is implied (wherefore *habeo quid* must sometimes be translated by *I know, what*), inquiring what they shall eat, they have nothing (to eat). Similar Xen. *Cyrop.* 6, 1. 48. $\sigma\acute{\alpha}\kappa \epsilon\chi\omega \tau\acute{\iota} \mu\acute{\alpha}\iota\zeta\omicron\nu \epsilon\acute{\iota}\pi\omega$. On Mr. xiv. 36. see Fritzsche. (The relative and interrogative are connected in 1 Tim. i. 7. $\mu\acute{\eta} \rho\omicron\sigma\acute{o}\upsilon\sigma\iota\tau\epsilon\iota\varsigma$, $\mu\acute{\eta}\tau\epsilon \delta \lambda\acute{\iota}\gamma\omicron\upsilon\sigma\iota \mu\acute{\eta}\tau\epsilon \pi\acute{\iota}\varsigma \tau\acute{\iota}\nu\omega\kappa \delta\iota\alpha\beta\epsilon\beta\alpha\iota\omega\upsilon\sigma\iota\tau\epsilon\iota$ *non intelligentes nec quod dicunt nec quid asserant.* *Comp. Stallbaum ad Plat. Rep.* I. p. 248. II. p. 261.).

Schleussner, Haab (p. 82.) and others add here many examples of an entirely different kind, (a) where $\tau\acute{\iota}$; retains its meaning as an interroga-

tive pronoun, and in Lat. must be translated by *quis* or *quid*: Mt. vii. 9. *τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος* etc. *quis est inter vos homo* etc. Mt. xii. 11. (See Fritzsche *in loc.*) Luk. xiv. 5. xi. 5. (b) Where *τίς* is not the interrogative, but equivalent to *aliquis*: 1 Cor. vii. 18. *περιτετμημένος τίς ἐκλήθη, μὴ ἐπισκιάσω*, has any one been called having been circumcised, (I suppose the case), let him not become uncircumcised, Jas. v. 13. *κακοπαθεὶς τίς, προσευχέσθω*. It is not accurate to represent *τίς* here as standing for *εἰ τίς*. In Jas. iii. 13. we must punctuate with Pott, Schott and others: *τίς σοφός* — *ἐν ὑμῖν; δεῖξάτω* etc., and Acts xiii. 25. *τινά με ἐπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ*.*

Where only two persons or things are spoken of, *τίς* sometimes stands for the more precise *πότερος*: Mt. ix. 5. *τί γὰρ ἐστὶν εὐκοπώτερος*; Mt. xxi. 31. *τίς ἐκ τῶν δύο ἐποιήσε;* Luk. vii. 42. xxii. 27. Phil. i. 22. In the same way among Greek writers, Stallbaum *ad Phileb.* p. 168., who are not so exact in their distinction between *τίς* and *πρότερος*, as the Romans in respect to their *quis* and *uter*; although exceptions are not wanting even among them.

It ought not to be affirmed that, in formulas like Luk. xv. 16. *τί ἐστὶ ταῦτα*, John vi. 9. Acts xvii. 20., the sing. of the interrog. is used for the plural, the former question (i. e. by *τί*. Trs.) embraces the plurality in a general way: *what* (of what kind) are these things (hence also *quid sibi volunt*), while *τίνα* *ἐστὶ* etc. (*Comp.* Heb. v. 12.) refers to it more definitely, *quæ* (qualia) *sunt*, *comp.* Stallbaum *ad Plat. Euthyphr.* 101.

In the N. T. and in the Septuagint *τίνα* *τί*, for *what*, *why*, often occurs as an interrogative: e. g. Mt. ix. 4. *τίνα τί ὑμεῖς ἐνθυμεῖσθε ποιητέα;* xxvii. 46. Luk. xiii. 7. It is used elliptically for *τίνα τί γιγνέται* (after the præter. *γίνοιτο*) see Hermann *ad Vig.* p. 847. and is frequently found in the Greek writers, especially of the later time, Plat. *Apol.* p. 26. D. Aristoph. *Ecclen.* 718. Arrian. *Epict.* 1, 24. (*Comp.* Gieseler 132.) so likewise in the Septuagint.

2. The indefinite pronoun *τίς*, *τι* is used, (a) with substantives, to soften their meaning, Xen. *Cyrop.* 8, 1. 16. *τούτους ἡγεῖτο ἡ ἀγατεία τινι ἢ ἀδικίᾳ ἢ ἀσέλγειᾳ ἀπείναι*, out of a *certain* (a kind of) weakness or injustice etc., and hence where a too bold or unusual trope has been employed, Jas. i. 18. *ἀποσχὲ τίς quædam* (quasi) *primitiæ*. Buttmann ed. Rob. p. 123. § 77. p. 351. § 127. 4. (b) with numerals, when the precise number is not signified, but only an approximation to it: Acts xxiii. 23. *δύο τινὰς about two*, xix. 14. See Schäfer *ad Demosth.* III. 269. Matth. II. 1079. (c) with adjectives of quality and quantity, for rhetorical effect: Heb. x. 27. *φοβερά τίς ἐκδίκησις* *terribilis quædam*, a very dreadful punishment (*comp.* Diod. Sic. 5, 39. *ἐπίπονός τίς βίος*. Liban. *vit.* p. 3. *δριμύς τίς ἔξως τῶν λόγων*, *Æschin. Dial.* 3, 17. Xenoph. *Cyr.* 1, 6. 14. 6, 4. 7. Heliod.

* Yet I would altogether reject the usual *τινα* for *ἕττινα*, *comp.* Callim. *epigr.* 30. *ὅττι καλεσθαίμεν, τίς πολλοὺς ἄλλοι καὶ ἄλλοι φίλοι*, Soph. *Electr.* 1167. *τί δ' ἴσχατος ἄλλος, πρὸς τὸ τούτ' εἰπὼν καλεῖς; τίς* in Plat. *rep.* 7. p. 537. B.

2, 23. 99. Lucian. *dial. mort.* 5, 1. Plutarch *Cic.* p. 784. Phoc. c. 13. *Comp.* Boissonade *ad Nicet.* p. 268.), Acts viii. 9. *μῆγας τις* like something very great (of a man, Xenoph. *Ephes.* 3, 2. Athen. IV. 21.). In all these cases *τις* is the emphatic *a*, which we have also in German: *that was a joy* (a great joy), *that is a man* (an able man). (There is the emphatic *a*, in Eng. also. Trs.). In Latin, *quidam* corresponds with this, and *aliquis*, where no substantive or adjective is to be specifically distinguished, e. g. *aliquem esse* Cic. *Att.* 3, 15. (*πᾶς τις* does not occur in the N. T. In 1 Cor. ix. 22., some would substitute it for *πάντως τινᾶς*, according to certain authorities, Boissonade *ad Eunap.* p. 127., but unnecessarily, and without critical probability, *ἴς τις* John xi. 49. could be emphatically used.).

The neuter *τι* *aliquid*, in Mt. xx. 20. might be taken emphatically for *aliquid magni*, but probably is not to be. See Fritzsche *on this verse*. In 1 Cor. iii. 7. Gal. ii. 7., however, it must be considered in the phrase *εἶναι τι* (Lat. *aliquid esse*). The emphasis here lies in the connection of the passage (*comp.* Herm. *ad Vig.* 730.) and consequently it is of a rhetorical nature. See Bernhardt p. 440. on the emphatic use of *τις, τι*.

§ 26. Hebraisms in expressing some Pronouns.

1. Instead of the pronouns *οὐδεὶς, μηδείς, οὐ (μή)* — — *πᾶς* or *πᾶς* — — *οὐ* (*μή*) are sometimes found in the N. T. after the manner of the Hebrew (Leusden *diall.* p. 107. Vorst *Hebr.* p. 529. Gesen. *Lehrgeb.* 831.), yet so that the verb is immediately connected with the negative: e. g. Mt. xxiv. 22. *οὐκ ἂν ἰσώδῃ πᾶσα σὰς*, Rom. iii. 20. *ἐξ ἔργων νόμοι οὐ δικαιοσύνησσιν πᾶσα σὰς*, Ephes. v. 5. *πᾶς πόρνος* — — *οὐκ ἔχει κληρονομίαν*, 1 John ii. 21. *πάν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἰστί*, John iii. 15. *ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται*, 1 Cor. i. 29. Ephes. iv. 29. *Comp.* also Acts x. 14. *οὐδέποτε ἔφαγον πᾶν ζοιόν*, Rev. vii. 1. etc. (Judith xii. 20. Sus. 27. On the other hand *οὐ πᾶς (μή πᾶς)*, immediately in succession (like *non omnis*) signifies, *not every one* (only some); 1 Cor. xv. 29. *οὐ πᾶσα σὰς ἡ αὐτὴ σὰς*, Mt. vii. 21. *οὐ πᾶς ὁ λέγων κύριε, κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν* — — *ἀλλ' ὁ ποιῶν*, *not every one, who calls me Lord, but (among those who do so), only he who doeth*, etc.,* not the mere addressing me as Lord fits him to enter the kingdom of heaven, but, etc., Acts x. 41. So also in the plural

* I cannot approve Fritzsche's interpretation (see *Preliminary* p. 72.) which connects *ὁ* with the verb, and makes the sense, *no one who says; the Herrsagen, Lord-saying*,

ὁ πᾶς; *non omnes* Mt. xix. 11. Rom. ix. 6. x. 16. This distinction is founded in the nature of the thing: ὁ, in the former passages, qualifies the meaning of the verb by negation (something is negatively declared in reference to πᾶς; Ephes. v. 5. *not inherit the kingdom shall every fornicator*, the *not inherit* refers to every fornicator, i. e. no fornicator shall inherit it, *comp.* 1 John ii. 21.)*; but in the latter, the meaning of πᾶς. This mode of expression is, on the whole, rare in the N. T., while the LXX., as translators, have it on every page. (What Georgi *Vindic.* p. 317., quotes to prove this construction pure Greek, is altogether inadmissible; πᾶς; in his quotations always belongs to the noun in the signification of *whole* or *full* (πᾶσα ἀνάγκη). In Plat. *Phæd.* p. 91. E., which Weiske *de pleonasm.* p. 59.† adduces as weighty, πάντες—ὁ is manifestly *all not*, but only *some*).

In Mt. x. 29. *is ἐν τῇ σελτῶν ὁ πικεῖται*, *vel unum non* (in contrast with δύο: *two* for one farthing and *one*, not even etc.), Luk. xii. 6. Mt. v. 18. This construction is also found among the Greeks, Dion. Hall. *comp. verb.* 18. *μὴν οὐκ ἂν εἴποι τις σελίδα* etc., Antiq. II. p. 980. *μία τε ὁ κατελείπετο* (according to Schäfer's emendation), Plutarch *Gracch.* 9. *see Schäfer ad hunc loc.* and *ad Dionys. compos.* p. 247. Erfurdt *ad Soph. Antiq.* p. 121. From the Hebrew compare Exod. x. 19. Isa. xxxiv. 16. This can be denominated neither a Græcism nor a Hebraism; usually a greater emphasis is intended, than is expressed by οὐδεὶς; which, although meaning the same, by its frequent recurrence has become less emphatic.‡

Luk. i. 37. *οὐκ ἂν ἀποκρίσῃ παρὰ θεῶ πᾶν ῥήμα*, *nothing, no thing* (*comp.* רַב־רַב and in the Greek ἱκος.). The passage is probably taken from Genesis xviii. 14. Septuag.—Mt. xv. 23. *οὐκ ἀπεκρίθη αὐτῇ λόγον* is very simple: *he answered her not a word* (the *ἵνα* here is not needed, as we likewise do not emphasize the article *a*).|| The Greeks could also say so, and the formula is not an Hebraism because it occurs in 1 Kings xviii. 21. *See* § 66. 8.

(the one who says Lord) is by no means excluded by the second member ἀλλ' ὁ παῖς, but the *παῖς τὸ θέλημα τοῦ πατρὸς μου* is a further and better recognition of Jesus as Lord.

* Gesen. has merely introduced this linguistical phenomenon, without much concern about its explanation; on the other hand Ewald (p. 657.) has at least rightly apprehended it. *See* Drusius *ad Gal.* ii. 16. and Beza on Rom. iii. 20. What Gesen. intends by the difference between *ὁ πᾶς* and *μὴ πᾶς*, is not very clear to me.

† The words are: *πότερῳ ὦν, ἴψα, πάντας τοὺς ἱμπεροῦν λόγους οὐκ ἀποκρίσθη, ἃ τοὺς μὴν, τοὺς ὧν*; if Schleusner would prove *non omnis* to be equivalent to *nullus* by Cic. *Rosc. Amer.* 27. *ep. ad Famil.* 2, 12. he cannot have well examined the passage.

‡ Therefore also οὐδὲ ἴς; are taken together (Mt. xxvii. 14.) οὐδὲ ἂν εἴπω *ne unum quidem* v. (John i. 3. Rom. iii. 10. Herm. *ad Vig.* 467.)

|| Nor, because ἴς; is in other places expressed (Mt. xxi. 24. *ἱερὸν ὑμῶν; κατὰ λόγον ἴνα*), will any one accustomed to grammatical distinctions, require *ἵνα* in the above passage.

3. *The one, the other* is expressed: (a) In distributive sentences, sometimes by *εἷς* — — καὶ *εἷς*, Mt. xx. 21. xxvii. 38. xvii. 4. Mr. x. 37. John xx. 12. Gal. iv. 22. (*ὁ εἷς* — — *ὁ εἷς*, Mt. xxiv. 40. on the other hand in the parallel passage Luk. xvii. 34. *ὁ εἷς* — — *ὁ ἑτερος*, comp. *ὁ εἷς* — — *ὁ ἑτερος*, Luk. xvi. 13. xviii. 10. *Æsop.* 119. *de Fur.* So in the Hebrew *אֶחָד* Exod. xvii. 12. Lev. xii. 8. xv. 15. 1 Sam. x. 3.), for which the Greeks use *εἷς μὲν*, *εἷς δὲ*, see Fischer *ad Leusden diall.* p. 35. (what Georgi *Vind.* p. 159. and Schwarz *Comment.* p. 421. quote, are more properly enumerations or additions of the units of one sum, e. g. of eight, one—one—one—etc.) (b) In reciprocal sentences 1 Cor. iv. 6. *ἵνα μὴ εἷς ὁπλὶς τοῦ ἑνὸς φουριουῖται* one above the other, 1 Thess. v. 11. This would be rather an Aramæism (Hoffmann *Grammat. Syr.* p. 330.), although not contrary to Greek syntax, Herod. iv. 50. *ἐν κείνῳ ἐν συμβάλλειν*, Lucian. *conscr. hist.* c. 2. *ὡς οὖν ἐν, φασιν, ἐν ἡ παραβαλεῖν.* Comp. also the formula *ἐν ἑνὶ ἐνός* (Arist. *ad Plat. Polit.* p. 339. Bernhardt *ad Dionys. Perieg.* p. 853.) and Kypke II. 339.

The Hebrew construction: *the man to his friend* is conformed to the Septuag. Gen. xi. 3. xiii. 11. Judg. vi. 29., but is not found in the N. T., comp. however Heb. viii. 11. according to the Vulgate *ὁ μὴ διδάσκων ἑαυτὸς τὸν πλησίον αὐτοῦ* from Jerem. Septuag.

About the Hebraistic circumlocution of the pronoun *every* by the repetition of the noun, e. g. *ἡμῖνα ἡμῖνα*, see Chap. V. § 58. 1.

CHAPTER III.

USE OF THE NOUN.

§ 27. Number and Gender of Nouns.

1. A NOUN singular with the article (§ 17, 1.) is very frequently used as a collective of the whole class of things or persons, to which it refers (see Glass I. p. 56. Gesen. p. 447. Stuart's *Heb. Gr.* § 437.): e. g. Jas. ii. 6. *ἡμεῖς ἡμεῖς ἡμεῖς τὸν πτωχόν*, v. 6. *ἡμεῖς ἡμεῖς τὸν δίκαιον* (where, with several Fathers, Grotius and others, Christ is not to be understood), 1 Pet. iv. 18. *εἰ δὲ δίκαιος μέλλει σωθῆναι, δόσε βῆς καὶ ἀμαρτανῶδες ποῦ πορεύεται*; Rom. xiv. 1. Comp. Zumpt. *Latin Grammar* p. 329. By this

means the representation is more concentrated, so that the mind is not withdrawn by the multitude expressed in the plural, from the idea which ought to be most immediately before it.

The singular for the plural might appear to be used in Luk. xxiv. 5. *πλινουσῶν (γυναικῶν) τὰ πρόσωπα εἰς τὴν γῆν*, where indeed some Codd. have *τὰ πρόσωπα*. But the former occurs in all languages, where distribution is expressed. *Comp.* also 1 Cor. vi. 19. *τὸ σῶμα ὁμῶν* and Eurip. *Med.* 1117. *σῶμα τ' εἰς ἡβην ἤλθε τέκνων*, *Cycl.* 223. *Ælian Anim.* 5, 4. *ὄνομα αὐτῶν* *Æschin. Ctesiph.* p. 436. § 47. *κακοὶ τὴν ψυχὴν*, 1 Macc. i. 44. Not very different is Rev. vi. 11. *καὶ ἰδόθη αὐτοῖς στολὴ λευκὴ* (according to the best Codd.) *a white robe was given to them* i. e. to each one of them, *comp.* xiii. 1. and Polyb. 3, 49. 12. *τοὺς πλείστους ἐσθῆτι καὶ πρὸς τοῦτοις ὑποδέσσει ποσμήσας*, also Testam. patriarch. p. 565. Fabric. *εἶδον ἐκτὰ ἀνδράπους ἐν ἐσθῆτι λευκῇ*.

2. On the other hand, the plural (masc. or fem.) is often used, where the predicate relates to only one subject, although the writer designs to express the thought in a *general way*: e. g. Mt. xxvii. 44. *καὶ οἱ ἠγοσάμην* — *ὠνεῖδζον αὐτὸν the thieves railed at him* (properly only *one*, *comp.* Luk. xxiii. 39., unless, which perhaps is preferable, we admit a difference in the account, as must be done in respect to Mt. xxvi. 8., and John xii. 4.); Mt. ii. 20. *τεθνήκασι οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου* (properly only Herod the great is meant) *comp.* Exod. iv. 19. Mt. ix. 8. *εἰδὼσαν τὸν θεὸν τὸν δόντα ἰουδαίαν τοιαύτην τοῖς ἀνθρώποις* (properly only Jesus had shown it). See *Æschyl. Prom.* 67. Eurip. *Hec.* 403. *Æschin. ado. Timarch.* 21. and Bremi *in loc.* Porson. *ad Eurip. Phæn.* p. 36. Reisig. *Conject. in Aristoph.* p. 58. and C. L. Roth. *grammaticæ quæst. suæ c. C. Tacito* Norimb. 1829. 4. § 1. Some have also taken here the difficult passage 1 Cor. xv. 29. *οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν*, and have understood by *οἱ νεκροὶ* Christ, which would be in itself according to the usage of the language.

In the passages John vi. 45. Acts xiii. 4. *ἐν τοῖς προφήταις* and Mt. xxiv. 26. *ἰδοὺ (ὁ Χριστὸς) ἐν τοῖς ταμίαις*, the plural is most probably to be so interpreted; *ἐν τ. ταμίαις* stands in contrast with *ἐν τῇ ἐκλήμῃ*, and means, *he is in the chambers* (not just in a particular one); *ἐν τ. πρ.* is a quotation in general, as: *in the Pentateuch* (*comp.* Acts vii. 42), *in the Epistles of Paul*, etc., when we either cannot exactly, or do not wish to mention the section. The Heb. usage, according to Gesen. *Lehrgeb.* p. 665., does not materially differ, and no reflecting person will assert that the plural, in these cases, stands for the singular.

Mt. xxi. 7. *ἐπεκάθισαν ἐπάνω αὐτῶν* also, is probably not exact: *they set him upon them* (properly only on one of them), as we say, e. g. *he sprang from the horses*, although only from one of the horses before the wagon. The *αὐτῶν* in this passage, may indeed, with Euthym. Zigab.

and others, be referred to τὰ ἱμάτια, yet both ἱμάτιον αὐτῶν should be referred to *one thing* (τὴν ὅσον καὶ τον πῶλον). On Acts xvi. 16., which does not belong here, see Künöl.

In 1 Cor. xvi. 3., the plural ἐπιστολαὶ is improperly taken for the singular. (See Heumann in *loc.*); even if this plural can be thus used of *one letter* (see Schäfer *ad Plut.* V. p. 446. Grot. *ad* 1 Macc. xii. 19. *Comp.* Fabric. *Cod. Apocr. N. T.* p. 915.), yet here certainly the words δὲ ἐπιστολῶν are to be connected with πύμψω, and the sending of several letters to different persons is not unusual.

The Dual does not occur in the N. T.; the plural is found in its stead in Rev. xii. 14. καίρων καὶ καίρει; (*two years*) καὶ ἡμῶν καίρου (as an imitation of רַבְּרַב two years, Dan. vii. 25.); but only in this particular connection can καίρου; be used for *two years*, as otherwise in contrast with καίρων it would denote simply *years*.

3. Some nouns, which express a singular idea, are found uniformly in the plural, because the (external) object which they denote, consists of several parts: e. g. οἱ αἰῶνες, the world, the universe, Heb. i. 2. *comp.* עוֹלָמִי; ἀνατολαὶ καὶ δυσμαί Mt. viii. 11. (the region or countries of East and West); οἱ οὐρανοὶ (the Jews imagined several heavens one above the other) 2 Cor. xii. 2. See Wetst. in *loc.* τὰ δεξιὰ Mt. xxvi. 64. Acts ii. 25. (the whole right side of the body, not only the right hand), οἱ πόλοι Luk. xvi. 23. (Pausan. 6, 1. 2. Ælian V. H. 13, 31.) *Comp.* also the phrase in John i. 13. ἐξ αἰμάτων γεννηθήσαν (in reference to both parents, Eurip. *Jo.* 693. or 705.). Then there are some names of feasts (generally of several days) used only in the plural, e. g. τὰ ἑγκαίνια, γενεσίαι, ἀζύμια (Saturnalia, Lupercalia), so also names of cities, Ἀθήναι, Πάταρα, Φίλιπποι, in which the plural is to be explained historically. About ἀργύρια *money*, see Fritzsche *ad Mr.* p. 608. τὰ ἱμάτια is sometimes used, where only the mantle, overcoat can be meant (not in Mr. xxiii. 5., with Schleussner) Mt. xxvii. 31. John xiii. 4. 12. Acts xviii. 6. (Mt. xxiv. 18. *comp.* Mr. xiii. 16.) for the general expression *clothing, dress*, then directly for *overcoat* in distinct antithesis with χιτῶν John xix. 23. Abstract nouns in the plural denote the various expressions, demonstrations, developments, forms of the quality signified by the singular, e. g. Jas. ii. 1. προσωποληψίας, 1 Pet. ii. 1. ἐποχρίσεις, καταλαλαίαι, φθόνοι, 2 Cor. i. 3. οἰκτιρμοί. See Jacobs in *Act. philol. monac.* I. p. 154. Heinichen *ad Euseb.* H. E. III. p. 18. Bernhardy p. 62. Kritz. *ad Sallust Catil.* I. p. 76.

Τὰ ἱερὰ γράμματα 2 Tim. iii. 15. and αἱ γραφαί, to denote the O. Test. scarcely need to be noticed. The plural σάββατα for τὸ σάββατον Mt. xii. 1. Luk. iv. 16. is perhaps merely an imitation of the Aramæan form סַבְבָּת. See Rob. *Gr. and Eng. Lex.* under this head. But it may also fall in with the analogy of the appellation of feasts.

A Hebraistic *pluralis excellentiæ* or *majestatis*, some, as Glassius I. p. 59. Haab. p. 59., would find in the following passages, but incorrectly: Heb. ix. 23. *πλείστοι θυσίας* (of Christ's death as a sacrifice), John ix. 3. *ἔργα θεοῦ* (a strikingly important work of God), Heb. vii. 6. (*ἐπαγγελία* (the important promise), 2 Cor. xii. 1. 7. *ἀποκαλύψεις* (a glorious revelation). In all these passages the plural suits very well, inasmuch as the writers express them generally, or really point to a historical plurality (Heb. vii. 6.) On the other hand in Heb. ix. 2. 3. *ἅγια* and *ἅγια ἁγίων* to express *the holy*, and *the most holy* of the temple at Jerusalem, might be reckoned a *pluralis excellentiæ*, if the accentuation *ἁγία* and *ἁγία ἁγίων* were adopted, with Erasmus and others; (comp. *διδασκαία διδασκίων* Soph. *Electr.* 849.) However, although *τὸ ἅγιον* and *τὸ ἅγιον τῶν ἁγίων* (Ex. xxvi. 38. Numb. iv. 4.) comp. Joseph. *Antiq.* 3, 6. 4. occur in the Pentateuch with the signification above, yet in 1 Kings viii. 6. *the most holy* is expressed by *τὰ ἅγια τῶν ἁγίων*. With this may be compared the Latin *penetralia*, *adyta* (Virg. *Æn.* 2, 296.) See Stuart *Heb. Gr.* § 437. 2.

As to Phil. ii. 6. *τὸ εἶναι ἴσα θεῷ*, where *ἴσα* is used adverbially, comp. the usage of the Greek language Iliad. 5. 71. Odyss. 1, 432. 15, 519. *Æl.* V. H. 8, 39. Thuc. 3. 14. Philostr. *Apoll.* 8, 26. Himer. *oratt.* 20. 4. Soph. *Oed. Tyr.* 1182. See Reisig *ad Oed. Col.* 526. Rob. *Gr. and Eng. Lex.* at *ἴσος*.

4. The neuter both singular and plural is sometimes found, where persons are signified, but the writer would express his meaning in a general way: 2 Thess. ii. 6. *τὸ κατέχον οἰδατε* (comp. ver. 7. *ὁ κατέχων*), 1 Cor. i. 27. 28. *τὰ μακρὰ, τὰ ἄσθενῆ, τὰ ἐξουθενήμενα* (on the contrary τοὺς σοφοὺς), Heb. vii. 7. *τὸ λαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται*, John vi. 37. 1 John v. 4. Comp. Thuc. 3, 11. *τὰ κρείτιστα ἐπὶ τοὺς ὑποδυσσεύρους ξυνεπῆγον*, Poppo *ad Thuc.* I. p. 104. Seidler *ad Eurip. Trod.* p. 61.— In Heb. vii. 18. *οὐδὲν* is to be taken as a real neuter. John iii. 6. may also be understood of a generation of the flesh merely (an animal generation).

5. The neuter seems to be used for the feminine in Mr. xii. 28. *ποιῶ ἵστί πρώτη πάντων ἐντολή* (according to the oldest Codd. for *πασῶν*). But *πάντων*, besides its relation to the noun in gender, stands for the general *omnium* (rerum), comp. Lucian. *Piscat.* p. 583. c. 13. *μία πάντων ἦγε ἀληθὴς φιλοσοφία* (according to the usual reading, *πάντας*), Thuc. 4. 52. *τάς τε ἄλλας πόλεις καὶ πάντων μάλιστα τὴν Ἀρταύδεον*, see d'Orville *ad Chariton.* p. 549. Porson *ad Eurip. Phæn.* 121. Fritzsche *ad Mar.* I. c. On the other hand we cannot say with d'Orville *ad Char.* in Acts ix. 37. *λούσαντες αὐτὴν ἐθηκαν* that *λούσαντες* stands for *λούσασαι*, because women were accustomed to wash the dead. The writer here speaks altogether generally and impersonally: *man* wusch und legte (Ger.). (The Ger. *man* here conveys an impersonal sense which cannot be exactly expressed in English. We can only say, *She was washed*, etc. or *the wash-*

ing and laying out were done. Trs.) Had Luke with rigid exactness considered this custom, he would have expressed himself more circumstantially. *Comp.* Luke xxii. 58. (Mt. xxvi. 71.) and Xen. *Mem.* 2, 7. 2. συνεληλυθασιν — — ἀδελφαί τε καὶ ἀδελφοὶ καὶ ἀνέφαι τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρακαίδεκα τοὺς ἐλευθέρους, fourteen among the free (free men), where the masc. is used, although under the *free* (as it seems) we must include women.

The masculine is not used for the fem. in the Septuag. Gen. xxiii. 8. ἀνίστη Ἀβραάμ ἀπὸ τοῦ νεκροῦ αὐτοῦ — — 4. θάψω τὸν νεκρόν μου, although the reference is to Sarah, or in Hist. Susan. 62. ἐποίησαν αὐτοῖς δὲ τρόπον ἐκονησέναντο τῷ πλησίον, although Susanna is meant. In the first case we also say, *he buried his dead* (similar Soph. *Antig.* 830. φθιμένα (vulg. φθιμένα) τοῖς ἰσοθεοῖς ἐγκλησα λαχὲν μέγα), and the corpse is always in Greek ὁ νεκρός, never feminine. See Hermann *ad Soph. Antig.* p. 114. 176.

NOTE 1. In Rom. xi. 4. a quotation from the O. T. 1 Kings xix. 18. stands the fem. ἡ Βάαλ (Zeph. i. 4. Hos. ii. 8.), not perhaps with contempt indicating feminine qualities, as the feminine forms of idols in Arabic and Rabbinical writings are used (?), see Gesen. in *Rosenmüller's Repertor.* I. p. 139. and Tholuck *in loc.*; but Paul, as he quoted from memory, might easily write ἡ Βάαλ, which he had sometimes read in the Septuag. (yet the Codd. vary), in this place, although the Septuag. itself has τῷ Βάαλ. Rückert on this passage, as elsewhere, is wanting in valuable remarks. After all it is of no moment, whether Baal was called male or female.

NOTE 2. When a noun of any gender is considered in a material sense merely as a *word*, it is well known that it takes the neuter article, Gal. iv. 25. τὸ Ἀγὰρ the (word) *Hagar*. On the other hand the fem. may seem to be used for the neut. in Rev. ix. 12. xi. 14. ἡ αἰαί; but here probably some word like θλίψις or ταλαιπωρία was before the writer's mind.

§ 28. Use of Cases in general.

1. The meaning of Gr. cases (Herm. *de emend. rat.* I. 137. sq. Bernhardt p. 74. J. A. Hartung *üb. die cas.* etc. Erlangen. 1831. 8vo.) was generally easy to be understood by foreigners; and the Jews themselves, if not by terminations, yet clearly enough expressed the usual relations of case; especially did the genitive relation in the Aramæan approach more nearly to that of the Occidental language. It was more difficult to apprehend as the Greeks did, the oblique cases in *all* their extended

and manifold applications; such a use also was not conformable to the plain and expressive mode of speech which prevailed among the Orientalists. Hence, where the Greeks employed a case only, we often find in the N. T. a preposition, after the manner of the Eastern languages, e. g. *διδόναι ἡ, ἰσθίειν ἀπὸ* for *δίδοναι, ἰσθίειν τῶος*, *comp.* § 30. ἤγειρεν Δαβὶδ εἰς βασιλείαν, Acts xiii. 22. τίς ἐγκάλεσεν πατὴρ ἐκλεκτῶν θεοῦ τοῦ τοῦ, Rom. viii. 33.) As the Byzant. would say: ἀγαπᾶτε τὸν πατὸρ τῶος.

This use of the preposition is a peculiarity of the ancient simplicity, and therefore occurs not only in the older poets, as Homer, but also in prose writers, as Lucian; see Jacob *quest. Lucian.* p. 11.

2. Properly speaking there is no *enallage casuum*, no putting of one case for another; but perhaps sometimes in the same connection two different cases may be used with equal propriety, if the relation can be apprehended in a twofold manner, e. g. *προσκυνεῖν τινι* to manifest reverence to one, and *προσκ. τῶα* to revere one, *καλῶς ποιεῖν τῶα* and *τινι* (Philo *Act. Thom.* 38.), *ἐνοχός τινι* and *τῶος* (Fritzsche *ad Mt.* p. 223.),* *παρ-ρῶσθαι τῶος* (of something) and *τινι* (with, by means of something); also *παρῶσθαι τι* and *τῶος* (as *recordari rei* and *rem*), in the former case, with acc., I consider the remembering as including only this object; with the gen., the remembering of a thing (remembering something) is the memory of a totality, in which the several parts are embraced. It cannot therefore be said that the dat. or acc. is used for the genit., or *vice versa*, but logically both cases are equally proper, and it is necessary only to observe which construction has become the more common one, or whether one of them is preferred in the later language, as *εὐαγγελίζεσθαι τῶα, προσκυνεῖν τινι*.

3. Each case, as such, stands in a necessary connection with the sentence to which it belongs; yet there are also found cases *absolute*, i. e. such as are not interwoven in the grammatical structure of the sentence, but only belong to it logically: the nominative is most frequently so used, as Acts vii. 40. ὁ Μωϋσῆς οὗτος — — οὐκ οἶδαμεν, τί γέγονεν αὐτῷ (Xen. *Æcon.* 1, 14.), Rev. iii. 12. ὁ νικῶν, ποιήσω αὐτὸν σῶλον, etc. The nominative here, is sometimes intentionally placed first as the principal object, on which the following sentence depends (as the nom. otherwise in Luke xiii. 4.),† therefore of a rhetorical nature, at other times is to be ex-

* The distinction made between these two constructions by Schäfer *ad Demosth.* V. p. 323. is not proved out of the N. T. *Comp. Matth.* II. 850.

† An idea expressed in an oblique case, becomes obscured by this dependent sense, whilst the nominative as the case of the subject attracts special attention.

plained as the result of negligence, and consequently as *anacoluthon*, since the writer had either not yet completed the following structure in his own mind, or led away from the nom. by the intervention of several words, changed it (*comp.* Mt. x. 32. xii. 36. Mr. ix. 20.)* Acts xx. 3. John vii. 38. 1 John ii. 27. So often in the Greek writers (Xen. *Æcon.* 12, 8. *Anab.* 7, 6. 37. *Cyrop.* 4, 5. 37. 5, 4. 34. *Mem.* 2, 6. 36. 3, 1. 2. Thuc. 4, 73. Dio. Chrys. 9. 124. Philostr. *Apoll.* 7. 16.) Matth. II. 776. See especially Hemsterh. and Lehmann *ad Lucian.* III. p. 428. Heindorf *ad Plat. Theæt.* p. 389. *ad Plat. Cratyl.* p. 68. Ast *ad Plat. Legg.* p. 145. Schäfer *ad Eurip. Orest.* p. 127. Boissonade *ad Nic.* p. 97. Sibelis *ad Pausan.* I. p. 85. Bernhardt p. 68. On the other hand the so called acc. absolute, and much more the gen. and dat. can be reduced to the primary design of these cases (Herm. *ad Viger.* p. 847), and therefore, in consequence of a similar *anacoluthon*, are but seldom to be considered as really absolute (*comp.* e. g. Schäfer *ad Demosth.* V. p. 314. *Index ad Menander.* p. 656.) *comp.* § 32, 7. See E. Wentzel *de genitivis and dat. absol.* Vratisl. 1828. 8vo.

Designations of time sometimes added to a sentence, but not of the same construction, are to be taken for nom. absolute, Luke ix. 28. *ἐγένετο μετὰ τοὺς λόγους τούτους, ὡς αἰ ἐμίξατε ὁπώρα*, Lucian *dial. meretr.* I, 4. *ὡς γὰρ ἐώσασα, πολλὰς ἤδη χρόνος αὐτῶν*. See below § 64, 1. About a hypallage in adjectives, see p. 65.

§ 29. Use of the Nominative and Vocative.

1. The nominative with the article used as a vocative, is equally frequent among the Greeks and Hebrews. (Fischer *ad Weller* III. 1. 319. Markland *ad Eurip. Iphig. Aul.* 446. Boissonade *ad Nicet.* p. 240.): In the N. T. we find several examples of such a nomin., not only in imperative addresses, which was probably its original use, (Heindorf *ad Plat. Prot.* p. 460. Bernhardt 67.), Mr. ix. 25. *τὸ πνεῦμα τὸ ἄλλαν* --- *ἐγὼ σοι ἐπιτάσσω*, Luk. viii. 54. *ὦ παῖς, ἐγείρου*, Mr. v. 41. Ephes. vi. 1., but also in acclamations Mt. xxvii. 29. Mr. x. 47. John viii. 10. Luk. xii. 32., even in prayers Mt. xi. 26. Luk. xviii. 11. In respect to John xx. 28., interpreters are not agreed, whether to take the nom. for voc.

* What Fritzsche quotes from the *Antholog. Pal.* 11. 488. *αἰγὼ δ' αὐτὸν ἰδὼν τὸ στίγμα μου ἔδιδται*, entirely accords with this.

as an address or only an exclamation. Each one's dogmatical views affect his judgment. The vocative however is used more frequently, partly in proper addresses Mt. xv. 29. Mr. xv. 18. Acts xi. 7. xxi. 20. xxiii. 11. xxv. 26. Rom. ii. 1., partly in questions Jas. ii. 20. Rom. ix. 20., partly in exclamations Mt. xvii. 17. Luk. xxiv. 25. Rom. xi. 33., sometimes with, sometimes without ω .

In Luk. xii. 20. $\alpha\phi\rho\omega\nu$ (for $\alpha\phi\rho\omega$) is to be used according to the best Codd. as an exclamation: *Fool, in the same night*, etc.

2. The nominative (*nom. tituli*) is employed to express *particular appellations* not only in such cases as Rev. vi. 8. $\delta\omicron\nu\omicron\mu\alpha\ \alpha\upsilon\tau\tilde{\omega}\ \delta\ \theta\ \acute{\alpha}\nu\alpha\tau\omicron\varsigma$, viii. 11. (*comp.* Demosth. *adv. Macart.* p. 669. B.), but also where the construction seems to require another case, John xiii. 13. $\phi\omega\epsilon\iota\tau\acute{\epsilon}\ \mu\epsilon\ \delta\ \delta\ \acute{\iota}\delta\ \acute{\alpha}\sigma\pi\alpha\lambda\omicron\varsigma$, and perhaps also Luk. xix. 29. $\epsilon\iota\varsigma\ \tau\omicron\ \delta\epsilon\omicron\varsigma\ \tau\omicron\ \kappa\alpha\lambda\omicron\upsilon\mu\epsilon\iota\omicron\nu$ 'Ελαίων (*Fritzsche ad Mr.* p. 795.) *comp.* Malala *Chronogr.* 18. p. 482. *Nieb.* $\epsilon\nu\ \tau\tilde{\omega}\ \lambda\epsilon\gamma\omicron\mu\epsilon\tilde{\nu}\omega\ \text{'Αυγουστειών}$, 10. p. 247.* On the other hand Acts i. 12. $\acute{\alpha}\nu\omicron\ \delta\epsilon\omicron\varsigma\ \tau\omicron\upsilon\ \kappa\alpha\lambda\omicron\upsilon\mu\epsilon\iota\omicron\nu\ \epsilon\lambda\alpha\iota\omega\omicron\varsigma$. *Comp.* 1 Sam. ix. 9. $\tau\omicron\nu\ \pi\epsilon\sigma\phi\eta\tau\eta\nu\ \epsilon\kappa\acute{\alpha}\lambda\epsilon\iota\ \delta\ \lambda\alpha\acute{\omicron}\varsigma\ \epsilon\mu\pi\epsilon\sigma\sigma\epsilon\nu\ \delta\ \beta\lambda\acute{\epsilon}\pi\omega\nu\ \dagger$ and Lob. *ad Phryg.* p. 517. Matth. II. 772.

When any one's name is introduced by means of $\delta\omicron\acute{\nu}\omicron\mu\alpha\tau\iota$, it never depends on $\delta\omicron\acute{\nu}\omicron\mu\alpha$, but takes the case of the preceding noun; in the nominative e. g. Luk. i. 5. Acts viii. 9. x. 1. xiii. 6., in the dative Acts xxvii. 1. $\epsilon\kappa\alpha\tau\omicron\nu\tau\acute{\alpha}\xi\chi\eta\ \delta\omicron\acute{\nu}\omicron\mu\alpha\tau\iota\ \text{'Ιδουλίφ}$ (xxviii. 7.), in the accusative Acts ix. 12. $\acute{\alpha}\nu\delta\epsilon\alpha\ \delta\omicron\acute{\nu}\omicron\mu\alpha\tau\iota\ \text{'Ανανίαν}$, xviii. 2. About a similar usage of the language see Jacobs *ad Ælian. Anim.* II. p. 296.

NOTE 1. The acc. with $\epsilon\iota\varsigma$ in the formula $\epsilon\acute{\iota}\nu\alpha\iota$ or $\gamma\acute{\iota}\nu\epsilon\sigma\theta\alpha\iota\ \epsilon\acute{\iota}\varsigma\ \tau\epsilon$, has been incorrectly represented as a Hebrew circumlocution for the nomin. (Leusden *diall.* p. 132.) Most of the examples adduced are either quotations from the O. T., or established formulas derived from it (Mt. xix. 5. 1 Cor. vi. 16. Ephes. v. 31. Heb. viii. 19.); moreover it was overlooked that $\gamma\acute{\iota}\nu\epsilon\sigma\theta\alpha\iota\ \epsilon\iota\varsigma\ \tau\epsilon\ \alpha\beta\iota\tau\epsilon$ (*mutari in aliquid*, Acts v. 36. John xvi. 20. Rev. viii. 11. could be said in Greek, as in Germ. (Georgi *Vind.* 337. Schwarz *Comment.* 285.), and that, in the Hebrew $\epsilon\acute{\iota}\nu\alpha\iota\ \epsilon\iota\varsigma\ \tau\epsilon$, γ did

* In all editions $\epsilon\lambda\alpha\iota\omega\nu$ stands as above. I cannot, with Fritzsche, consider this accentu. as decidedly wrong. Luke, intending his gospel for foreigners, might perhaps, the first time he mentioned it, call the *Mount of Olives* sufficiently known in Palestine, the so called *Mount of Olives*, but the expression $\pi\epsilon\tilde{\rho}\varsigma\ \tau\omicron\ \delta\epsilon\ \tau\omicron\ \lambda\epsilon\gamma\ \epsilon\lambda\alpha\iota\omega\nu$ would be resolved into $\tau\omicron\ \lambda\epsilon\gamma\ \delta\epsilon\omicron\varsigma\ \epsilon\lambda$. which is called *Mount of Olives*, and the article before $\epsilon\lambda$. could be very well dispensed with. Perhaps the Syr. has read $\epsilon\lambda\alpha\iota\omega\nu$, it translates as above.

† So even $\tau\omicron\nu\ \acute{\alpha}\nu\theta\epsilon\omega\ \pi\omicron\tau\omicron\kappa\omicron\varsigma\ \phi\omega\tau\acute{\iota}\nu$ Theodoret. IV. 1304., $\tau\omicron\nu\ \theta\ \epsilon\delta\varsigma\ \pi\epsilon\sigma\sigma\eta\gamma\omicron\gamma\acute{\iota}\alpha\iota\iota\alpha\iota\ \text{III. 241. IV. 454.}$, in which cases the Romans always use the genit. (which the moderns have overlooked).

not properly express the nom., but corresponded with the Germ. *zu et- was* (*dienen*) *for something* (Heb. viii. 10. 1 Cor. xiv. 22.). In 1 Cor. iv. 3. ἐμοὶ εἰς ἐλάχιστόν ἐστιν means, it belongs to me *to the least*, the most unimportant degree (I consider it of no moment): Acts xix. 27. εἰς οὐδὲν λογισθῆναι is similar: it is to be reckoned *for nothing* (Sap. ix. 6.). In Luk. ii. 34. κεῖται εἰς πῶσιν, the preposition denotes the destination, the end, and is not contrary to the analogy of the Greek (§ 32, 4.) *comp.* Æsop. 24, 2. εἰς μείζονά σοι ὠφέλειαν ἔσομαι and the Lat. *auxilio esse* (Zumpt. Gr. p. 549.). See Rob. Gr. and Eng. Lex. at the word εἰς.

NOTE 2. A nominative of exclamation occurs (but on Luk. xii. 20. see above) Phil. iii. 18. 19. πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον — τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χρ., ὡν το τέλος ἀπάλεια, — οἱ τὰ ἐπίγεια φρονούντες, Mr. xii. 38—40. βλέπετε ἀπὸ τῶν γεγραμμένων, τῶν δεινῶν — καὶ ἀσπασμούς — καὶ πρωτοκαθεδρίας — οἱ πατεροδίωντες τὰς οἰκίας τῶν χηρῶν —, οὗτοι ληψονται περισσότερον κέρμα.

§ 30. Use of the Genitive.

1. The genitive as a case dependant, (*logically viewed*),* is most naturally connected with a noun as its governing word; but, as the idea of dependence is a very extensive one, is also found in the N. T. in a manifold sense. (*Comp.* Schäfer *ad Eurip. Orest.* 48.). Besides the usual cases, we note: (a) the genitive of the object after nouns which signify a spiritual or corporeal activity (thought, feeling, word, deed): e. g. Mt. xiii. 18. παραβολὴ τοῦ σπειροντος, parable of the sower, Luk. vi. 7. κατηγορία αὐτοῦ, accusation against him, Acts iv. 9. εὐεργεσιὰ ἀνθρώπου (Thuc. i. 129.), John vii. 13. xx. 19. φόβος Ἰουδαίων of the Jews (Eurip. Andr. 1060.), 1 Cor. i. 18. λόγος τοῦ σταυροῦ, John xvii. 2. ἰξουσία πάσης σαρκός over, Rom. x. 2. ζήλος θεοῦ zeal for God. (*Comp.* John. ii. 17. Septuag.) Rom. xiii. 3. Mt. x. 1. xiv. 1. Luk. vi. 12. Hebr. ii. 15. vii. 1. (Numb. xxvi. 9. Job. xxi. 4. Obad. 12. Sir. iii. 14. Sap. viii. 3. 1 Macc. xiii. 14.), Markland *ad Eurip. Suppl.* v. 838. d'Orville *ad Char.* p. 498. Schäfer *ad Soph.* II. p. 300. Ast *ad Plat. Legg.* p. 72. Stallbaum *ad Plat. Apol.* p. 29. Rep. II. p. 201. Pflugk *ad Eurip. Androm.* p. 13. Therefore sometimes ἀγάπη τοῦ θεοῦ, τοῦ Χριστοῦ, love to God, to Christ (1 John ii. 5. 15. John v. 42., but probably not Rom. viii. 35. v. 5. 2 Cor. v. 14.), and always φόβος θεοῦ or κυρίου (Acts ix. 31. 2 Cor. v. 11. vii. 1. Ephes. v. 21.), αἵσεις τοῦ θεοῦ or Χριστοῦ (Mr. xi. 22. Rom. iii. 22.

* Herm. *ad Vig.* p. 875. *Genitivi proprium est id indicare, cujus quid aliquo quocunque modo accidens est. Comp. de emend. rat.* p. 139.

Gal. ii. 16. iii. 22. Ephes. iii. 12. Phil. iii. 9. Jas. ii. 1. Rev. xiv. 12. Phil. i. 27. Ἐπακοή τοῦ Χρ. 2 Cor. x. 5. also belongs here and ἐκλήρη θεοῦ Phil. iv. 7. according to the parallel passage Rom. v. i. must be understood of the peace with God; otherwise ἐκλήρη Χρ. Col. iii. 15., if this is the correct reading, see Bähr. on this verse. About a similar use of the person pron. see above, § 22. note 3.

Whether in the formula ἐναγγέλιον τοῦ Χριστοῦ, the genitive is subjective, *the gospel preached by Christ*, or objective, *the gospel concerning Christ*, is perhaps uncertain; I prefer the latter, because in some passages we have the full phrase ἐναγγέλιον τοῦ θεοῦ περὶ τοῦ υἱοῦ αὐτοῦ, e. g. Rom. i. 3., of which the former may be an abridgement; comp. also ἐναγγέλιον τῆς βασιλείας τοῦ θεοῦ Mt. iv. 23. ix. 35. In respect to Col. ii. 18. interpreters are not agreed, whether in θρησκεία ἀγγέλων the genit. is to be considered objective or subjective. The former is to be preferred: *worship of angels*, angel-service, comp. Clem. Strom. 6. p. 669. θρησκεία τῶν ἀσטרων. Heydenreich makes unnecessary difficulty on 2 Tim. i. 12.; in 1 Tim. iv. 1. δαιμονίων is certainly the objective gen., as in Heb. vi. 2. βαπτισμῶν διδασκῆς, if the latter be taken for the governing noun; see below, note 2. In James ii. 4. κριταὶ διαλογισμῶν πονηρῶν we have the genitive of the quality, *Judges of a bad character*.

2. The genitive is also used, (b) of relations of dependence still more remote (comp. Jacob. ad Lucian Alex. p. 108. Bernhardy 160.) We notice (1) the genitive which indicates relations only external, as of place or time: e. g. Mt. x. 5. ὁδὸς ἰσθμῶν *the way to the heathen*, comp. John xx. 7. Heb. ix. 8. Mt. i. 11. 12. μετακομισία Βαβυλῶνος *the carrying away to Babylon* (Gen. iii. 24. ἡ ὁδὸς τοῦ ξύλου τῆς ζωῆς, Orph. 197. (200.) ἐκείνου Αἰξίνου *ad expeditionem in Axinum* 141. (144.) τόστος οἰκίου *domum reditus* comp. Schäfer Melet. p. 90. Seidler ad Eurip. Electr. 161. Spohn ad Isocr. Paneg. p. 2. Buttmann ad Soph. Philoct. p. 67.); John vii. 35. ἡ διασκοπὴ τῶν Ἑλλήνων *the dispersion (the dispersed, scattered) among the Greeks*; Mr. viii. 27. εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου *in the villages round Caesarea Philippi*, which lay on her territory (Jes. xvii. 2.), Col. i. 20. αἷμα τοῦ σταυροῦ *blood of the cross* i. e. blood shed on the cross, 1 Pet. i. 2. ῥαντισμὸς αἵματος, *purification by blood*, 2 Cor. xi. 26. κίνδυνοι ποταμῶν *dangers on rivers* (soon after κίνδυνοι ἐν σόλῃ, ἐν θαλάσῃ etc.) comp. Heliod. 2, 4. 65. κίνδυνοι θαλάσσης (See Stuart Heb. Gram. § 424.). Designations of time: Rom. ii. 5. ἡμέρα ὀργῆς *day of divine wrath* (on which the wrath of God will show itself by punishment), Jud. ver. 6. Κρίσις μεγάλης ἡμέρας *the judgment at the great day*, Heb. vi. 1. ὁ τῆς ὀργῆς τοῦ Χριστοῦ λόγος, *the christian instruction given to you in the beginning*. An external (of place) relation is also implied in περὶ ἡμῶν ὁδοῦ Mr. xiv. 13., comp. Jer. xlviii. 52. περὶ ἡμῶν οἶνον, Soph. Electr.

758. χαλκός σποδοῦ (*see Schäfer ad Longi: Pastor.* p. 386.), Dion. Hal. IV. 2028, 4. δσφάτου, καὶ αἰσσης ἀγγεία, Theophr. *Char.* 17. Diog. L. 6, 1. 4. 7, 1. 3. Athen. I. p. 177. 1 Sam. x. 3.

On the other hand Acts xxii. 3. Τάρεος τῆς Καλκίας and also xiii. 13. xxvii. 5. Luk. iv. 26., are to be reduced to the simple genitive relation: *Tarsus of Cilicia*, belonging to the province of Cilicia. Such a geographical designation has been established among the Greeks, Diod. Sic. 1, 4. 17, 64. Xen. *Hell.* 1, 2. 12. Diog. L. 8, 1. 3. *See Ellendt. ad Arrian. Alex.* I. 151. Ramshorn *Lat. Grammat.* I. 169.

(b) Internal relations yet more remote are expressed by the genitive, especially in the writings of John and Paul, as John v. 29. ἀνάστασις ζωῆς *the resurrection of life*, i. e. *the resurrection to life* (*comp. genit. of design*, Theodoret. IV. 1140, ἐξωσίους χειροτονία *to priesthood*), Mr. i. 4. βάπτισμα μετανόας *baptism of repentance*, i. e. which obligates to repentance, Rom. vii. 2. νόμος τοῦ ἀνδρός *law of the husband*, i. e. which determines the relation to the husband, (*comp. Demosth. Mid.* § 10. ὁ τῆς βλάβης νόμος *the law of damage*), Rom. vii. 24. σῶμα θανάτου *body of death*, i. e. *body* which, if we be subjected to its power, (the σάξ), leads to death, vi. 6. σῶμα τῆς ἁμαρτίας *body of sin*, i. e. *body* in which sin exists (to which it cleaves), very like σῶμα τῆς σαρκός Col. i. 22. *body* in which depravity has its dwelling-place. *See* Rom. viii. 36. Ephes. iv. 18.

In Luke xii. 9. τὸ σημεῖον Ἰωᾶ is nothing else than *the sign which once was displayed in Jonas*, now to be repeated in the person of Christ. Jude ver. 11. also is to be so interpreted; but in John xix. 14. παρασκευή τοῦ πάσχα means, not the day of preparation for the Passover, but simply the rest-day of the passover, which belongs to the passover. In Eph. iii. 1. 2 Tim. i. 8. Philem. i. 9. δέσμος Χριστοῦ *a prisoner of Christ*, i. e. whom Christ (the cause of Chr.) has brought into bondage and retained there,* and Jas. ii. 5. οἱ πτωχοὶ τοῦ κόσμου, *the poor of the world*, i. e. who, in relation to the world, are poor, poor in earthly goods: but we are not therefore to suppose κόσμος itself to mean earthly goods.—John vi. 45. διδάκτοι τοῦ θεοῦ, *instructed of God*, i. e. about God as Mt. xxv. 34. οἱ εὐλογημένοι τοῦ πατρὸς, *the blessed of the Father*, i. e. by the Father; Mt. xi. 11. Luke vii. 28. present no difficulty. Acts xxii. 3. νόμος depends on π. ἀγίζεσθαι. In Heb. iii. 3. some take the genit. ὅπου

* As Philem. 13. δέσμοι τοῦ σώγ. *bonds*, which the Gospel has brought. Others, for Christ's sake. The genit. is so translated frequently, but without reason. Heb. xiii. 13. τὸ ὀνειδισμὸν Χριστοῦ φέροντες: the reproach which Christ once bore, (also) is bearing. So also 2 Cor. i. 5. περισσύναι τὰ παθήματα τοῦ Χρ. εἰς ἡμᾶς, the sufferings, which Christ had to endure, viz. from the enemies of divine truth, come renewedly and abundantly on us; unless here and in Col. i. 24. the sufferings, the deep distresses of Christ, are those which he endured in the church, his body. *Comp. Bahr. on Col. i. 24. Schulthess Neueste Theol. Annal.* 1829. I. 470. *See Lücke Progr. in loc.* (Gotting. 1833. 4to.) p. 12. *Comp. 2 Thess. iii. 5.*

as belonging to *τιμὴν*, to *greater honor of the house*, (i. e. in, with the house), not to be entirely rejected, but in this author improbable, and not required by the context. Wahl I. 571, apprehends the genit. in 1 Pet. iii. 21. *συνειδήσεως αγαθῆς ἐπερώτημα εἰς θεόν* in a peculiar way, thus, a promise with a good conscience in relation to God. Even although we should not object to this interpretation of the genitive, yet *συνειδ. αγαθ. εἰς θεόν*, is not a *cheerful persuasion* (of forgiveness of sin), *ἐπερώτ.* is arbitrarily translated *promise*, and *δι' αναστ.* is not connected with *συνειδ. αγαθ.*, but with *σώζειν*. The common interpretation, of Pott and others, seems to me faultless. *Ἐπερωτῶν* can signify *stipulari*, but *ἐπερωτᾶσθαι* is necessarily *promittere*, as also the Glossaries teach. The answer to the question proposed at the baptism would be here the principal subject; *ἐπερώτημα* would be altogether without meaning (the proposed question was not that which brings felicity), or must be taken passively and derived from *ἐπερωτᾶσθαι*, *promittere*. More simply, and in accordance with biblical usage, we must translate: *the inquiry of a good conscience* (one resolved to be good) *after God*, i. e. the turning towards God, seeking him: as to *ἐπερ. εἰς τ.* *inquiring after something*, *comp.* 2 Sam. xi. 7. The latest interpreter, Steiger, has contributed nothing important to the elucidation of this passage. There is a difficulty about the genitives, Heb. vi. 2. *βαπτισμῶν διδαχῆς*, which are usually taken for *διδ. περὶ βαπτ.* even by Künöl, here a very harsh trajection; to separate *διδ.* from *βαπτ.* as Schulz has done, is to put asunder the two things *βαπτ.* and *ἐπιθεσ. χρις.* which in practice are intimately connected: we should rather adopt this arrangement, *διδ., βαπτ., ἐπιθ.* etc. The *διδ. βαπτ.* *the doctrine of baptisms*, in distinction from the legal and traditional lustrations of the Jews, is perhaps the Christian baptisms, which were the end of the Christian instruction. About the genit. apposit. see § 48.

3. The genitive of *kindred* is usually considered a genitive with ellipsis, as *Μαρία Ἰακώβου*, *Ἰούδας Ἰακώβου*; but as the genitive is the case of dependence, and indeed every relation of kindred is a kind of dependence, nothing essential to the sense is wanting (Herm. *de ellips.* p. 120.); only, what the genitive expresses altogether in a general way, is left to the reader to define more minutely according to the relations of the history. Most frequently the genitive requires son or daughter to be supplied, as Mt. iv. 21. John vi. 71. xxi. 2. 15. Acts xiii. 22.; yet *μήτῃς* in Luke xxiv. 10. Mr. xvi. 1. xv. 47. *comp.* Mt. xxvii. 56. Mr. xv. 40. (Ælian. V. H. 13. 30. ἡ Ἀλεξάνδρου κ. μήτῃς), *πατῆς* Acts vii. 16. *Εμμοῦ τοῦ Συχίμ* (*comp.* Gen. xxxiii. 19.; similar Steph. Byzant. *Δαίδαλα: ἡ πόλις ἀπὸ Δαιδάλου τοῦ Ἰαγέου*), *γυνῇ*, Mt. i. 6. *ἐκ τῆς τοῦ Ὀυζίου* (Eurip. *Or.* 1719.), *ἀδελφός* probably Luke vi. 16. Acts i. 13. on account of Jud. 1., where the same apostle seems to be mentioned. (*Comp.* Alciph. *ep.* 2, 2. *Τιμοκράτης ὁ Μητροδώρου κ. ἀδελφός*)*. See Bos *ellips.* ed. Schäfer on these words. Boissonade *ad Philostr. Her.* p. 307.

* The objections of Jessien to this supposition (*de authent. ep. Jud.* p. 21.), which De Wette (*Einleit. ins N. T.* 353.) repeats, are specious, but are founded on a misap-

οἱ Χλόης 1 Cor. i. 11. are accordingly the *friends of Chloe*, as Rom. xvi. 10. οἱ Ἀγριστοβόλου. History must furnish a more certain illustration. Perhaps we ought, with most interpreters, to understand the *inmates of the families* of these persons. Others make it the *slaves*.—Yet see Valckenær on the passage.

NOTE 1. It is not unusual, especially in the writings of Paul, to find *three* genitives connected, one of which grammatically governs the other. In such cases, however, one stands usually for an adjective, 2 Cor. iv. 4. τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, Ephes. i. 6. εἰς ἰσχυρὸν δόξης τῆς χάριτος αὐτοῦ, iv. 13. εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ (where the last two genitives belong together), comp. Col. i. 14. 20. ii. 12. 18. 1 Thess. i. 3. 2 Thess. i. 9. Rom. ii. 4. Rev. xviii. 3. 14. xxi. 6. Heb. v. 12. 2 Pet. iii. 3. Ephes. i. 19. iv. 13. (Comp. Krüger *ad Xen. Anab.* 2, 5. 38. Bornemann *ad Xenoph. Apol.* p. 44.). In Rev. xiv. 10. xix. 15. αἶνος τοῦ θυμοῦ must be connected: *wine of wrath*, *wine of inflammation* according to an O. T. conception. Four genitives see Rev. xiv. 8. ἐκ τοῦ αἵνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς, xvi. 19. xviii. 12. xix. 15. (Judith ix. 8. x. 3. xiii. 18.).

NOTE 2. The genitive is sometimes separated by another word from its governing noun, especially in the epistles of Paul: e. g. Phil. ii. 10. ἵνα πᾶν γόνυ κάμῃ ὑποτασσάμενον καὶ ὑπακούον καὶ καταπαύσασθαι (the genitives expletive of πᾶν γόνυ being separated from it), 1 Tim. iii. 6. ἵνα μὴ εἰς κρίμα ἐκπίσῃ τοῦ διαβόλου (probably for the sake of emphasis), Heb. viii. 5. Otherwise in Rev. vii. 17. where, however, the reading is not established. In 1 Thess. ii. 13. Ephes. ii. 3. another construction was hardly possible. See Jacob *ad Lucian Tox.* p. 46. Ellendt *ad Arrian, Alex.* I. p. 241.

NOTE 3. Two genitives of *different* relations (the one of a person and the other of a thing) are seldom connected with *one* noun, e. g. Acts v. 32. ἡμεῖς ἐσμεν αὐτοῦ (Χριστοῦ) μαρτυρεῖς τῶν ῥημάτων τούτων (where, however some good Codd. have omitted αὐτοῦ), Phil. ii. 30. τὸ ὅμιον ἡσυχία καὶ ταπεινότητος, 2 Pet. iii. 2. τῆς τῶν ἀποστόλων ἡμῶν ἐπιστολῆς τοῦ κυρίου, Heb. vi. 1. xiii. 7. Rev. iii. 10. comp. Thuc. 3, 12. τὴν ἐκείνων μέλλουσαν τῶν εἰς ἡμᾶς δεῦν, vi. 18. ἡ Νικίου τῶν λόγων ἀπαγορεύουσα, Plat. *Legg.* 3. p. 690. B. τὴν τοῦ νόμου ἐκόντων ἀρχήν, *rep.* 1. p. 329. A. τὰς τῶν οὐρανίων προπλάσεις τοῦ γήραος, Herod. 6, 2. τὴν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρειὸν πολέμου, Diog. L. 3, 25. and very strained Plat. *Apol.* 32. μετοίησις τῆς ψυχῆς τοῦ τόπου τοῦ ἐυδίνδε. See Ast *ad Plat. Polit.* p. 329. *ad Legg.* p. 84. Herm. *ad Soph. Ajac.* 54. 611. Schäfer *ad Soph.* I. p. 228. Buttman *ad Demosth. Mid.* p. 17. and *ad Philoctat.* v. 751. Fritzsche *Quæst. Lucian.* p. 111. Bernhardt 162. Matth. II. 864.

In a different way two genitives are connected in John vi. 1. ἡ θάλασσα τῆς Γαλιλαίας, τῆς Τιβεργιάδος, *the sea of Gallilee, of Tiberias*. The latter name occurs alone in John xxi. 1. Perhaps John added the more

prehension of the nature of the genitive. Even μαθητῆς is sometimes to be supplied before a genitive. See Bos *ellipsis* on this word.

definite to the more general name for the benefit of foreigners (*comp.* Pausan. 5, 7. 3.). Beza on the passage differs. Künöl's conjecture, that the words $\epsilon. \tau\iota\beta.$ are a gloss, is hasty. But the interpretation of Paulus: *von Tiberias aus, near by Tiberias*, if not opposed to the Greek (*see* § 30. 8.), is at least to the N. T. prose, which in such cases prefers the more perspicuous mode of expression by means of the preposition, to the case alone. $\tau\iota\beta.$ cannot depend on the $\acute{\alpha}\nu\theta$ in $\acute{\alpha}\nu\theta\rho\omega\pi\epsilon\iota\varsigma$.

NOTE 4. Where the genitive stands *before* the governing noun, it belongs (a) either to two nominatives at the same time, Acts iii. 7. $\alpha\upsilon\tau\omicron\upsilon \alpha\iota \beta\acute{\alpha}\sigma\epsilon\iota\varsigma \kappa\alpha\iota \tau\acute{\alpha} \sigma\phi\upsilon\delta\acute{\alpha}$, or (b) a certain emphasis is implied in it (Stallbaum *ad Plat. Protag.* p. 118.) e. g. 1 Cor. iii. 9. $\Delta\epsilon \omicron\upsilon \gamma\acute{\alpha}\varsigma \epsilon\iota\mu\epsilon\upsilon \sigma\upsilon\gamma\epsilon\rho\omicron\iota, \delta\epsilon\omicron\upsilon \gamma\epsilon\omega\upsilon\rho\iota\omega\upsilon, \delta\epsilon\omicron\upsilon \omicron\iota\kappa\omicron\delta\omicron\mu\acute{\eta} \epsilon\iota\sigma\tau\epsilon$ (xiii. 14.), Acts xiii. 23. $\tau\omicron\upsilon \tau\omicron\upsilon (\Delta\alpha\beta\iota\delta) \delta \delta\epsilon\omicron\varsigma \acute{\alpha}\nu\theta \tau\omicron\upsilon \sigma\pi\acute{\epsilon}\rho\mu\alpha\tau\omicron\varsigma$ — $\eta\gamma\alpha\gamma\epsilon \pi\omega\tau\eta\varsigma \iota\eta\sigma\omicron\upsilon\varsigma$, Jas. i. 26. $\epsilon\acute{\iota} \tau\epsilon\varsigma$ — $\tau\omicron\upsilon \tau\omicron\upsilon \mu\acute{\alpha}\tau\alpha\iota\alpha \eta \delta\epsilon\rho\eta\sigma\kappa\epsilon\iota\alpha$, Heb. x. 36. Ephes. ii. 8. which has frequently its foundation in a positive antithesis, Phil. ii. 25. $\tau\omicron\upsilon\varsigma \sigma\upsilon\sigma\tau\epsilon\alpha\tau\iota\omega\tau\eta\upsilon \mu\omicron\upsilon, \epsilon\mu\omega\delta\epsilon \acute{\alpha}\nu\theta\sigma\tau\omicron\lambda\omicron\upsilon \kappa\alpha\iota \gamma\epsilon\iota\tau\omicron\upsilon\rho\gamma\omicron\upsilon\tau\omicron\varsigma \chi\epsilon\iota\rho\alpha\varsigma \mu\omicron\upsilon$, Heb. vii. 12. 1 Pet. iii. 21. Mt. i. 18. Ephes. ii. 10. vi. 9. Gal. iii. 15. iv. 28. 1 Cor. vi. 15. ix. 11. Rom. iii. 29. xiii. 4. Mostly, however, the genitive contains the principal idea, Rom. xi. 13. $\iota\delta\omega\upsilon\varsigma \acute{\alpha}\nu\theta\sigma\tau\omicron\lambda\omicron\varsigma$, Apostle of the Gentiles, 1 Tim. vi. 17. $\epsilon\pi\iota \pi\lambda\omicron\upsilon\tau\omicron\upsilon \delta\alpha\eta\lambda\omicron\tau\eta\tau\epsilon$, *about riches, which are perishable*, Heb. vi. 16. 2 Pet. ii. 14. Tit. i. 7. It is not probable that the precedence of the genitive is attributable to philological peculiarities of a particular author (Gersdorf 296.), which, however, is not in itself impossible, as some deprive even emphatic expressions of much of their emphasis.

NOTE 5. According to Künöl, Wahl, and others, $\pi\epsilon\rho\iota$ with acc. in Mr. iv. 19. $\eta \pi\epsilon\rho\iota \tau\acute{\alpha} \lambda\omicron\iota\pi\acute{\alpha} \epsilon\pi\iota\theta\upsilon\mu\acute{\iota}\alpha$, is a circumlocution of the genitive. But although Mark could have written $\eta \tau\omicron\upsilon\varsigma \lambda\omicron\iota\pi\acute{\alpha}\omega\upsilon \epsilon\pi\iota\theta.$, yet the former mode is not only more distinct, but leaves to $\pi\epsilon\rho\iota$ its proper signification, cupiditates quæ *circa* reliqua (rel. res) versantur (Heliad. *Æth.* 1, 23. 45. $\epsilon\pi\iota\theta\upsilon\mu\acute{\iota}\alpha \pi\epsilon\rho\iota \tau\eta\upsilon \chi\alpha\rho\iota\kappa\lambda\epsilon\iota\alpha\upsilon$, Aristot. *Rhet.* 2, 12. $\alpha\iota \pi\epsilon\rho\iota \tau\acute{\alpha} \sigma\omega\mu\alpha \epsilon\pi\iota\theta\upsilon\mu\acute{\iota}\alpha$), just as in John xv. 22. It is somewhat different when in Greek writers $\pi\epsilon\rho\iota$ with acc. is used for a circumlocution of the genitive of the object, to which some quality or property is attributed, e. g. Diod. Sic. 11, 89. $\eta \pi\epsilon\rho\iota \tau\acute{\alpha} \epsilon\iota\varsigma\omicron\upsilon\varsigma \acute{\alpha}\rho\chi\alpha\iota\omicron\tau\eta\varsigma$, *ibid.* $\tau\acute{\alpha} \pi\epsilon\rho\iota \tau\omicron\upsilon\varsigma \chi\epsilon\alpha\tau\eta\varsigma \iota\delta\iota\omega\mu\alpha$ (*comp.* Schäfer *ad Julian* p. VI. and *ad Dion.* *comp.* p. 23.) Sext. Emp. 2, 2. $\tau\acute{\alpha} \pi\epsilon\rho\iota \acute{\alpha}\nu\theta\eta\upsilon \pi\acute{\alpha}\lambda\lambda\omicron\varsigma$ is of a different nature. The passage quoted by Wahl *Ælian.* 2, 10. does accordingly not belong here, Xen. *Cyrop.* 5, 3. 21. no $\pi\epsilon\rho\iota$ cum acc. is found. Interpreters find a similar circumlocution of the gen. by $\epsilon\iota\varsigma$ in 2 Cor. viii. 7. $\tau\eta \epsilon\acute{\iota}\varsigma \delta\mu\omega\upsilon\varsigma \delta\gamma\acute{\alpha}\pi\eta$; but it means, amor qui *a vobis* proficiscitur, and more exact than $\tau\eta \delta\mu\omega\upsilon\varsigma \delta\gamma\acute{\alpha}\pi\eta$, which could have also the meaning of *in vobis*. So Thuc. 2, 92. $\eta \acute{\alpha}\nu\theta \tau\omicron\upsilon\varsigma \Lambda\alpha\theta\eta\alpha\iota\omega\upsilon\varsigma \beta\omicron\theta\eta\delta\epsilon\iota\alpha$, Dion. Hal. IV. p. 2235, 13. $\kappa\omicron\lambda\omicron\upsilon\varsigma \epsilon\acute{\iota}\varsigma \tau\omicron\upsilon\varsigma \pi\alpha\rho\omicron\upsilon\tau\omicron\upsilon\varsigma \kappa\iota\eta\eta\sigma\alpha\varsigma \epsilon\gamma\epsilon\omicron\upsilon$, Plat. *rep.* 2. p. 363. A. $\tau\acute{\alpha}\varsigma \acute{\alpha}\nu' \acute{\alpha}\nu\theta\eta\varsigma \epsilon\upsilon\delta\omicron\chi\omicron\mu\eta\sigma\epsilon\iota\varsigma$, Arrian. *Indic.* 29, 5. Plutarch. *Cic.* p. 783. Polyæn. 5, 11. Diod. Sic. 5, 39. 1, 8. *Exc. Vat.* p. 117. Lucian. *consecr. hist.* 40. Arrian. *Alex.* 1, 17. 12. *Comp.* Jacobs *ad Athen.* p. 321. and *ad Anthol. Pal. I.* 1. p. 159. Schäfer *ad Soph. Ajac.* p. 228. Ellendt *ad Arrian Alex.* I. p. 329. With

this can be compared Acts xxiii. 21. *τὴν ἀπὸ σοῦ εὐαγγελίαν*. Also Rom. xi. 27. *ἡ πᾶς ἰμοῦ διαθήκη* demands the same interpretation. See Fritzsche *ad Mr.* p. 182. In none of these places is there an unmeaning circumlocution. The circumlocution of the genit. by means of *ἐν* (see Koppe *ad Ephes.* p. 60.), as instances of which Eph. ii. 21. Tit. iii. 5. 1 Cor. ii. 7. 2 Pet. ii. 7. are quoted, will not be so accounted by an attentive reader. In the passages commonly adduced, *κατὰ* with its case is not to be considered exactly a circumlocution for the genitive. In Rom. ix. 11. *ἡ κατ' ἐκλογὴν πρόθεσις* means, the purpose which takes place in consequence of election; in xi. 21. *οἱ κατὰ φύσιν κλάδοι* are the branches according to nature, i. e. natural branches. Yet see above § 22, 2.—More suitable instances are found in the Greek writers, e. g. Diod. Sic. 1, 65. *ἡ κατὰ τὴν ἀρχὴν ἀπόδοσις*, the putting down of the government (properly in respect to the government), 17, 60. 4, 13. Exc. Vat. p. 103. Matth. II. 866. About *εὐαγγ. κατὰ Ματθ.* etc. see Fritzsche (*comp.* instances in the *nova biblioth.* Lubec. II. p. 105.). In 1 Pet. i. 11. *τὰ εἰς Χριστὸν παθήματα* is incorrectly taken for *τὰ Χριστοῦ παθήματα* (v. 1.); it is (similar to the *περὶ τῆς εἰς ὁμῶς χάριτος*, ver. 10.) *sufferings destined for him*. It is different, when the genit. depending on a noun is expressed by the interposition of a preposition, because the verb prefers this interposition, e. g. *κοινωνία ὑμῶν εἰς τὸ εὐαγγέλιον*, Phil. i. 5. *ἐπερώτημα εἰς θεόν* (*after God*), 1 Pet. iii. 31. *Comp.* 2 Sam. xi. 7. *ἐπερωτῶν εἰς θεόν*.

4. The same form of direct dependence takes place in the connection of the genit. with verbal adjectives and participles, which then are used adjectively, as 1 Cor. ii. 13. *διδάκτοι πνεύματος ἁγίου λόγοι*, 2 Pet. ii. 14. *καρδίαν γυμνασμένην πλεονείας* (according to good Codd.) *comp.* *Iliad.* 5, 6. *λελουμένοι ὠκεάνιοι*, Soph. *Œi.* 794. *φωτὸς ἡπατημένη*, 1331. *φίλων νικώμενος* and especially with 1 Cor. Soph. *El.* 343. *κείνης διδασκὰ*, and with 2 Pet. Philostr. *Her.* 2, 15. *βαλάντης οὐκω γυμνασμένοι*, 3, 1. *Νίστορα πολέμων πολλῶν γυμνασμένοι*, 10, 1. *σοφίας ἤδη γυμνασμένον*, see Boissonade *ad Philostr. Her.* p. 451. According to this the two following passages are easily interpreted: Heb. iii. 12. *καρδία πονηρὰ ἀπιστίας* *a heart wicked (in respect to) of unbelief* (a wicked, namely unbelieving heart) like *καρδία πονηρίαν ἀπιστίας ἔχουσα*; similar Plat. *Apol.* 32. *ἀμήχανον ἂν εἶη εὐδαιμονίας*. See Wex. *ad Antig.* I. 162. on the active and pass. signification of verbals. See Monk. *ad Eurip. Alcest.* 752. Matth. II. 811. Jas. i. 13. *ἀπειράστος κακῶν*, which most of the interpreters translate: *untempted by sin* (*comp.* Soph. *Antig.* 847. *ἄπλανστα φίλων*, Æschyl. *Theb.* 877. *κακῶν ἀτρέφομος*, Eurip. *Hippol.* 962.); Schulthess on the other hand: *unexperienced in sin*. The parallelism with *πειράζει* is unfavorable to the latter interpretation. The active rendering of the Æthiopian, *not tempting to sin*, is still more objectionable, on account of the genitive *κακῶν*, both because the following *πειράζει δὲ αὐτὸς οὐδένα* would be tau-

tological (as moreover the Apostle by δι must have intended to express something different from ἀπειζαστος), and because ἀπείζ. does not occur in an active sense, as Schulthess thinks. The genitive has very different uses, at least in the poets and writers who in their style exhibit a poetical or rhetorical coloring: ἀπείζ. κακῶν might as well be rendered, *not tempting in respect to sin*, as Soph. Ai. 1405. λουτρῶν δάων ἐπίκαιρος *suitable for holy washings*, or Herod. 1, 196. παρθένου γάμων ὥραιαι *ripe for marriage*.

According to the above analogy Paul might have written in 1 Thess. i. 4. ἀδελφοὶ ἡγασημένοι (τοῦ) θεοῦ; but he construed the ἡγαση. as a participle, and therefore with ὑπὸ θεοῦ, *comp.* Acts x. 41. The Pauline πλητοὶ Ἰησοῦ Χριστοῦ, Rom. i. 6. cannot be brought under the foregoing rule; according to another view of the πλητοὶς entertained by the Apostles it means: *called of God, who are of Christ, belonging to Christ*.

5. In consequence of its fundamental signification, the genitive became among the Greeks, the *case of partition and of separation*; and as these two are nearly related, they often passed into each other in various forms. As the case partitive it appears sometimes in the subject, as Xen. Anab. 3, 5. 16. ὁπότε — σπείσαντο καὶ ἐπιμίγνυσθαι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς αὐτοὺς, *and of them with those, of those with them to mingle*, (i. e. some of them), Thuc. 1, 115. more frequently in the predicate with all verbs and adjectives, which, either from their nature or in a particular connection, affect not the whole object but only a part of it, as λαμβάνειν χειρὸς, *by the hand*, ἐσθίειν τινός, *to eat of something*,* πληροῦν τινός, *to fill with something*, κλέπτειν τινός, *to steal of something*, (Diod. Sic. 4, 24.). Here the N. T. usage is conformed to the Greek. The partitive genit. appears in the *subject* only in Acts xxi. 16. συνήλθον καὶ τῶν μαθητῶν, for which (also by the Greeks) τινὲς τῶν or at least ἐκ τῶν were most commonly employed (Mt. xxiii. 34. Luke xxi. 16. John xvi. 17.). But the N. T. authors have generally used the partit. genit. in the predicate. With this case are connected: 1. (a.) Words which signify *to have a part, to partake of*, as κοινωνός 1 Cor. x. 18. 1 Pet. v. 1., μετέχειν 1 Cor. ix. 10. x. 21. Heb. v. 13., κληρονόμος Rom. iv. 13. Heb. i. 2., ζητέω† Mt. vi. 32. 2 Cor. iii. 1. But κοινωνεῖν takes also the dative of the thing, 1 Tim. v. 22. Rom. xv. 27. 1 Pet. iv. 13. and in

* It is strange that even Monk *ad Eurip. Alcest.* 855. would supply μέρος τι in such cases.

† Although many of the Codd. in Luke xi. 8. have ἔστω ζητέω, we can thence infer as little as from the construction ζητέω τι (Matth. II. 834.), that ζη. also governs the acc. in the signification of *willing, asking*, as Kühn does.

a peculiar construction εἰς, Phil. iv. 15. οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως, etc. *comp.* Plat. *rep.* 5. p. 452. E. δυνατὴ φύσις ἡ θήλεια τῇ τοῦ Ἀβρέμος γένους κοινωνήσασα εἰς ἅπαντα τὰ ἔργα. The dative of the thing occurs sometimes in Greek writers (Poppo *ad Thuc.* III. II. p. 77. *comp.* the construction κοινων τινι τινι, Galen. *protrept.* 2.), and is perhaps to be interpreted by the idea of *participation*, which is implied in κοινων. 1 Tim. v. 22. μηδὲ κοινωνᾷ ἀμαρτίαις ἀλλοτρίαις, i. e. μηδὲν σοι καὶ ταῖς ἄλλων ἀμαρτ. κοινωνῶν ἴστω. — μετέχειν is once construed by the interposition of ἐκ 1 Cor. x. 17. ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. I know of no instance in the Greek writers. (b) Words which signify *plenty, fulness,* want, emptiness*, as Acts v. 28. πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδασχῆς ὑμῶν (ii. 28. xix. 29.), John ii. 7. γεμίσατε τὰς ὕδρίας ὕδατος, Mt. xxii. 10. ἐπληρώθη ὁ γάμος ἀνακειμένων, John i. 14. πλήρης χάριτος, Jas. i. 5. ἔτι τις ὑμῶν λείπεται σοφίας (see Matthiæ *ad Eurip. Hippol.* 323.), *comp.* Acts xxvii. 38. Luke xv. 17. xxii. 35. Rom. iii. 23. Such verbs as are only seldom connected with ἀπὸ (Luke xv. 16. ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν περὶ αὐτοῦ, xvi. 21.), or with ἐκ (χορτάζ. ἐκ Rev. xix. 21.)†. About ὕστερεῖν ἀπὸ Heb. xii. 15. see Böhme *in loc.*, yet *comp.* Sir. 7, 34. μὴ ὕστειρε ἀπὸ πλειόντων. 1 Cor. i. 7. ὕστερεῖσθαι ἐν μηδενὶ χαρίσματος needs no explanation.—(c) Verbs signifying *to smell of, to breathe of* something, which are related to the former, e. g. πνίειν Aristoph. *Eq.* 437. In the N. T. but once, figuratively, Acts ix. 1. ἐμπνίων ἀπειλῆς καὶ φόνου, as if *he breathed of threatenings and slaughter*, *comp.* πνίειν φρονήματος Heliod. *Æth.* 1, 2. otherwise φόνον πνιόντες Theocr. 22, 82. θυμὸν ἐκπνίων Eurip. *Bacch.* 620., where these verbs are used transitively: *to breathe murder, wrath, to breathe out.* Both constructions are correctly conceived.—2. Transitive verbs, in all those cases where the action relates not to the entire object, but only to a part of it. Here belong especially (a) *the verbs of giving something* Rev. ii. 17. δώσω αὐτῷ τοῦ μάννα (where some Codd. correct it into δώσω

* πλοῦσις with the genit. belongs here, Eurip. *Jo.* 593. *Orest.* 388. But in the N. T. the preposit. ἐν is always used, Eph. ii. 4. πλ. ἐν ἡλίῳ, Jas. ii. 5. *Comp.* πλουτῶν; e. g. πλουτίζεσθαι ἐν τινι, 1 Tim. vi. 18. 1 Cor. i. 5.

† As to πλεθύνειν ἀπο, Athen. 13. p. 509. see Schweighäuser *Add. et Corrig.* p. 478.—Mt. xxiii. 25. ἴσαθεν γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας, as it is spoken of the dishes, is probably to be interpreted thus, *their contents were acquired by robbery*, etc. Luke on the contrary, xi. 39. transfers the being full of robbery and injustice to the Pharisees themselves, and therefore writes γέμουσιν ἀρπαγῆς with the genitive alone. In John xii. 3. also, ἡ οὐκία ἐπληρώθη ἐκ τῆς ὁσμῆς, the ἐκ τῆς ὁσ. is not a substitute for the mere genitive, but denotes that *from which* the fulness proceeds: *was filled by means of the odor.*

αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα, and where also Bretschneider supplies *ex*,* *comp.* Gen. xxx. 14.; (b) Verbs of *enjoying*, like *πρὸςλαμβάνεσθαι τροφῆς*, Acts xxvii. 36. *γεύεσθαι τινος*, Mt. xvi. 28. Luke ix. 27. xiv. 24.; (c) Verbs of *seizing, touching, taking hold of*†, as Mr. ix. 27. *κράτῃσας αὐτὸν τῆς χειρὸς*, *by the hand*, Acts iii. 7. Ezeck. vii. 3. (*comp.* Eurip. *Hec.* 1166. Xen. *Anab.* 1, 6. 10. Plutarch *Apophth.* p. 180. Lucian. *Pisc.* 12.), Mr. v. 30. *ἤφατο τῶν ἱματίων*, *see yet ἄπτεσθαι*, Mr. i. 41. vi. 56. Luke xxii. 51. (Gen. xxxix. 12. Judith xiii. 7. Job. i. 19.), *ἐπιλαμβάνεσθαι* Mt. xiv. 31. Mr. viii. 23. Luke ix. 47. Acts xxiii. 19. (also tropically Luke xx. 20. 26.), *συγγράναι* Heb. xii. 20., *κρατεῖν* Luke viii. 54. Heb. vi. 18. (on the other hand *κρατεῖν τινα* Mt. xiv. 3. xviii. 28. Mr. iii. 21. of the seizing, apprehending of the whole person, Polyb. 8, 20. 8., so also *ἐπιλαμβ. τινα* Acts ix. 27. xvi. 19.), *βάπτειν ὕδατος* Luke xvi. 24. Bernhardy 168. (*βάπτειν εἰς μέσον* *Ælian.* V. H. 14, 39.). This construction, however, is generally not as frequent in the N. T. as in the Greek writers. Not only, because many such verbs‡ govern the accusative (where properly the genitive should have been used), as *γεύεσθαι* John ii. 9. Heb. vi. 5., but especially verbs of *eating, communicating, taking from*, which are sometimes connected with *ἀπὸ*, e. g. Luke xxiv. 42. *ἐπέδωκαν αὐτῷ* — — — *ἀπὸ μελισσίου πηγίου*, Mt. xv. 27. Mr. vii. 28. *τὰ πυνάρια ἰδοῖε ἀπὸ τῶν ψυχίων τῶν παιδίων* (*comp.* *וְהָיָה* and *φαγεῖν ἀπὸ τῆς τιμῆς*, John xxi. 10. *ἐνέγκετε ἀπὸ τῶν ὀφθαλμίων*, Mr. xii. 2. *ἵνα — λάβῃ ἀπὸ τοῦ πατρὸς τοῦ ἀμειλῶνος*, Acts ii. 17. *ἐκχεῖ ἀπὸ τοῦ πνεύματος μου*, sometimes with *ἐκ* John iv. 14. *ὃς ἂν πίνῃ ἐκ τοῦ ὕδατος*||, 1 John iv. 13. *ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν*, Luke xxii. 16. 1 Cor. ix. 7. 13. xi. 28. The following are incorrectly assigned to this head: Heb. xiii. 10. *φαγεῖν ἐκ θυσιαστηρίου* *de victima comedere*, for *θυσιαστήρ*. is there *altar: to live from the altar*, i. e. to eat the flesh of the offered victims. In the Greek, *comp.* Plat. *rep.* 3. p. 395. C. 10. p. 606. B. Apol. p. 31. B.

* This passage illustrates the distinction between the genit. and accus., as καὶ δόσω ψῆφον λευκὴν follows. *Comp.* Heliod. 2, 23. 100. *ἐπιτρέφουσιν ἡμῖν τοῦ ὕδατος ἡ δὲ καὶ οἶνον*.

† Here we might also place the construction of the middle *ἀν ἔχασθαι* with the genit.

‡ *φαγεῖν* and *ἰδοῖεν*, signifying *to eat up, to devour*, take the acc. of the object (Mt. xii. 4. Rev. x. 10.). And they even govern this case when the food which one takes is only generally expressed; e. g. *τὸ μάννα ἔφαγον*, John vi. 58. Mt. xv. 2. Mr. i. 6. 1 Cor. x. 3. *Comp.* Diog. L. 6, 2. 6.

|| Otherwise 1 Cor. x. 4. *ἔπινον ἐκ πνευματικῆς ἀκολουθείας πίστεως*, where Flatt's interpretation is erroneous.

The genitive with *τυγχάνειν* (*ἐπιτυγχάνειν*), which occurs exclusively in the N. T. (about the accusative see Herm. *ad Vig* p. 780. Bernhardt 176.) Luk. xx. 35. Acts xxiv. 3. xxvii. 3., must perhaps be interpreted originally according to the above rule; yet it is used even where the *whole* object is meant. The ancient writers construe *λαχρονόειν* (to participate of a thing) almost always with the genitive (Kypke II. 381.); in the later authors and the N. T. the accusative of the thing is connected with it Mt. v. 5. xix. 29. Gal. v. 21. (Polyb. 15, 22. Alciph. 1, 39.) see *Loh. ad Phryn.* p. 129. Matth. II. 802.—*λαγχάνειν* takes the accusative (except Acts i. 17.) in 2 Pet. i. 1. *ἰσότημον ἡμῖν λαχοῦσαι πίστιν* (where *πίστις* is not the faith in an ideal sense, of which every Christian partakes by means of his conviction, but the subjective faith, which belongs to *these* Christians) Matth. II. 801. On the other hand the genitive is found in Luk. i. 9. *comp. Brunk ad Soph. Electr.* 364. Jacobs *Anthol. Pal.* III. p. 803.

6. To designate *separation* and *distance* the genitive is frequently used by the Greeks, e. g. *ἐλυθεῖν τινος* to deliver *from* something, *πωλεῖν, ὑποχωρεῖν, παύειν, διαφέρειν τινός*, see Matth. II. 829. 845.—Bernhardt 179., although in such cases proper prepositions also are used. The N. T. construes with the genitive only *μετασταθῆναι* Luk. xvi. 4., *ἀστοιχεῖν* 1 Tim. i. 6., *αἰεῖν* to break loose *from* Mr. ii. 21., *παύσθαι* 1 Pet. iv. 1., *πωλεῖν* Acts xxvii. 43. (*comp. Xen. Cyrop.* 2, 4. 23. *Anab.* 1, 6. 2. Polyb. 2, 52. 8.), *διαφέρειν* Mt. x. 31. 1 Cor. xv. 41. (*Xen. Cyrop.* 8, 2. 21. *Comp. Krüger ad Dionys. Hal.* p. 462.) On the other hand the interposition of a preposition occurs, (a) constantly with the verbs of *delivering, being free* (Matth. II. 665. Bernhardt 181.) *comp. λυεῖν ἀπὸ* Luk. xiii. 16. 1 Cor. vii. 27, (*Plat. Phæd.* p. 65. A.), *ἐλευθεροῦν ἀπὸ* Rom. vi. 18. 22. viii. 2. 21. (*Thuc.* 2, 71., also with *ἐκ* Matth. II. 830.), *ῥύεσθαι ἀπὸ* Mt. vi. 13. Luk. xi. 4., with *ἐκ* Luk. i. 74. Rom. vii. 24.; *σώζειν ἀπὸ* Rom. v. 9. and more frequently with *ἐκ* James v. 20. Heb. v. 7.; *λυτρεῖν ἀπὸ* Tit. ii. 14. (*λυεῖν τινος* Fabric. *Pseudepigr.* I. 710.); *καθαρὸς* and *καθαρίζειν ἀπὸ* Joseph. *Antt.* 9, 45. Acts xx. 26. 2 Cor. vii. 1. (*Tob.* iii. 14. *Diod. Sic.* 1, 24. *Demost. in Neær.* p. 528. C., with *ἐκ* Appian *Lyr.* 59.), *ἀδωξὸς ἀπὸ* Mt. xxvii. 4. 24. (*ἢ πῶ*) see Krebs *Obs.* 73. similar *λούειν ἀπὸ* (to wash, to cleanse of) Acts xvi. 33. Rev. i. 5.; (b) with the genitive in *ἀναπαύεσθαι ἐκ τῶν πόπων* Rev. xiv. 13. *παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ* 1 Pet. iii. 10. (*Soph. Electr.* 231. 987. Eurip. *Hec.* 911. *Thuc.* vii. 73.) On *διαφέρειν ἀπὸ* Gal. ii. 6. see Winer's *Comment.* *χαρίζειν* is construed with *ἀπὸ* in Rom. viii. 35. 1 Cor. vii. 10. Heb. vii. 26. *Plat. Phæd.* p. 67. C. (*Comp. Polyb.* 5, 111. 2.).

Here belongs also *κρύπτειν (τι) ἀπὸ τινος* Luk. xix. 42., instead of which the Greeks say *κρύπτειν τινά τι*. It is properly a *constructio pregnans* (*comp. also Septuag.* Gen. iv. 13. xviii. 17. 1 Sam. iii. 18.). In the same

manner the verbs to remain behind something, to which perhaps 2 Pet. iii. 9. οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας might be reduced (οὐ βραδύνει ἵνα τῆς ἐπαγγελίας). Otherwise Wahl I. 138. Yet Syr. has ἐπαγγ. connected with βραδ. However κύριος τῆς ἐπαγγ. can be construed together, as many do interpret it.

7. To the signification of the genitive may be reduced more or less clearly, (a) verbs of sense, especially ἀκούειν τινός to hear some one (properly to hear from some one) Mt. xvii. 5. Luk. ii. 46. John iii. 29. or to hear something (to hear of something) John v. 25. Luk. xv. 25. John vi. 60., see Engelhardt ad Plat. Lach. p. 43. Buttman ad Philoct. p. 61. (b) verbs of desiring, as ἐπιθυμεῖν 1 Tim. iii. 1. Mt. v. 28., δεξιγεσθαι 1 Tim. iii. 1. Heb. xi. 16., where we use also the genitive. The desire is that into which the several things are incorporated and received. On the contrary ἐπιθυμεῖν τι relates to the thing desired as the single object to which the ἐπιθυμεῖν is directed. Here belongs διψῆν τινος. Yet this verb in a fig. sense is also connected with the acc. (φιλοσοφίαν διψ. Epist. Socr. p. 53. Allat., βρεφῶν φόρον διψ. Anthol. 4, 9.), comp. Mt. v. 6. διψῶντες δεικνύουσιν. In the Septuag. Ex. xvii. 3. this verb is connected with the dative. The difference between the two constructions is clear; διψ. φιλοσοφίας means, to thirst after philosophy, but διψ. φιλοσοφίαν represents philosophy as an undivided thing, which we wish to possess. (c) Verbs of remembering, thinking of, (thinking, thought is a whole, into which the several things are received; to think of a thing means, to receive that thing as a part into thinking, the thought), Luk. xvii. 32. μνημονεύετε τῆς γυναικὸς Λώτ, Luk. i. 72. μνησθῆναι διαθήκης Acts xi. 16. 2 Pet. iii. 2. etc. Yet ἀναμνήσκ. in Heb. x. 32. and Mr. xiv. 72. (according to good authorities), and μνημον. govern often the accusative (Matth. II. 820.), however more in the signification to have present in the mind, to keep in memory (Bernhardy 177), Mt. xvi. 9. 1 Thess. ii. 9. Rev. xviii. 5. Verbs of remembering, making mention of, are never found in the N. T. with the genitive; μνημον. περὶ Heb. xi. 22. comes nearest to it (comp. μνάσθαι περὶ Herod. 1, 36. Xen. Cyrop. 1, 6. 12. Tob. 4, 1.), elsewhere as transitives Mt. xvi. 9. 1 Thess. ii. 9. 1 Cor. iv. 17. 2 Cor. vii. 15. Rev. xviii. 5. (d) Verbs signifying to concern oneself about something, to care for, and to neglect, as ἐπιλανθάνεσθαι Heb. vi. 10. xiii. 2. 16. (Bernhardy 181.), ὀνείρασθαι Philem. ver. 20., ἀνταπολαμβάνεσθαι Luk. i. 54. 1 Tim. vi. 2. (Plutarch pædag. 10. Xen. Cyrop. 2, 3. 6., φείδεσθαι Acts xx. 29. 1 Cor. vii. 28., ἐπιμέλεισθαι Luk. x. 34. 1 Tim. iii. 5., μέλει 1 Cor. ix. 9. Acts xviii. 17. The latter is used also with περὶ Mt. xxii. 16. John x. 13. xii. 6. (Herod 6, 101. Xen. Hier. 9, 10. comp. Strang in the Archiv. of Jahn II. III. 400.), so as

ἐκλαλῶ. c. accus. Phil. iii. 14. (e) Δίωμαι to ask or beg of, some one with a genit. of the person Mt. ix. 38. Acts xxvi. 3. 2 Cor. v. 20. etc. (f) Καυχᾶσθαι to boast of something Rom. xi. 18. Jas. ii. 13. (comp. to acquire glory from something). On the other hand the construction ἱπαινεῖν τινα τινος, (comp. Matth II. 682. Poppo ad Thuc. III. I. p. 661.) does not occur in the N. T. (as Bornemann says, *Schol. in Luc.* p. 98.), for in Luk. xvi. 8. τῆς ἀδικίας is certainly to be connected with οἰκονόμος and the object of ἱπαινεῖν is expressed in the sentence ὅτι φρονίμως ἐποίησεν. See remark on this phrase (Sintenis) in Leipz. *Lit. Zeit.* 1833. I. 1135. (g) Verbs of ruling over something as κυριεύειν (i. e. κύριον τινος ἵνα) Rom. xiv. 9. 2 Cor. i. 24. (Xen. *Mem.* 3, 5. 11.) αὐθεντεῖν 1 Tim ii. 12. κατακυριεύειν Jas. ii. 6., ἀνδραπατεύειν Acts xviii. 12. (h) Verbs of accusing of a crime etc. Acts xix. 40. κωδονεύομεν ἐγκαλεῖσθαι στάσεως Luk. xxiii. 14. Acts xxv. 11. (yet Acts xxiii. 29. also περὶ τινος is found) Matth. II. 849.

The genitive with the above verbs is not so frequent and forcible in the N. T. as among the Greeks, e. g. ἀπακούειν τινός, which occurs in Thuc. 2, 62. and even sometimes is found in the Septuag. Jud. ii. 17. (according to analogy from ἀκούειν) Matth. II. 841., never occurs in the N. T., but ἀκούειν τινί (as in Xen. *Cyrop.* 4, 5. 19. 8, 1. 18.). Also βασιλεύειν τινός is not found (Herod. 1, 206.), but ἐπὶ τινος Mt. ii. 22. Rev. v. 10. or ἐπὶ τινα Luk. i. 33. 19. xiv. 27. (comp. ἀρχεῖσθαι ἐν τ. 1 Sam. ix. 17. x. 1.)

Verbs of buying and selling have the genitive of the price. (Matth. II. 843. Bernhardy 177.), Mt. x. 29. οὐχὶ δύο στρούθια δσσαξίον πωλεῖται, xxvi. 9. ἡδύνατο τοῦτο πρᾶξῃναι πολλοῦ, xx. 13. 1 Cor. vi. 20. Rev. vi. 6. comp. Deut. ii. 6. (on the other hand Mt. xxvii. 7. ἠργάσαν ἐξ αὐτῶν viz. ἀργυρίων, Acts i. 18. comp. Palæph. 46, 3. 4.) comp. Mt. xx. 2. According to the construction with ἐκ, this genitive might be reduced to the idea of *proceeding from*, as that which is bought for a price, goes forth as it were to us for the price paid. But as this construction, the only one of the kind, proves nothing for the native Greek conception of this relation, it is perhaps more simple (as Hermann ad Viger 878. does in a similar construction) to derive it from such connections of nouns as μυρὸν πολλοῦ, ἰχθύες δυνῶν ἀσσαρίων (fish of, for two Assar.).

The use of εἰμι with the genit., which otherwise must be explained by the omission of a preposition, is very clearly reducible to the primary idea of this case. It is much more common in Gr. prose than in the N. T. Here may be noted, (a) The genitive partitive 1 Tim. i. 20., which frequently represents a genitive of a party (plur. masc.). (b) The genitive of possession, both of the person 1 Cor. iii. 21. πάντα ὧν ἐστίν, vi. 19. οὐκ ἐστὶ ἑαυτῶν you do not belong to yourselves, 2 Cor. x. 7. Χειροῦ εἶναι 1 Cor. i. 12. of heads of parties), in another manner οὐχ' ὧν ἐστὶ γινῶναι etc. it belongs not to you, it is not your business; and also of the thing, 1 Thess. v. 5. 8. οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότος --- ἡμῶν ἡμέρας ὄντες, we are not of the right, do not belong to the right.

See Matth. II. 783. (c) The genitive (sing. abstrct.) of a quality or property, which some one possesses, in manifold constructions, Luk. ix. 55. οἷον πνεύματος ἵστε ὑμεῖς, 1 Cor. xiv. 33. οὐκ ἔστιν ἀκαταστασίας ὁ θεός, Heb. x. 39. ἡμεῖς οὐκ ἐσμὲν ὑποστολῆς — — ἀλλὰ πίστει etc. Also with the concrete genitive Mr. v. 42. ἦν ἐτῶν δώδεκα.

8. The 'genitive of time and place, without direct dependence denoted by a single word, is used to designate a general statement (Herm. *ad* Vig. p. 879. Hartung p. 82.), e. g. Æsch. *Prom.* 723. λαῖς χειρὸς σιδηροτέκτονες οἰκοῦσι χάλκβες *to the left hand*, (Herod. 5, 77.), Xen. *Ephes.* 5, 13. ἐκείνης τῆς ἡμέρας *on that day*, Philost. *Her.* 9, 3. χειμῶνος *des Winters*, i. e. *during the winter*, Thuc. 3, 104. (Matth. II. 857.). In this case the N. T. writers almost uniformly employ a preposition; such a genitive is found only in some established formulas, as νυκτός *by night* (more distinct in 1 Macc. vi. 20.), Luke xviii. 12. τοῦ σαββάτου *on the Sabbath*, xxiv. 1. ὁδὸν βαθείας, v. 19. μὴ εὐρόντες, ποίᾳς (ὁδοῦ) εἰσενέγκωσιν αὐτόν *by which way* (xix. 4.) Gal. vi. 17. τοῦ λοιποῦ (*comp.* the German: *des weitern.*).

Rev. xvi. 7. ἤκουσα τοῦ θυσιαστηρίου λέγοντος does not belong here, *I heard speaking out of the altar*, (*comp.* Soph. *El.* 78. Herm. *ad* Soph. *Œd. R.* p. 34. Buttm. *ad* *Philoct.* p. 115. Bernhardt 137.), but according to analogous passages, ver. 5 and vi. 3. 5. is to be rendered, *I heard the altar speaking*, and this is perhaps to be attributed to the strangely mysterious complexion of this vision. The other reading, ἤκ. ἄλλου ἐκ τοῦ θυσιαστ. λέγ. is a manifest interpolation.

NOTE. The genitive absolute which often occurs in the N. T. in historical style, is not in a proper sense absolute, but is referable to the genitive as a case designating time (*comp.* Hartung p. 31.), and therefore similar to the *ablat.* absolute in Latin, but there it is used with a more extensive reference, viz. to indicate case and condition, which is also implied in the genitive. It remains only to be remarked that it sometimes occurs, where, on account of the following verb, we should have expected a different case, Luke xvii. 12. ἐξερχομένου αὐτοῦ — ἀπήντησεν αὐτῷ, xxii. 10. 53. xviii. 40. ἐγγίσαντος αὐτοῦ ἐπηρώτησεν αὐτόν Mr. xi. 27. Acts iv. 1. xxi. 17. This is common also with the Greeks, partly because in the beginning of the sentence the writer had not thought of the principal verb, and partly because the regular construction would render the expression heavy, *comp.* Herod. 4, 3. Thuc. 1, 114. Isocr. *big.* p. 834. Polyb. 4, 49. 1. Plutarch II. p. 845. Paus. 6, 3. 6. Xen. *Ephes.* 4, 5. Heliod. *Æth.* 2. 30. 113. Xen. *Anab.* 2, 4. 24. *Memor.* 4, 8. Schäfer *ad* *Apollon. Rh.* II. p. 171. *ad* *Dem.* II. p. 202. Poppo *ad* *Thuc.* I. 2. p. 119. Siebelis *ad* *Pausan.* II. p. 8. As exceptions we find genitives absolute, where the subject of the leading clause (nominat.) is the same with that in the dependent clause, Mt. i. 18. μνηστειδείσης τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ πρὶν ἢ συνελθεῖν αὐτούς, εὐρέθη ἐν γαστρὶ ἔχουσα, where

the writer probably had in his mind another arrangement of the sentence. In Greek *such* instances are rare; yet see Xenoph. *Cyrop.* 6, 1. 37. Plato *Gorg.* p. 565. C. *comp.* Poppo *ad Thuc.* I. 119. Jacobs *ad Philostr.* p. 670. From the Septuag. are to be noticed Gen. xlv. 4. Exod. iv. 31. xiv. 18. *comp.* Epiphan. *vit.* p. 326. 340. 346. (in the second volume of the *Opp.* Epiphan. ed. Colon.)

§ 31. Of the Dative,

1. The *dative* in connection with verbs (transit. and neut.) usually denotes the object to which the action relates, without however passing over to it or directly affecting it, as ὁμοιοῦν τινι, *to liken to something*,* ἐκπλήσσειν τινι, *to look with wonder on, to be amazed at*, 1 Pet. iv. 12. (Thuc. 4, 85.), μεριμνᾶν τινι, *to care for something*, Mt. vi. 25., προσκυνεῖν τινι, *to pay reverence to some one*, Mt. ii. 8. 11., γογγύζειν τινι Mt. xvii. 14. (Rom. xiv. 11.), ὁμολογεῖν τινι, Heb. xiii. 15. *to praise*, ἐξομολογεῖσθαι also Rom. xiv. 11.; μὲμψασθαι τινι, *to cast reproaches on some one*, Heb. viii. 8. (Diog. L. 1, 2. Diod. Sic. 4, 47.), so also ἐπιτιμᾶν τινι Mt. xvii. 18. xix. 13. *comp.* yet Rom. xiii. 2. 2 Cor. ii. 12. Heb. v. 2. Luke xii. 21. In such a dative the idea of *advantage or disadvantage* (the *dat. commodi and incommodi*) is sometimes more prominently presented, as John iii. 26. ᾧ σὺ μαρτυρεῖς, *to whom thou hast borne testimony*, viz. favorable, honorable (Luke iv. 22. Rom. x. 2. *comp.* Xen. *Mem.* 1, 2. 21.), on the other hand, Mt. xxiii. 31. μαρτυρεῖτε ἑαυτοῖς, *you witness against yourselves*, Jas. v. 3. *Comp.* 2 Cor. v. 13. Rom. xiv. 6. Luke i. 55. (*comp.* Ps. xcvi. 8. μαρτυρεῖσθαι ἑαυτοῖς τινι) Heb. vi. 6.

Ἐπαγγελλέσθαι usually takes the dative of the person, Luke iv. 18. 1 Pet. iv. 6. Rom. i. 15., almost without exception where an acc. of the object follows (Luke i. 19. ii. 10. Acts viii. 35. xvii. 18. 1 Cor. xv. 1.), as in Greek writers, see Lobeck *ad Phryn.* p. 268. As to ἐπαγγελλέσθαι τινι, see § 32. 1. See Rob. *Gr. and Eng. Lex.* at this word.

In Matthew, Mark, and Paul, προσκυνεῖν (*to revere and adore*) always governs the dative (Mt. iv. 10. is a quotation from vi. 13.), in the other writers, however, sometimes the dative (John ix. 38. Acts vii. 43. Heb. i. 6. Rev. iv. 10. vii. 11.), sometimes the accusative (Luke iv. 8. xxiv. 52. Rev. xiii. 4. xiv. 11. γογγύζειν τινι is similar, Mr. i. 40. x. 17. (and

* Of the words of *similarity or equality*, only ὅμοιος (like *similis*) is construed with the genit. by the Greeks (Matth. II. 873.), which is then to be considered as an adjective qualifying ὅμοιος, without reference to its signification. In the N. T. this construction occurs only in John viii. 55., without var.

παρτίειν τινα sometimes, Matth. II. 986.). The dative after *προσπονεῖν* is only peculiar to the later Greek language, Lobeck *ad Phryg.* p. 468 *Comp. L. Bos. Exercitatt. philol.* p. 1. Kypke *Observ.* I. p. 7. Instead of *χρησθαι* with dat. occurs once var. 1 Cor. vii. 31. in good Codd. *χρησθαι τι* (τὸν κόσμον) as Xen. *Hier.* 11, 11. which is, according to Matthäi, not a *grammaticum vitium*.

To the signification to follow, to go after a thing, *στοιχεῖν*, Phil. iii. 16. and *πορεύεσθαι* ἰδῶ, 1 Sam. xv. 20. Tob. iv. 5. may be referred; and to this is related the fig. *πορεύεσθαι*. Acts ix. 31. *πορευόμενοι τῷ φόβῳ καὶ τῇ παρακλήσει*, xiv. 16. (*comp.* 2 Sam. xvi. 11. *πορ. ἀπλότητι*, Prov. xxviii. 26. *πορ. σοφίᾳ*, 1 Macc. vi. 23. etc.), but *πορεύ. ἐν* rather refers to things sensible, external. So *περιπατεῖν τοῖς Ἱεροῖς*, Acts ii. 21. 2 Cor. xii. 18. Gal. v. 16., by which Rom. xiii. 13. *περιπατεῖν* — *κώμοις καὶ μέδαις*. (Fabric. *Pseudep.* II. 627.) receives more light.

The direction of the action is also indicated by the dative in 2 Cor. xii. 19. *ὑμῖν ἀπολογούμεθα* (*comp.* 2 Cor. ix. 2. Acts xxiv. 5. Matth. II. 887.), so also in the formula *διαλέγεσθαι τινι*, Acts xvii. 2. xviii. 19. Matth. II. 905.—Luke xviii. 31. *πάντα τὰ γεγραμμένα* — *τῷ υἱῷ τοῦ ἀνδρ.* Vulg. *quæ scripta sunt de filio hominis*. So Kühnöl. *Γράφεσθαι τινι* would then be properly rendered thus, *to be described for some one, in reference to some one*. Others, as Piscator, Schott, Stolz, refer the dative to *τελειοθῆς. omnia hom. filio evenient*. About *ἡττάσθαι τινι* instead of *τινος*, 2 Pet. ii. 19. see Kypke *in loc.* He quotes there Joseph. *Ant.* 13, 15. 1, 19. (after Haverc. 13, 8. 1. and 1, 19. 5.).

2. It is evident from these examples that the dative can be represented by *εἰς* (Engelhardt *ad Plat. Menex.* p. 260.)* and *πρός*, just as the genitive by *ἐκ* and *ἀπό* (Ast *ad Plat. Legg.* p. 558.). Therefore in many passages instead of the dative, one of those prepositions is used. So we can say, as is well known, not only *λέγειν τινι* and *πρός τινα* (this is almost the exclusive use in Matthew and Mark (see Schulz *Parab. of the Steward* p. 38.), but also *εὔχεσθαι θεῷ*, Acts xxvi. 29. (Xen. *Cyrop.* 5, 2. 12. Demosth. *adv. Conon.* p. 729. C. Xen. *Ephes.* 4, 3. Max. *Tyr.* 11. p. 115.) and *εὔχεσθαι πρὸς θεόν*, 2 Cor. xiii. 7. (Xen. *Mem.* 1, 3. 2.), *ψεύδεσθαι τινι* (Acts v. 4. Ps. xviii. 49 lxxviii. 36.; not among the Greek writers), and *ψευδ. πρὸς τινα*, *to lie to some one*, Xen. *Anab.* 1, 3. 5. Demosth. c. *Callipp.* p. 711. B. *εὐδοκεῖν εἰς τινα*, Mt. xii. 18. 2 Pet. i. 17. and *τινι* by the Greeks, *μάχεσθαι τινί*, Xen. *Anab.* 4, 5. 12. and *πρὸς τινα*, John vi. 52. II. 17, 98. *πολεμεῖν τινι* and *πρὸς τινα*, Isocr. *Paneg.* c. 34., in the N. T. *πολεμ. κατά* or *μετά τινος*, Rev. xii. 7. xiii. 4. The construction with the prepositions was perhaps natural to the N. T.

* In modern Greek the acc. with *εἰς* is very frequently a circumlocution for the dative, even in its simplest relations, e. g. *λέγω εἰς τὸν φίλῳ μου*, *dico amico meo*, Lüdemann *Lehrb.* 90.

authors by means of the more expressive and perspicuous usage of their native tongue, and therefore we find *εἰς* for the *dativus commodi an incommodi*, e. g. Acts xxiv. 17. ἐλεημοσύνης ποιήσω *εἰς* τὸ ἔθνος μου, Luke vii. 30. τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν *εἰς* ἑαυτούς, *to their disadvantage* (as *εἰς* signifies also *contra*). Yet have the interpreters taken this view of many passages, where the true internal idea of *εἰς* is very clearly discoverable and no one could suppose the dative to be more regular, e. g. Mt. xx. 1. (see Wahl) μισθόομαι *εἰς* τὸν ἀμπελῶνα, as in German: *to hire into the vineyard* (τῷ ἀμπ. would be *for the vineyard*), Mr. viii. 19. τοὺς πέντε ἄρτους ἔκλασα *εἰς* τοὺς πεντακισχ. *broken among the* (or *and distributed among the*), xiii. 10. *εἰς* τὰ ἔθνη κερυχθῆναι, *proclaimed among the nations*, as a message brought *to* the nations (*comp.* 1 Thess. ii. 9. 1 Pet. i. 25. Luke xxiv. 47. and Pausan. 8, 5. 8. ὡς *εἰς* ἅπαντας ἐξηγγέλθη τὸ τόλμημα). In Mt. v. 22. ἐνοχος *εἰς* τὴν γέενναν is unquestionably to be considered an instance of brachyology: *guilty* (liable) *to the gehenna*, viz. *to come to*, *to be cast into*. In 2 Pet. iv. 10. *εἰς* ἀλλήλους expresses the adverbial meaning *in vicem, by turns*, but the *εἰς* here is not very strange, as it is very commonly used for *in usum alicujus, comp.* Xen. Anab. 1, 2. 27. 3, 3. 19. The passage in 1 Pet. i. 10. περὶ τῆς *εἰς* ὧμας χάριτος, Pott should not have referred to this rule, as it is altogether regular, and the Apostle could not have written τῆς ὧμῶν χάρις. Finally, in the following formulas the preposition cannot be at all supposed to supply the place of the dative, ἀφῆλμος πρὸς, 1 Tim. iv. 8. 2 Tim. iii. 16. (with *εἰς* Xenoph. Oec. 5, 11. *comp.* χρησίμος πρὸς Sap. 13. 11.), εὐδοτος *εἰς*, Luke xiv. 35. ix. 62. (Dion. Hal. *de Thuc.* 55. 3. m. πρὸς, Polyb. 26, 5. 6. Diod. Sic. 5. 37. as *useful, fitted for something*, could be expressed only thus, whilst for the person to whom something is useful, the dative must be employed.

The phrase πιστεύειν *εἰς* or ἐπὶ τινα (Acts ix. 42. xxii. 19.) in the Christian usage, expresses more than πιστεύειν τινί (*credere, confidere alicui*) and is probably to be taken as a pregnant expression: believing to join oneself *to* another, to avow one'sself a friend *to* some one. Schulz in his essay has not been free from prejudice.*—Παραδιδόναι *εἰς* is not merely παραδίδ. τινι, but expresses rather the sense, *to give into the power, to deliver* in Mt. x. 17., and therefore with θάνατος Mt. x. 21. 2 Cor. iv. 11. θάψας Mt. xxiv. 9. ἀπαθασία Rom. i. 24. *comp.* Xen. Hell. 1, 7. 3.

In other relations the simple dative is expressed by ἐνώπιον Acts vi. 5. ἤρξεν ἐνώπιον παντὸς τοῦ πλήθους (Gen. xxxiv. 18. xli. 37. 2 Sam. iii.

* Πιστεύειν ἐν Χριστῷ would mean the same, but this formula is not certainly confirmed by Mr. i. 15. see Fritzsche *in loc.* (*comp.* Jer. xii. 6. Dan. vi. 23.). Nor is the construction πιστεύειν πρὸς or εἰς τινα proved to be genuine Greek by ἡ πρὸς τινα πίστις (Schwartz *Comment.* p. 1102.).

36.) *comp.* 1 John iii. 22. Luke iv. 7. Rev. xv. 4. This mode of expression, as indeed almost the preposit. ἐν ᾧ itself (ὧς), belongs to the Hebrew complexion of the language.

That the dative can exactly represent πρὸς and εἰς with the acc. has been recently denied by Bornemann in *Rosenmüller's Repertor.* II. p. 253. and in the *New Crit. Journ. of Theolog. Lit.* VI. p. 146. (*comp.* also *ad Anab.* p. 23.). It is true, the examples quoted by Fritzsche (*Conject.* I. p. 42.) out of the Gr. poets do not prove the rule as to prose; the N. T. passages also can be otherwise understood: Acts ii. 33. v. 31. τῇ δεξιᾷ can mean, *by* (his) *right hand*, Rev. ii. 16. σοι is only the *dat. incommodi*, even Acts xxi. 16. might (with Beza) be translated *adducentes secum, apud quem hospitaremur Mnasonem*, so that Μνάσων depending on ἄγοντες would be interwoven with the relative clause. But the latter interpretation is not probable (*see* Bengel's *Nov. Archiv.* III. p. 176.), and Jude xi. 18. τῆς γῆς M. is probably only an interpolation. According to Bornemann's more recent suggestion (*Scholia in Luc.* p. 177.) in Acts the attraction could be thus analyzed, ἄγοντες (ἡμᾶς) παρὰ Μνάσωνά τινα — παρ' ᾧ ξενισθῶμεν. (As to ἄγειν παρὰ τινα, *comp.* Herod. 1, 86. 3, 15.). However this is not exactly the easiest. The construction ἄγειν τινι, *to bring to* some one may be unusual in Attic prose, but in the later prose writers constructions precisely similar are found, as φοιτᾶν τινι Philostr. *Soph.* 2, 20. (Wittenbach *ad Plutarch. Mor.* IV. p. 339.) ἔχειν τινι Plutarch. *Æm. Paull.* 12, 4. 16, 1., even (with the dative of the thing) ἐρχεσθαι τῇ πόλει Fabric. *Pseudep.* II. 594., also ὑποδέχεσθαι τῇ οἰκίᾳ *to receive into the house*, Lucian. *Asin.* 39., διαβραίνειν τῇ γῇ, *to, towards the earth*, Theodoret. H. E. 5, 36. With Acts xxi. 16. *comp.* especially Xen. *Ephes.* 3, 6. p. 63. πότιζον ἡγόμεν Ἀβροχόμῃ and Epiph. *Vit.* p. 340. D. ἡγάγειν αὐτὸν Ἀθανασίῳ τῷ πάππῳ. *See* also Bernhardt 95. Held. *ad Plutarch. Æm. Paull.* p. 200.

Luke ii. 41. ἵνασύνοντο — εἰς Ἱερ. τῇ ἰοῦς τῇ is not, *to the feast*, but *on account of the feast*, *see below*. On the other hand, Mr. xiv. 53. συνέχονται αὐτῷ *convenerant eum*, and John xi. 33. τοὺς συνελθόντας αὐτῇ Ἰουδαίους, might belong here. Yet I believe that the dative in these cases is to be considered as depending on συνελθ., *they came together with him, with her*, i. e. assembled at his, at her house.

The construction is still different from the above, when the dative is connected with verbs of *coming* in a sense not relating to matter or space. as Acts xxi. 31. ἀνέβη φάσις τῷ χιλιάρχῳ, *comp. es kam ihm die Kunde*, (and in English, *a report came to him.* Trs.). Similar phrases are undoubtedly frequent in Gr. writers, Plutarch *Brut.* 27. μέλλοντι αὐτῷ διαβαίνειν — ἦκεν ἀγγελία περὶ τῆς μεταβολῆς, *Vit. Pomp.* 13. τῷ Σύλλῳ πρῶτη μὲν ἦλθεν ἀγγελία.

3. Still more extended is the use of the dative for all those things, *in which* and *in respect to which* something takes place: (a) To designate that to which a general predicate is to be limited: (*comp.* Bernhardy 84.), e. g. 1 Cor. xiv. 20. *μὴ παιδία γίνεσθε τοῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιᾶζετε*, *children in understanding—children in respect to the wickedness* (Plat. *Acib. pr.* p. 122. C.), Rom. iv. 20. *ἐνεδυναμώθη τῇ πίστει*, *he became strong in faith*, Phil. ii. 7. *σχήμεται εὐρεθεὶς ὡς ἄνδρωπος*, *comp.* Acts vii. 51. xx. 22. Rev. iv. 3. 1 Cor. vii. 34. Hebr. v. 11. xii. 3. Gal. i. 22. Mt. xi. 29. Acts xiv. 8. xvi. 5. (*comp.* Dion. Hal. ed. Kruger p. 169.), xviii. 2. Col. ii. 5. Ephes. iv. 18. 23.

So the dative is to be explained in Phil. iii. 5. *περιτομῇ ὀκταήμερος*, for *περιτ.* cannot be connected as nominative with *οκτ.*, as the same abstract for concrete is used only in a *collective* sense, never of *one* circumcised person.

The formulas *ἀποθανεῖν τῇ ἁμαρτίᾳ* (Rom. vi. 2. Gal. ii. 19. Col. iii. 3.), *θανатоῦσθαι τῷ νόμῳ*, Rom. vii. 4. *νεκρὸν εἶναι τῇ ἁμαρ.* (Rom. vi. 11.) are in opposition to *ζῆν τινι* (τῷ θεῷ) Rom. vi. 10. and signify: *to have died* (dead) *to sin, to the law* (for the sin) *comp.* Rom. vii. 4. and *ἀπογενέσθαι τῇ ἁμαρτ.* 1 Pet. ii. 24.—Rom. vi. 20. *ἐλευθεροὶ τῇ δικαιοσύνῃ* is in opposition to *δουλοῦσθαι τῇ δικ.* (ver. 18. *comp.* 19. 20.). Stolz is correct as to the sense: *free from the service of righteousness*. See Rückert in *loc.* I dare not with Billroth interpret the dative *τῇ πίστει ἐστῆκατε* by *in respect to* in 2 Cor. i. 24. The phrase rather means, *you have stood by the faith, maintained it.*

(b) To express the rule or law *according to* which any thing is done: Acts xv. 1. *ἐὰν μὴ περιτέμνησθε τῷ ἔθνει Μωϋσείως*, *comp.* Xenoph. *Cyrop.* 1, 24. (on the contrary, xvii. 2. *κατὰ τὸ εἰωθός*; and more frequently *κατὰ ἔθος*), 2 Pet. i. 21. *οὐ γὰρ θελήματι ἀνδρώπων ἤνιχθη ποτὶ προφητεία*, Tob. iii. 3. 2 Macc. vi. 1. Sext. Emp. 2, 6. Strabo 15. 715. Kindred to this is the dative expressing an accordance in judgment, as Plat. *Phædr.* p. 101. D. *ἔι σοι ἀλλήλοις ἐμφωνεῖ ἢ διαφωνεῖ*, Soph. *Œd. C.* 1446. So in the formulas Acts vii. 20. *ἀστείος τῷ θεῷ*, 2 Cor. x. 4. *δυνατὸς τῷ θεῷ* (where Wetsten's arrangement of the words is improbable), *comp.* Wytttenbach on Plat. *Phæd.* Matth. II. 877., where however the instances quoted are almost exclusively those with *ὡς ἐμοί*, Erfordt *ad Soph. Œd. R.* 615. Somewhat different is 1 Cor. ix. 21. *μὴ ὡς ἄνομος θεῷ, ἀλλ' ἔνομος Χριστῷ* (to the lawless I was lawless, but therefore) not a lawless *for God, in respect to God*, but here perhaps the genitive is preferable, on the authority of good Codd., *comp.* Xen. *Mem.* 1, 1. *ἄλιος θανάτου τῇ πόλει*, and Herbst in *loc.* (c) The *occasion* or *cause*, Rom. xi. 20. *τῇ ἀπιστίᾳ ἐκκλίσθησαν* *on account of unbelief*, *comp.* v. 30. *ἐλεήθητε τῇ τούτων ἀπειθείᾳ*, Gal. vi. 12. See Diog. *Lært.* 2, 6. 14. Xen.

Anab. 4, 6. 8. *Heliod. Æth.* 1, 12. 33. *Pausan.* 3, 7. 3. *Joseph. Antt.* 17, 6. 1. *comp. Ast ad Plat. Polit.* p. 392. *Göller ad Thuc.* p. 157. 184. *Wex ad Soph. Antig.* I. 161. *Matth.* II. 894. *Bernhardy* 102.

The dative in *Rev.* viii. 4. ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς πρὸς εὐχαῖς τῶν ἁγίων is more singular, and the conjectures in reference to it are various. The simplest translation is the following: *the smoke of the incense* (of the angels) *for the prayers* ascended, i. e. the ascending smoke referred to the prayers, should accompany them and render them more acceptable. (*See Ewald at this verse.*). Those who supplied οὖν had the same apprehension. The translation *inter preces sanctorum* is by no means allowable.

To designate *duration of time* the dative is employed only in *Luke* viii. 29. πολλοὺς χρόνους συνηπάκει αὐτὸν *during* (since) *a long time*, *Acts* viii. 11. *John* ii. 20. (*John* xiv. 9. var.), *comp. μακρὸν χρόνον*, *Soph. Trach.* 599. More usual is the dative of time, as *Luke* xiii. 20. ταύτῃ τῇ νυκτί, *Mt.* xvi. 21. *Acts* xxi. 26. *Mr.* vi. 21.

4. From this lax signification of the dative we easily pass over to its use for the *ablative*, and the examples adduced in 3. (c) may very easily be reckoned under this head. More nearly belong here the cases in which the dative designates the *mode* or *manner* (*Bernhardy* 100.), *1 Cor.* xi. 5. προσευχομένη ἀκατακλύπτῃ τῇ κεφαλῇ, *with uncovered head*, *comp. Col.* ii. 11., and those in which it expresses the *means* (*casus instrumentalis*), e. g. *1 Cor.* ix. 7. εἰς σκετείνεται ἰδίοις ὀφλοῖσι ποτὶ, *by means of his own expenditures*, *John* xxi. 8. τῷ κλοαζίῳ ἦλθον (*Mr.* vi. 32.), although in *Mt.* xiv. 13. *Acts* xx. iii. 11. (*Diod. Sic.* 19, 54.) we find ἐν κλοιῳ. In regard to spiritual things this case is used to denote the disposition of mind under which and in which anything is done, *2 Cor.* i. 15. ταύτῃ τῇ σιωπῇ εἰς ἐβουλόμην πρὸς ὑμᾶς εἰσεῖν, *Rom.* iv. 20. *comp. Thuc.* 6, 33. φερόματι *out of, with pride*, *δυσῇ* *in anger*, *Eurip. Bacch.* 51.

The ablative will also be recognized in the construction πληροῦσθαι τινί, *Rom.* i. 20. *2 Cor.* vii. 4. (*Eurip. Herc. fur.* 372. *comp. πλήρης τινί*, *Eurip. Bacch.* 18.). But in *Eph.* iii. 19. εἰς with acc. does not stand for the ablative; it rather signifies, *to be filled up to fulness*, etc.

Where the efficient and the instrumental cause are distinguished, the former is expressed by the ablative, and the latter by διὰ, *Eph.* ii. 7. τῇ χάριτι ἵστε σπουσμένοι διὰ τῆς πιστεως, *comp. Rom.* iii. 24. *Matth.* II. 891. In *Mt.* xiii. 14. ἀναπληροῦνται αὐτοῖς ἡ προφητεία, I should not be willing to translate the dative of the person, *by means of them*. To them the prophecy is fulfilled, i. e. in them, in reference to them it is fulfilled. So, those who insert ἐν or ἐκ. Yet it would not be contrary to grammatical principles to interpret the person. dat. by, through, by means of, see *Matth.* II. 890. *Ellendt ad Arrian. Alex.* II. p. 423.

5. From the examples cited under 3. (a) and 4. a relation between the Gr. dat. and the prepos. *ἐν* is manifest, and therefore both modes of expression occur in many clauses, e. g. *ἰγναιῖν τῇ πίστει* and *ἐν τῇ πίστει* Tit. i. 13., *διαφέρειν ἐν τινι* to be different in something 1 Cor. xv. 41. (comp. Dion. Hal. ep. p. 225. ed. Krüger, and Soph. *Ced. R.* 1112.) also *βαπτίζεσθαι, εἶδαι* (with water) and *ἐν εἶδει* (in water) see Matth. II. 891. But if N. T. interpreters take *ἐν* merely for the sign of the dative (see especially Bretschneider *Lex.* I. p. 408. comp. Blomfield *ad Æschyl. Agam.* 1425. *ad Eurip. Med.* p. 628.), in those cases when the proper dative (not ablat.) is required, it is out of place, and cannot be justified even in appearance by the Hebrew idiom. Most of the passages are altogether irrelevant; Acts iv. 12. *δεδομένον ἐν ἀνθρώποις* is certainly the same as *given* (established) among men comp. 2 Cor. viii. 1*, 1 Cor. ix. 15. *ἵνα οὕτω γένηται ἐν ἐμοὶ* must be translated: *that it should be so done with me*, Gal. i. 16. *ἀποκαλύψαι τὸ ἐν νῦν αὐτοῦ ἐν ἐμοὶ* to reveal in me (ἐν τῷ πνεύματί μου), 1 John iv. 9. *ἠφανίσθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν*, the love of God revealed itself in us, which is evidently different from: to reveal himself to us. 1 Cor. xiv. 11. *ἐκαστὸν ἐν ἐμοὶ βαςβαςος* with me, for me, according to my opinion (*meo judicio*, comp. Jacobs *ad Athen.* p. 188. Döderlein *ad Ced. Col.* p. 529. Wex. *ad Soph. Antiq.* ver. 549.) The phrase *περισσεύειν ἐν τινι* does not belong here. 1 Cor. ii. 6. *σοφίαν λαλοῦμεν ἐν τοῖς τελείοις* signifies: among or by, before (*coram* see Plat. *Symp.* p. 29. ed. Stallbaum, Demosth. *adv. Conon.* p. 728.) to the perfect we teach wisdom (i. e. if we have to do with perfect), as also Heydenreich acknowledged (comp. Judith vi. 2.), 2 Cor. iv. 3. *ἐν τοῖς ἀπολλυμένοις ἵστί πεκαλλυμένοι* Baumgarten has interpreted correctly in the principal point: is hidden in (among, by) those, who go to perdition. About *ὁμολογεῖν ἐν τινι* see Fritzsche on Mt. x. 32. Acts xiii. 15. and Col. ii. 18. present no difficulty, John xiv. 30. *ἐν ἐμοὶ* signifies on me, the dative could not be employed here at all (see Tholuck), Ephes. i. 20. *ἐνέργησεν ἐν Χριστῷ* is quite regular: (power) which he proved in Christ, *vim, quam declaravit in Christo* (i. e. by his resurrection), and the interpretation of Koppe: for Christ, is entirely superfluous: Mt. xvii. 12. *ἐποίησαν ἐν αὐτῷ ὅσα ᾔδελθσαν* (Mr. ix. 13. *ἐποίησαν αὐτῷ*) signifies: they acted, executed on him, comp. Mr. xiv. 6. John xiv. 30. Luk. xxiii. 31. (Gen. xl. 14. Judith vii. 24. Finally, I do not apprehend how the *ἐν τ. εκκλ.* in 1 Cor. vi. 4. *τοὺς ἐξουθενημένους ἐν τῇ εκκλησίᾳ τούτους καθεξέτε* could be taken for *τῇ εκκλησίᾳ*.

* So also Diog. L. I. 8. 5. *τίσιν ἐν ἀθρώποις ἀγαθὸν τε καὶ φαῦλον*, where the Latin transl. is, *quidnam esset hominibus bonum etc.* Comp. Fabric. *Pseudepigr.* I. 628. *δουλοῦνται ἐν τοῖς ἰσχυροῖς αὐτῶν*, Arrian. *Exhort.* 1, 18. 8.

6. The dative (instead of the genitive with *ἐκ*, *παρὰ* etc.) is construed with passives Mt. v. 21. *ἐβρέθη τοῖς ἀρχαίοις* (comp. Fritzache in *loc.* and Strabo 17, 806. *ὡς εἰρηται τοῖς* Lucian *Pisc.* 7. 22. *ὡς περ μοι ἐν τοῖς ἱμπεροσθεν λόγοις ἐβρέθη* Procop. *hist. arc.* 16.), Luk. xxiii. 15. *οὐδὲν ἀξίον θανάτου ἰστί πιπταγμένον αὐτῷ* (although in the latter passage a var. occurs), xxiv. 35. But Acts xvi. 9. *ᾤφθη ὄραμα τῷ Παύλῳ* means, *became visible to him* (1 Tim. iii. 16.), 2 Pet. iii. 14. *σκοπεῖσθε ἑαυτοὺς ὡς ὁ θεὸς εἴρεται* should probably be translated: *to him* (in his judgment) *to be found as etc.* Jas. iii. 7. *τῇ φύσει τῇ ἀνθρώπινη* signifies more; *by the human nature* (*ingeniis hominum*). This use of the dative occurs also in Greek prose, especially after past participles, comp. Isocr. *Panath.* p. 401. Arrian. *Alex.* 7. p. 456. Demosth. *adv. Conon.* p. 731. B. Dion. Hal. 11. p. 70. Diog. L. 8, 1. 5. Philostr. *Her.* 4, 2. (About Acts vii. 12. see Künzl in *loc.* Jas: iii. 18. *τοῖς ποιῶσιν* is probably the dative, Heb. iv. 2. *ὁ λόγος* — *μὴ συγκειραμένος τῇ πίστει τοῖς ἀποστόλοις* indicates rather the subject in whom (*by whom*) the *μὴ συγκειρ.* *τῇ πίστει* took place.)

NOTE 1. The dative is worthy of notice in Col. ii. 14. *ἐξαλείψας τὸ κατ' ἡμῶν χειρόγραφον τοῖς δόγμασι*, which the interpreters almost uniformly interpret *ἃ ἦν ἐν τοῖς δόγμασι*. *quod constabat placitis mos.* according to Ephes. ii. 15. *τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας*. But in the latter the connection of the words *ἐν δόγμασι* with the preceding noun is difficult, because it must properly signify *τὸν* or *τῶν ἐν δόγμασι*. And in the former, Paul could only have written *χειρόγραφ.* *τὸ ἐν τοῖς δόγμασι*, in conformity with the sense above. A new interpretation has recently been offered by Theile, in Winer's *Exeget. Studien.* I. 193. In Ephes. ii. 15. he understands *τῶν ἐντολῶν* and *ἐν δόγμασι* to be two terms more particularly characterizing the *νόμος*, the former of which is connected with it by the genitive only, the latter by a preposition: *the law of commandments in ordinances*. Although there cannot be much objection to this variation of the expression, yet the omission of the article is unaccounted for, since, if Paul had written *τὸν νόμον τῶν ἐντολῶν τὸν ἐν δόγ.*, the *ἐντολαὶ* and *δόγματα* would have been characterized as terms qualifying *νόμος*. But when this interpreter proceeds to say "the appositive *ἐν δόγμασι* then refers as well to *νόμος* as to *ἐντολαί*", *ἐν δόγμασι* is no more a qualifying term belonging only to *νόμος* (like the genit. *ἐντολῶν*), as was just before supposed, and we have a second new attempt at interpretation. Properly then it could be read neither *τὸν* nor *τῶν ἐν δόγμασι*, since in the former case the *ἐντολαὶ* and in the latter the *νόμος* would be excluded. But even if the apostle had designed to express himself so dubiously, for which certainly there was not the least occasion (for if the *δόγματα* be connected with the *νόμος*, they must also belong to the *ἐντολαί*, and if predicate of the *ἐντολ.*, they must also *per se* belong to the *νόμος*), the Gr. Grammar would not have permitted such dubiety, and Paul in *writing* the thought must, as remarked above, have adopted either *τὸν ἐν δόγ.* or *τῶν ἐν δόγ.* Finally, if Col. ii. 14. be translated by Theile, *the hand-writing (bond) against us*

by means of his ordinances he has blotted out, this sentence, designedly arranged in an equivocal way, must have been expressed thus, *ἔξα. τὸ χειρ. τὸ π. ἡμ. τοῖς δόγμασι*. Independently of Ephes. ii. 15. Col. ii. 14. may perhaps be construed *τὸ π. ἡμ. χειρ., τοῖς δόγμ. δ' ἡν ὕπανατ.* (as some punctuate Acts i. 2. *τοῖς ἀποστ., διὰ πν. ἀγ. οὗς ἔτελ.*). As to Ephes., in view of the whole, there remains only the twofold possibility, either to connect *ἐν δόγμ.* grammatically with *καταργήσας*, or to consider it (§ 19, 2.) as a phrase in apposition with the preceding, without any grammatical connection. In the latter case *τὸν νόμον τῶν Ἰουδαίων* constitute one idea; in the former *δόγματα* would either refer to the Christian doctrine of faith (which would sustain the same relation to *Ἰουδαίαι* as *πίστις* to *Ἰσραῆλ*), or must be translated with Harless: *he has abolished the law of commandments in ordinances* (as to the ordinances). *Δόγματα* for Christian doctrines is certainly not conformable to N. T. usage, and I therefore give up that interpretation maintained in the third edition of this book, although adopted by Holzhausen. According to the view of Harless, I would expect the article *τοῖς δόγμ.*, as a specific part of a particular law is here spoken of. I now unite with the first mentioned interpreter (*see also Meier in his Comment.*). But in Col. ii. 14. *τοῖς δόγμασι* seems to me a limitation afterwards introduced, which Paul, not wishing it to be strikingly prominent, just annexed to the leading idea: *the hand-writing against us* (viz.) *by ordinances*.

NOTE 2. Substantives derived from verbs governing the dative, sometimes take this case instead of the usual genitive, as 2 Cor. ix. 12. *ἐν χάρισίαις τῷ θεῷ* (not ver. 11.) *see Stallbaum ad Plat. Enthypthr.* p. 101. *ad. rep.* I. p. 372. *Ast ad Plat. Polit.* p. 451. *ad Plat. Legg.* p. 36. Bernhardt p. 92. Matth. II. 883. Fritzsche *ad Mr.* p. 63. *Comp. τὸ εἰσθῆαι αὐτῷ* Luk. iv. 16. Acts xvii. 2. (*Plat. Legg.* 2, 4. p. 658. extr. *τὸ ἡδοῦς ἡμῖν*)* and *πρὸς τὸ ἐπαρῆδρον τῷ κυρίῳ* 1 Cor. vii. 35. Another case in Luk. vii. 12. *ὁὖς μονογενὴς τῇ μητρὶ* a son, who was for the mother the only begotten (therefore not properly for the genitive, *comp. Tob. iii. 15. μονογενὴς τῷ πατρὶ* Judg. xi. 34. 1 Chron. iii. 1.), with which the genitive of kindred (*Buttm. ad Philoct.* p. 102. Boissonade *ad Nic.* p. 271. *Ast ad Plat. Polit.* p. 451. 519., also *ad Plat. Legg.* p. 9.) is not to be interchanged. About Rom. iv. 12. *see § 64. III. 1.*—Mt. xxvii. 7. *ἐγγόρσαν τὸν ἀγρὸν* — *εἰς ταφὴν τοῖς ξένοις* as a burying place for the strangers (*τῶν ξένων* here might be apprehended otherwise, although not essentially different.†). 1 Cor. vii. 28. the dative belongs to the verb of the sentence. The dative and genitive are equally correct in formulas, like Luk. v. 20. *ἀφίονται σοι (σου) αἱ ἁμαρτίαι*, vii. 48. and the Codd. vacillate in such passages.

NOTE 3. What Künsl on Mt. viii. 1. has remarked, that datives absolute sometimes stand for genitives absol., as *καταβάντι ἀντὶ* for *καταβάντος αὐτοῦ*,

* In Schulthess *theol. Annal.* 1828. II. p. 338. Mr. iii. 28. *τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀδελφῶν*. is referred to this head without much probability.

† The citations of Georgi *Vind.* p. 234. are useless: for there the dat. depends either on the verb of the sentence, or there is no dat. at all, but the plur. of the possessive *ἐγὼ, ἡμεῖς* etc.

and Mt. xxi. 23. ἰδόντι αὐτῷ, is in general correct (Fischer *ad Well.* III. a p. 391. Heupel *ad Mr.* p. 79., yet this usage results as naturally from the nature of the dative, as the gen. absol. from the nature of the genit. see Bernhardt 82.), but cannot well be applied to the quoted passages, as καταβάντι, ἰδόντι are here connected with ἀπολυθεῖν, and therefore not absolute cases, although it cannot be denied that the author could also have written καταβάντος αὐτοῦ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, comp. Mt. viii. 23. 28. ix. 27. Mr. v. 2. The only peculiarity in this construction is, that αὐτῷ is repeated, because several words intervene between the dat. of the particip. and the governing verb. In the passages quoted by Kypke I. p. 47. from Pausan. and Joseph. either the participle only has a pronoun, or the pronoun is placed next to the verb (Joseph. *Antt.* 8, 13. 4.), and therefore they prove nothing as to the main point. The datives in Acts xxii. 6. 17. are not real datives absol.

NOTE 4. Two datives, one of a person, and the other (interpretive, more precisely defining) of a thing, are found in 2 Cor. xii. 7. ἔδωκε μοι σκόλον τῇ σαρκί, *there was given to me a thorn in the flesh* (Exod. iv. 9. Gen. xlvii. 24.) comp. Lob. *ad Ajac.* p. 308. Reisig *ad Soph. Œdip. Col.* 266. Elmsley *ad Eurip. Bacch.* p. 49. 80. ed. Lips. Bornemann *ad Xen. Conviv.* p. 214. Schäfer *ad Soph. II.* p. 348. Jacobs *ad Achill. Tat.* p. 811. Ast *ad Plat. Legg.* p. 278. (see also Pausan. 7, 5. 9, 5. The two datives in Ephes. iii. 5. Rom. vii. 25. are of a different kind.

NOTE 5. In 2 Cor. vi. 14. μὴ γίνεσθε ἐτεροζυγοῦντες ἀπίστοις is a very striking dative, where some supply σὺν, and others think it implied in the dative itself. But although the dative must sometimes be rendered by *with* (Reiz *ad Lucian.* VI. p. 599. Bip. Matth. II. 907. comp. Polyæn. 8, 28. also Judith iii. 1.), this is an entirely different case. The apostle seems to have expressed himself concisely, and to have adapted the dative rather to the thought than to the language; he evidently meant to say, μὴ γίν. ἐτεζ. καὶ οὕτως ὁμοζυγοῦντες (συζογ.) ἀπίστοις, *be not put into a strange yoke, i. e. not into the same yoke with the unbelieving.*

§ 32. Of the Accusative.

1. As the genitive is most clearly recognised in its dependence on a noun, so the accusative is properly the immediate case of the verb.—In its use to express the nearest and proper object of a verb *transitive*, it is found with entire regularity in the N. T. Some verbs denoting affections of the mind, which in other languages are neuter, according to the genius of the Gr. language are treated as more or less decidedly transitive. Ἐλεεῖν therefore occurs always with the accusative, (Mt. ix. 27.

xvii. 15. Mr. x. 47. Rom. xi. 32. *comp.* Plat. *Symp.* p. 173. C.), *οἰκτεῖν* the only time it occurs, (Rom. ix. 15. *comp.* Xen. *Cyrop.* 5, 4. 32. Lucian. *Abdic.* 6.) *Comp.* also *πλάιεν* (to weep over) Mt. ii. 18. (at other times with *ἐπί*) see Wetsten in *loc. ἐπισπένδομαι* mostly, Mr. viii. 39. Luk. ix. 26. Rom. i. 16. 2 Tim. i. 8. Heb. xi. 16. *comp.* Eurip. *Io.* 353. The latter has once *ἐπί* Rom. vi. 21., *σπλαγχνίζεσθαι* always, except that once it governs the genitive. Mt. xviii. 27. see § 33.—*Ἀσεβεῖν* (like *ἀδικεῖν*) is taken as a transitive Jude 15. *τῶν ἔργων ἀσεβείας αὐτῶν, ὧν* (i. e. ᾧ) *ἡσέβησαν* which they did in an ungodly way, *comp.* Zeph. 3, 11. *τῶν ἐπιτηδευμάτων σου, ὧν ἡσέβησας εἰς ἐμέ* (otherwise *ἀσεβεῖν* *τι* Plat. *Legg.* 12. 1. p. 941. A. see Matth. II. 923.) and *ὀμνύειν* Jas. v. 12. *μὴ ὀμνύετε μῆτε τὸν οὐρανόν* (*obtestari celum*) *comp.* Xen. *Cyrop.* 5, 4. 31. Herodian 2, 10. 3. (as neuter *ὀμν. κατά τινός* Heb. vi. 13. 16. Amos viii. 14. Zeph. i. 5. Isa. xlv. 23. Schäfer *ad Long. Past.* p. 353. or *ἐν τινι* Mt. v. 34. Rev. x. 6. Jer. v. 27. Ps. lxii. 10. (to swear by).

Βλασφημεῖν takes the acc. of the person Mt. xxvii. 39. Luk. xxiii. 39. Acts xix. 37. Rev. xiii. 6. (like *κακῶς λέγειν, κακολογεῖν τινα* Diod. Sic. *Exc. Vat.* p. 66.), but also *εἰς τινα* Luk. xii. 10., perhaps *ἐν τινι* 2 Pet. ii. 12. (in the Greek writers also *περί τινος* Isocr. *permut.* p. 736.) Similar *ὀνειδίζειν τινα* to reproach some one, as a transitive verb Mt. v. 11. (Septuag. *comp.* Rom. xv. 3.), a form of expression which occurs only in the later writers, Schäfer *ad Plutarch* V. p. 347. More certainly *καταξέσθαι τινα* belongs to them (*Æsop.* 1.) Mt. v. 44. Jas. iii. 9.—*ῥηρίζειν* is used Luk. xi. 25. with acc., as in Lucian. *Pisc.* c. 6. Xen. *Hell.* 2, 4. 17. (Matth. II. 917.) On the other hand *καλῶς ποιεῖν* is found with the dative of the person Mt. v. 44. Luk. vi. 27. according to the better Codd. (Acts xvi. 28. *μηδὲν πράξης σεαυτῷ κακόν* is of another kind and frequent in the Greek writers Lys. *accus. Agor.* 41. Isocr. *Vig.* p. 357.), so *εὖ ποιεῖν* according to many authorities. The Greek prose prefers here the accusative. *Comp. Biblioth. Brem. nova.* I. 277. On the other hand *ποιεῖν τινα* to treat some one thus and so occurs also in the N. T. Mt. xxvii. 22. *Comp.* Aristoph. *Nub.* 257.—*Ἐμπορεύεσθαι τινα* 2 Pet. ii. 3. is an unusual, and as the signification of the verb here is doubtful, an obscure construction. *Ἐμπορεύεσθαι* to trade (to buy and sell, the latter more frequently, as in German, (and so to trade in Eng. more frequently means to sell, Trs.) is most commonly connected with the acc. of the thing e. g. *Ἰλαίον ἐμπ.* (Hos. xii. 1.) to trade (in) oil, then figuratively *σοφίαν ἐμπόρ.* to trade (in) wisdom (to use wisdom as an article of commerce.) Themist. 23. p. 299., as in Lat. *cauponari sapientiam*, therefore *ἐμπορ. τὴν ὥραν τὴν τοῦ σώματος* (Joseph. *Antt.* 4, 68.) *formositatem cauponari* of harlots, *comp.* Athen. 13. p. 569. Generally it refers to something which we transfer to another for a profit. With a little different construction Philo in *Flacc.* p. 984. (II. p. 536. ed Mang.) *ἐνιμπορεύετο τὴν λήθην τῶν δικαστῶν* he profited by the forgetfulness of the judges. The acc. of the person appears in Ezek. xxvii. 21. *ἀμνοὺς καὶ προβάτα ἐν οἷς ἐμπορεύονται αὐτ.*, thus: in which articles they make a profitable trade

(with) *you, make a profit (out of) you.* Therefore in 2 Pet. ii. 3. Stolz is probably correct: *they will try to make gain of you, will make a profit out of you.* Others: *lucrabitur vos*, as if we said, *they will buy you.*

Βασκαίνειν fascinare Gal. iii. 1. is also construed with the acc. In the signification *invidere* it has the dative (Philostr. *app.* 13.), Lob. p. 463., yet the old grammarians themselves do not agree entirely about the difference of the construction, see Wetsten. II. 221. *Παγανίζειν*, which in the Greek usually governs the dative of the person (*Æschin. dial.* 2, 13. Polyb. 5, 4. 7.), has the accusative in Acts xxvii. 22. The reverse is found in Rev. ii. 14. *διδάσκων τῷ* (var.) as in some later writers, see Schäfer *ad Plutarch.* V. p. 22.

Ἐπαγγελλίζεσθαι, which originally (*comp.* Lob. *ad Phryn.* p. 266.) requires the dative of the person (Luk. iv. 18. Rom. i. xv. Gal. iv. 13. 1 Pet. iv. 6.), in the N. T., where like the German *predigen (to preach)* it did not need an accusative of the thing, takes also the accusative of the person (Luk. iii. 18. Acts viii. 25. 40. xiv. 21. xvi. 10. (1 Pet. i. 12.)). Even in the signification *lætum nuncium afferre* (nuncio allato exhilarare) *εὐαγγελλίζεσθαι* occurs with an accusative of the person. Euseb. *Const.* 3, 26.

Φυλάσσεισθαι, to beware of, governs the acc. in Acts xxi. 25. 2 Tim. iv. 15. (as often among the Greeks Xen. *Mem.* 2, 2. 14.) Lucian. *asin.* 4. Diod. Sic. xx. 26.), on the other hand in Luk. xii. 15. *ἀπὸ* follows, a construction which is not foreign to the Greeks (Xen. *Cyrop.* 3, 3. 9.). In a similar way *φοβείσθαι to fear in relation to, to fear something for myself*, is usually connected with the acc., but sometimes with *ἀπὸ (to fear for, tibi ab alio timere)*, e. g. Mt. x. 28. *μὴ φοβείσθε ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα* — *φοβηθήτε δὲ μᾶλλον τὸν δυνάμενον* etc. The Greeks say *φοβ. ἐπὶ τινος* or *τῷ*, yet *comp.* *φόβος ἀπὸ τινος* Xen. *Cyrop.* 3, 3. 53. 6, 3. 27. *φοβείσθαι ἀπὸ* is an imitation of the Hebrew *מִן* or *מֵפֶנֶי מִן* (Jer. i. 8.) After this analogy *βλέπειν ἀπὸ (pregnanter)* is construed in Mr. viii. 15. xii. 38., on the contrary Phil. iii. 2. *βλέπετε τὴν κατατομήν* etc. see the concision, *have an eye to it (βλέπειν τι to beware of something, can receive no support from φυλάσσεισθαί τι, as the middle is here necessary). To beware of is a derived signification:—Ἐντρέπτεσθαι revereri* has always the acc. of the person Mt. xxi. 37. Heb. xii. 9., as in Gr. prose writers since Plutarch. In the ancient authors *ἐντρέπ. τινος to concern oneself about somebody, to take an interest in one, (to mind some one).*

Φεύγειν governs the accusative in 1 Cor. vi. 18. 2 Tim. ii. 22. in a tropical signification (*to flee a vice, i. e. to avoid it*), yet once 1 Cor. x. 14. *φεύγετε ἀπὸ τῆς εἰδωλολατρίας.* This latter construction is very common in the N. T. and *φεύγειν ἀπὸ τινος* either means *to flee away from some one* in a different sense (John x. 5. Rev. ix. 6. Mr. xiv. 52. Jas. iv. 7.) or (including the result of the fleeing) *to escape from some one*, Mt. xxiii. 33. *Φεύγειν ἀπὸ* occurs among the Greeks only in a strictly local signification, Xen. *Cyrop.* 7, 2. 4. *Mem.* 2, 6. 31. Polyb. 26, 5. 2.

The accusative of the place to which, after verbs of motion, when once the prepositions had become established, was confined more to Gr. poetry, (Matth. II. 747.) and in accordance with the character of the N. T.

language we shall, in such cases, expect only the construction with prepositions: even Acts xxvii. 2. μέλλουσι κλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους is not an exception; it must be translated, *to sail by the places along the coast of Asia*, in which meaning κλεῖν (a real transitive) is connected with the acc. by the best authors. (The parallels of Wahl Xen. *Hel.* 4, 8. 6. Polyb. 3, 4. 10. only establish the phrase κλεῖν τὴν θάλασσαν, τὰ πελάγη.).

2. Nouns are frequently placed in the acc. after verbs when they have a kindred signification, as they express the meaning of the verb substantively, and are really implied in it; yet always where the signification of the verb is to be extended (Herm. *ad Soph. Philoct.* 281.) either as in Luk. viii. 5. τοῦ σπείρειν τὸν σπέρμα αὐτοῦ, ii. 8. φυλάσσοντες φυλακὰς τῆς νυκτός,* 1 Pet. iii. 14., or by means of an adjective John vii. 24. τὴν δικαίαν κρίσιν κρίνετε, 1 Tim. i. 18. ἵνα στρατεύῃ τὴν καλὴν στρατίαν, Mr. iv. 41. εφοβήθησαν φόβον μέγα, 1 Tim. vi. 12. Rev. xvii. 6. This is also very frequent in the Greek, see Fischer *ad Well.* III. I. p. 422. Ast *ad Plat. Polit.* p. 316. Matth. II. 744. 910. 941. Bernhardt 106. *comp.* Xen. *Mem.* 1. 5. 6. δουλεύειν δουλείαν οὐδεμιᾶς ἤτεον αἰσχροῦ Herod. 5, 119. μάχην ἱμαχίσαντο ἰσχυρὴν (*magnam pugnavimus pugnam* Terent. *Adelph.* 5, 3. 57.), Plat. *Apol.* p. 28. B. τοσούτων ἐκτελέδευμα ἐκτελέδευσας, p. 367. A. ἐξεργατεῖν τὴν μεγίστην ἐξεργασίαν, Alciph. 2, 3. δεῖται μου πάσας δεήσεις, Lysias 1. Theomnest. 30. ἑμοῦ μαρτυρήσαντες τὴν αὐτὴν μαρτυρίαν and 27. πολλοὺς δὲ καὶ ἄλλους κινδύνους μεθ' ὧμων ἐκινδύνουντο, Eurip. *Iphig.* A. 1190. δεξιόμεθα δεῖν ἣν σε δεῖξασθαι χρεῖων, Demosth. c. *Neer.* p. 517. *adv. Polycl.* p. 707. C. Lucian. *asin.* 11. Arrian *Alex.* 7. 11. See yet Georgi *Vind.* 199. Wetsten II. 321. (On the oriental languages *comp.* Gesen. *Lehrgeb.* 1810.) The passive construction occurs in Rev. xvi. 9. ἐκκαρματισθήσαν οἱ ἄνθρωποι παῦμα μέγα. On the other hand the connection with such a *conjugate noun* (one of kindred meaning) alone, like μαρτυρίαν μαρτυρεῖν, appears in the N. T. only by an interposition of relative clauses John v. 32. ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἑμοῦ Mr. iii. 28. Heb. viii. 10. This connection is common in Heb., sometimes with, and sometimes without intensity of meaning (Ewald 590.), as also in Greek (e. g. γέλωτα γελῶ *Soph. Antig.* 551., γάμους ἔγαμον Herod. 4, 145., θυσίας θύοντα, Arrian. *Alex.* 2, 16. *comp.* also πόλεμον πολεμεῖν Pausan. 7. 16. 5.

* Yet in Xen. *Anab.* 2, 6. 10. we find also φυλάσσειν φυλακὰς. But in this phrase φυλακὰς is an extension of the meaning of the verb, as it denotes not only the abstr. of φυλάσσειν, but the concrete idea *the watches*. Then we must exclude from the above rule formulas such as πομαίνειν ποιμένα, ἀφροτίζειν ἀφροτίλους (Demosth.).

see Fischer *ad Well.* III. I. p. 437. Matth. II. 946. the analogy of which *περίκειται* follows: Acts xxviii. 20. *τὴν ἄλυσιν ταύτην περίκειται* (from *ἄλυσις περίκειται μοί*) Heb. v. 2. D'Orville *ad Charit.* p. 240. Matth. II. 947. Then the acc. with the passive generally designates the remote object, viz. that part of the subject affected by the signification of the verb: 1 Tim. vi. 5. *διαφθαζόμενοι τὸν νοῦν* (from *διαφθείς τι τὸν νοῦν*) 2 Tim. iii. 8. John xi. 44. *δεδεμένοι τοὺς πόδας καὶ τοὺς χεῖρας*, Phil. i. 11. *πεπληρωμένοι καρπὸν δικαιοσύνης*, 2 Cor. iii. 18. *τὴν αὐτὴν εἰκόνα μεταμορφούμεθα*, Heb. x. 22., *comp.* Valckenær *ad Herod.* 7, 29. Hartung *on the cases* 61.

6. Hence it became usual to express in the acc. case (even without the passive construction) the remote object added to a verb or noun as a more exact expletive, as Jud. vii. 7. *τὸν ὅμοιον τοῖς τοῖς ἐξ ὅπου ἐπορεύσασαι*, 2 Tim. iii. 8. Luke ix. 14. *κατακλίνετε αὐτοὺς πλὴσις ἀπὸ πενήκοντα* (in rows to fifty) *comp.* Jer. xxx. 14. 1 Sam. xx. 17., Mr. vi. 39. *ἐπίταξεν αὐτοῖς ἀνακλίνειν πάντας, συμπόσια συμπόσια* (in several companies), in all which cases the acc. was apprehended in a certain relation to the verb of the sentence, Bernhardy 108. *comp.* Herm. *ad Soph. Œd. C.* 1402. (The last two of the examples above are only an extension of the construction with two accusatives). This acc. is used to designate qualities, properties, or relations still more extensively (Bernhardy 117.) Acts xviii. 3. *σκηνοποιοὶ τὴν τέχνην* (Lucian. *Asin.* 43. *Agath.* 2, 26.), John vi. 10. *ἀνέπεισον οἱ ἄνδρες τὸν ἀριθμὸν ὥστε πενταεσχίλιος* (as to, in number), *comp.* Isocr. *de big.* p. 842. and many others, Lob. *ad Phryn.* p. 364. Hence also for specifications of time in different constructions, Acts x. 3. *εἶδεν ἐν δρόματι ὥστε ὤραν ἐννέτην τῆς ἡμέρας ἄγγελον*, etc. Rev. iii. 3. (Herod. 2, 2.) Luke xxii. 41. xxiii. 56. *τὸ μὲν σάββατον ἡσυχάσαν*, John v. 5. *ἦν τις ἄνθρωπος ἐκεῖ, τετάρκων καὶ δευτέρου ἔτη ἔχων ἐν τῇ αἰσθησίᾳ* (Bernhardy p. 116.; on the Hel. see Ewald *Gr.* 591.; the same use exists in Eng. Trs.); and finally merely as adv. John viii. 25. *τὴν ἀρχήν*. See Hermann *ad Vig.* p. 880. In this way the accusative is connected with the dat., and therefore both cases occur in many formulas, e. g. *τὸ γένος* Herodian. 1, 8. 2. Diod. Sic. 1, 4. and *τῷ γένει* Mr. vii. 26. Acts iv. 36. Plutarch. *Demosth.* p. 889. B. (as with *τὸν ἀριθμὸν* occurs *τῷ ἀριθμῷ*) Bernhardy 118., *comp.* Luke xxiv. 25. *βραδείας τῇ παρὰ δία*, Dion. Hal. *de Lys.* 7. p. 243. Lips.; on the other hand, *βραδύς τὸν νοῦν*. See Wetsten. I. 826.

Rev. xviii. 17. *ὅσοι τὴν θάλασσαν ἐργάζονται* does not come under this rule. In this phrase *θάλ.* is to be taken as the immediate object (*comp.* Boissonade *ad Philostr.* p. 452.), like *τὴν ἐργάζεσθαι* Pausan. 6, 10. 1.

Mt. iv. 15. ἰδὼν θαλάσσης (from Ἰσα.) is very peculiar: it is translated *by or near the way*. Passages like 1 Sam. vi. 9. *εἰ ἰδὼν ὁρίων αὐτῆς περὶσσεύεται*, Exod. xiii. 18. do not justify this case here in connection with vocatives. Nor do I believe that the LXX. have extended this use of the acc. so far beyond all the proper limits of prose (*comp.* Bernhardt p. 114.), but with Fritzsche regard ἰδὼν θαλ. in the Septuag. as a gloss from Symmachus.

7. The acc. in some places is taken to be absolute, where, on closer inspection, we may discover the grammatical reason of the acc. in the structure of the sentence. So in Rom. viii. 3. τὸ ἀδύνατον τοῦ νόμου — ὁ θεὸς τὸν ἑαυτοῦ ἰδὼν πίμπας — κατέχει τὴν ἁμαρτίαν is evidently, according to the proper sense, equivalent to τὸ ἀδύνατον τοῦ νόμου ἐπέσθεν ὁ θεός, πίμπας — — καὶ κατακρίνων, etc. In Acts xxvi. 3. the acc. γνώστην ὄντα is certainly to be considered an *anacoluthon*, which with the addition of participles is frequent, *see* § 64. II. 2., *comp.* Eph. i. 18., where also Koppe incorrectly finds an acc. absolute. In Luke xxiv. 46. ἴδετε παθεῖν τὸν Χριστὸν — — καὶ πνευθεῖν ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν — — ἀρχόμενον ἀπὸ Ἰερουσαλὴμ the acc. (in the construct. of acc. with infin.) is grammatically clear, and the ἀρχόμενον only added in a loose respect: *beginning* (viz. the πνεύσεως), or impersonally *it being begun*, *comp.* Herod. 3. 91. Yet *see* Kypke I. 344. As to Rev. i. 20. *see* Ewald *in loc.* Finally, in Rev. xxi. 17. ἐμέτρησε τὸ τεῖχος τῆς πόλεως ἑκατὸν τεσσαρ. πηχῶν, μήτρων ἀνθρώπων, etc. the last words are a loose apposition to the clause ἐμέτρε. τὸ τεῖχος, etc. *comp.* Matth. II. 916. Moreover, *comp.* Matth. *ad Eurip. Med.* p. 501. *Sprachl.* II. 955. (As to an acc. apposit. and an *anacoluth.* in the acc. of partic. *see below*, and on the *casus absol.* *comp.* A. Wannowski *Syntaxeos anomal.* Gr. pars de constr., qu. dic. absol. Lips. 1835. 8vo. *See* Stuart *N. T. Gr.* § 108.

§ 33. Connection between a Verb (neuter) and its dependent Noun by means of Prepositions.

Many verbs, especially those which signify an affection of the mind, are connected with their predicate by the interposition of a preposition: and in this the N. T. usage is sometimes conformable to the Greek, sometimes exhibits more of the Hebrew oriental usage. The following classification may be offered: (a) Verbs of *rejoicing* or *grieving*, which by the Greeks are often construed with the dative alone (in the

N. T. only *χαίρειν* τῇ ἐλπίδι Rom. xii. 12. in this way,) have mostly the prep. *ἐπὶ* after them (*comp.* Wurm *ad Dinarch.* p. 40.) *χαίρειν* Mt. xviii. 13. Luke i. 14. Acts xv. 31. 1 Cor. xiii. 6. Rev. xi. 10. (*comp.* Xen. *Cyrop.* 8, 4. 12. Diod. Sic. 19. 55. Isocr. *permut.* p. 738. Arrian. *Ind.* 35.), *εὐφραίνεσθαι* Rev. xviii. 20., *σὺλλυπεῖσθαι* Mr. iii. 5. (Xen. *Mem.* 3, 9. 8.), but sometimes also *ἐν* (*λυπεῖν ἐν* Jacobs *ad Achill. Tat.* p. 814.), as *χαίρειν* Luke x. 20. Phil. i. 18. (Col. i. 24.), *εὐφραίν.* Acts vii. 41., *αγαλλιάσθαι* 1 Pet. i. 6. (?), on the other hand *ἀγάλλεσθαι ἐπὶ* Xen. *Mem.* 2, 6. 35. 3, 5. 15. Of the verbs *to be angry ἀγανακτεῖν* with *περὶ* (*to be angry on account of some one*) Mt. xx. 24. Mr. x. 41., but (like *ἀγανακτεῖν ἐπὶ* Lucian. *Abdic.* 9. *Aphthon.* p. 267.) *ὀργιζέσθαι ἐπὶ τινι* Rev. xii. 17. *comp.* Joseph. *bell. jud.* 3, 9. 8. (in the Septu. even *ὀργιζέσθαι ἐν τ.* Judg. 2, 14.). The opposite *εὐδοκεῖν* is according to the Hebrew עָדַן, and the LXX. constructed it with *ἐν* (*to have pleasure in*), it may either be used of persons Mt. iii. 17. Luke iii. 22. 1 Cor. x. 5. or of things 2 Thess. ii. 12. (*comp.* also *δέλειν ἐν* Deut. xxi. 14. 1 Sam. xviii. 22. Col. ii. 18.); in the Greek the dative would be sufficient (yet *comp.* Polyb. 2, 12. 3.): *ἀρεσκέσθαι* which usually takes the dative (Luke iii. 14. Heb. xiii. 5.) is once in 3 John 10. connected with *ἐπὶ*.—(b) Verbs signifying *to wonder, to be amazed*, are followed by *ἐπὶ* with a dative; so *θαυμάζειν* Mr. xii. 17. Luke iv. 22. xx. 26. Acts xiii. 12., *ἐκπλήσσεσθαι* Mt. xxii. 33. Mr. i. 22. xi. 18. Luke iv. 32. Acts xiii. 12., which is also frequent among the Greeks. According to another construction *διὰ* is used, *to wonder on account of a thing*, Mr. vi. 6., as Ælian. V. II. 12, 6. 14, 36. *θαυμάζειν τινα διὰ τ.* But *θαυμ. ἐν τῷ χρονίζειν* Luke i. 21. can signify *by his remaining*, yet *comp.* Sir. 11, 31. About *ἐνιζέσθαι τινι* see above § 31. 1.—(c) Verbs signifying *to have pity σπλαγχνίζεσθαι* are usually connected with *ἐπὶ* either with the accus. Mt. xiv. 14. xv. 32. Mr. viii. 2. ix. 22. or with the dat. Mr. vi. 34. Luke vii. 13. (Isocr. *permut.* p. 778.), and only once with *περὶ* Mt. ix. 36.; *ἐλεεῖσθαι* is used as a transitive, see § 32. 1.—(d) Verbs signifying *to confide in, to trust, to hope, to boast*, are constructed with *ἐπὶ*, *ἐν*, *εἰς*, as *πέποιθα ἐπὶ τινι* Mr. x. 24. Luke xi. 22. 2 Cor. i. 9. (Agath. 209, 5. 306, 20.), *ἐπὶ τ.* Mt. xxvii. 43., with *ἐν* Phil. iii. 3. 2 Thess. iii. 4.; *πιστεύειν ἐπὶ τινι* Rom. ix. 33. 1 Pet. ii. 6. Septu. (about *πιστεύειν εἰς* or *ἐπὶ τινα* *to believe in some one*, see above § 31. 2.) *ἐλπίζειν ἐπὶ* with dat. Rom. xv. 12. Phil. iv. 10. (Polyb. 1, 82. 6.), with accus. 1 Tim. v. 5. 1 Pet. iii. 5., *εἰς* John v. 45. 2 Cor. 1. 10. (Herodian. 7. 10. Joseph. *bell. jud.* 6, 2. 1., *ἡ εἰς τινα ἔλπις* Plut. *Galba.* c. 19.), *ἐν* 1 Cor. xv. 19. (*comp.* Xen. *Cyrop.* 1, 4. 25. *Mem.* 4, 2. 28. Polyb. 1, 59. 2. *ἐλπίδα ἔχειν ἐν τ.*), *καυχᾶσθαι ἐπὶ τινι* Rom. v. 2. (Diod. Sic. 16, 17., similar *σεμνύνεσθαι* Diog. L. 2, 8. 4. Isocr. *big.* p.

840. and φησιν οὖσαι Diog. L. 6, 2. 4., more frequently *in* Rom. ii. 17. 23. 1 Cor. iii. 21. Gal. vi. 13. (Jerem. ix. 22. Ps. cxlix. 5.)—(e) Of verbs of *sinning, transgressing*, ἀμαρτάνειν alone takes the object sinned *against*, with the prepos. εἰς Mt. xviii. 15. Luke xvii. 3. 1 Cor. vi. 18., *comp.* Herod. 1, 138. Isocr. *permut.* p. 750. Ægin. p. 920. 931. M. Anton. 7. 26., *comp.* Wetsten. I. 443., on the other hand ἀμαρτάν *πρός τινι* Joseph. *Antt.* 14, 15. 2., *περί τινος* Isocr. *permut.* 754. ἀμαρτ. *τῇ* 1 Sam. xiv. 33. 1 Kings viii. 31. 33. Judg. x. 10.—(f) The verbs ἀρέσκειν *to please*, and φανῆναι *to appear*, take after them the Hellenistic preposition ἐνώπιον *instead of the dative of the person to whom something is pleasing or appears*, Acts vi. 5. ἤξεισεν ὁ λόγος ἐνώπιον παντὸς τοῦ κλήδους (Judg. x. 5. xiv. 7. Deut. 1. 23.) Luke xxiv. 11. ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆξος τὰ ζῆματα. Ἀρέσκειν occurs also with ἐναντίον *τιν.* in the Septu. Num. xxxvii. 6. Gen. xxxiv. 18.

It is properly a redundancy when verbs signifying *to follow* are construed with the prep. μετὰ or σὺν (*comp. comitari cum aliquo* in Latin inscriptions), Rev. vi. 8. xiv. 13. *see* Wetsten. N. T. I. 717. Lob. *ad Phryn.* p. 354. Meineke p. 259. Schäfer *ad Demosth.* V. 590. Güller *ad Thuc.* II. p. 299. Wurm *ad Dinarch.* p. 15. Hebraistic is ἀκολουθεῖν *ὁπίσω* τινός (ἑρῶ) Mt. x. 38. 1 Kings xix. 30. Isa. 45. 14.

§ 34. Use of the Adjective.

1. A neuter adjective (particip.) in the singular (more rarely in the plural) followed by a noun in the genit. is frequently equivalent to an abstract noun, especially when the language had no corresponding noun (Wyss. *dialectol.* p. 80.): Phil. iii. 8. τὸ ἐπεχέχον τῆς γνώσεως, Heb. vii. 18. τὸ (τῆς ἐντολῆς) ἀδύνατον καὶ ἀνωφελές, 1 Cor. i. 25. τὸ μωρὸν τοῦ θεοῦ τὸ δοξενὸς τοῦ θεοῦ, *comp.* Rom. ii. 4. ix. 22. Phil. iv. 5. Heb. vi. 17. 2 Cor. iv. 17. viii. 8. An instance of the plural is found in Rom. i. 20. τὰ δόγματα τοῦ θεοῦ, where the reference is to the following: ἡ τοῦ αἰδίου δυνάμεις καὶ θεϊότης.

Τὸ δοξίμιον τῆς πίστεως in 1 Pet. i. 7. does not belong here, as δοξίμιον is itself a noun, *comp.* Fritzsche *in loc.*, and Jas. i. 3. in his *Prælim.* p. 44. An adj. δοξίμιος does not exist.

Rom. i. 19. τὸ γνωστὸν τοῦ θεοῦ is not the same as ἡ γνώσις τ. θ., but either *that of God which is known* (to man) or *that of (in) God which can be known*. The latter signification of the γνωστός, which Tholuck doubts, *see* Soph. *Ced. R.* 362. Plat. *rep.* 7. p. 517. C. Aristot. *Metaph.*

4. (5) p. 70. *comp.* Schulthess *Theol. Annal.* 1829. p. 976. Reiche has by no means refuted this interpretation, but thinks that interpreters have made the distance between these two possible modes of apprehending the subject much wider than it really is.

The above usage, which arises directly from the nature of the neuter, is not foreign to the Greek; especially have the later prose writers adopted it from the technical language of philosophy. The examples collected by Georgi (*Hierocr.* I. p. 39.), however, must be well sifted. The following are real parallels: Demosth. *Phil.* 1. p. 20. Α. τὸ τῶν θεῶν εὐμενές, and *de fals. leg.* p. 213. Α. τὸ ἀσφαλές αὐτῆς, Thuc. 1, 68. τὸ πιστὸν τῆς πολιτείας, 2, 71. τὸ ἀσθενές τῆς γνώμης, Galen. *protrept.* 2. τὸ τῆς τέχνης ἀστατον, Heliod. 2, 15. 83. τὸ ὑπερβάλλον τῆς λύπης, Philostr. *Apoll.* 7, 12. Diod. Sic. 19, 55. Diog. L. 9, 11. 4. Lucian. *Pisc.* 252. This construction with participles is especially peculiar to Thucid. (and the Byzantines). *Comp.* Ellendt. *ad Arrian. Alex.* I. p. 253. Niebuhr. *ind. ad Dexip., Eunap. and Malch.*

2. That which should be signified by means of an adjective as the qualifying term, is sometimes not so expressed, but with a change of construction, by a noun; and (a) so that the principal noun is in the genitive: 1 Tim. vi. 17. μὴ ἠλπικῖναι ἐπὶ πλούτου ἀδηρότητι *not to trust to the uncertainty of riches*, i. e. to riches, which are uncertain, Rom. vi. 4. ἵνα ἡμεῖς ἐν καιρότητι ζωῆς, περιπατήσωμεν, vii. 6. 2 Thess. ii. 11. This construction, however, is not arbitrary, but aims at a greater prominence of the chief thing represented, which, expressed by an adjective, would stand rather in the back ground. It is therefore more of a rhetorical than grammatical nature. *Comp.* Zumpt *Lat. Gramm.* p. 554. and instances from the Greek in Held *ad Plutarch. Timol.* p. 368.

Correctly speaking, only those passages can be reckoned here, in which the noun, followed by a genit. is connected with a verb, which most naturally belongs to the noun in the genit. and characterizes it as the principal noun (as *ingemuit corvi stupor*). Passages like the following are therefore to be excluded: Col. ii. 5. βλέπων τὸ στεγνώμα τῆς πίστεως, 2 Cor. iv. 7. ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ θεοῦ, Gal. ii. 14. ὀξυποθεῖν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, Heb. ix. 2. ἡ πρόθεσις τῶν ἁγίων means, *the setting out of the loaves* (shew bread), and 1 Pet. i. 2. ἀγιασμός πνεύματος, as a single glance at the context will show, is not synonymous with *πνεῦμα ἅγιον*. Finally, the phrase λαμβάνειν τὴν ἐπαγγελίαν τοῦ πνεύματος Acts ii. 33. Gal. iii. 14. signifies *to receive the promise of the Spirit*, which takes place when the promised good itself is received (κομίζεσθαι τὴν ἐπαγγελίαν), when the promise is fulfilled.

(b) More frequently so that the noun expressing the property or quality (mostly of the soul) is in the genitive: Luke iv. 22. λόγοι τῆς χάριτος, Luke xvi. 8. οἰκονόμος τῆς ἀδικίας, Col. i. 13. υἱὸς τῆς ἀγάπης, Luke xviii. 6. κενὴς τῆς φθικίας, Rev. xiii. 3. ἡ πληγὴ τοῦ θανάτου a *deadly wound*, Rom. i. 26. πᾶσιν ἀτιμίαις, 2 Pet. ii. 10. In prose this construction is

Hebrew (and in this language the result not only of a want of adjectives Ewald 572., but also of the more perspicuous or explicit manner of the Oriental languages), but in more elevated style, examples of it exist in the Greek, see Erfurdt *ad Soph. Œd. R.* 826. Herm. *ad Vig.* p. 887. 891. Comp. Pfochen *diutr.* p. 29. Those quoted by Georgi *Vind.* p. 214. are almost all useless.*

If in such a case there be added a personal pronoun in the genit., in translating, it is construed as belonging to the general idea: Heb. i. 3. τῷ ῥήματι τῆς δυνάμεως αὐτοῦ *by his powerful word*, Rev. iii. 10. xiii. 3. Still further it is contended (e. g. Vorst *Hebraism.* p. 570. Storr. *Observ.* p. 234.), that when two nouns connected express *one* idea, the demonstr. pron. grammatically agrees with the noun governed: e. g. Acts v. 20. τὰ ῥήματα τῆς ζωῆς ταύτης instead of ταῦτα *these words of life*, xiii. 26. ὁ λόγος τῆς σωτηρίας ταύτης *this doctrine of salvation*, Rom. vii. 24. ἐκ τοῦ σώματος τοῦ θανάτου τούτου, comp. the Peschito. But this canon (which even Bengel follows) is not genuine. In Rom. 7. τούτου might have been construed with σώματος by Paul himself; but it would not be without meaning connected with θανάτου, since as the Apostle had frequently mentioned θάνατος (ver. 10. sq.), he might easily refer back to that, see Köllner *in loc.*; in Acts xiii. 23. σωτῆς Ἰησοῦς had already been mentioned; ὁ λόγος τ. σωτ. τ. is therefore, *the doctrine of this* (by the mediation of Christ) *salvation*; in Acts 5. the pron. refers to the salvation which the Apostles were then proclaiming. The LXX. have not translated so incorrectly the phrase יְהוֹשֻׁעַ Isa. ii. 20. which necessity demanded, but which is much more natural as the two words are essentially one, comp. Isa. ii. 20. τὰ βδελύγματα αὐτοῦ τὰ ἀργυρεῖα, Deut. i. 41. τὰ σκεύη τὰ πολεμικὰ αὐτοῦ. It cannot be readily seen how Luke and Paul in so plain sentences could have fallen upon a construction so irregular. What Georgi *Vind.* p. 204. and Munthe *obs. ad Acts* v. 20. have quoted from the Greek, on near inspection loses all its value (Fritzsche *Exc.* 1. *ad Mr.* p. 771.)

NOTE 1. That the Hebraism (Gesen. *Lehrgeb.* p. 661. Vorst *Hebraism.* p. 282.) of a neuter adjective expressed by the feminine, is found in Luk. xi. 33. εἰς χεῦπτήν τίθησι, is rather absurd; χεῦπτή existed already as a noun in Gr. usage signifying, *a covered place or alley, a subterraneous cavern, a vault*, and is there very suitable. See Matthæi *in loc.* small ed. On the other hand Mt. xxi. 42. (Mr. xiii. 11.) παρὰ κυρίου ἐγένετο αὕτη (τοῦτο), καὶ ἐστὶ θανασιτή (θανασιτὶν) is a quotation from Ps. cxviii. 22., and this occurs also elsewhere in the Septuag.

* The genit. of *the matter* does not belong here, λίθου κρύς, e. g. among the Greeks was just equivalent to, *a ram out of stone*, and only in conformity with the Lat. could an adjunct be required. In Phil. iv. 18. also ἡμεῖς εὐωδίας (comp. Aristot. *Rhet.* 1, 11.) is the *pleasant emanation of a sweet odor*, and not put exactly for εὐώδης. It is now generally conceded by the best interpreters that 1 Cor. x. 16. τὸ ποτήριον τῆς εὐλογίας and Rom. i. 4. πνεῦμα ἀγιοσύνης are to be interpreted by the above canon. Comp. Glass, I. 26.

NOTE 2. Instead of concrete adjectives, which would be taken substantively, in conformity with Hebrew usage we find nouns with *ἰσος* or *τίκνον*, which, according to the lively perceptions of the oriental inhabitants, denote the most intimate connection with (dependence on) something, (Vorst *Hebraism*. p. 467. 19.): e. g. *ἰσὸι ἀπειθείας* Ephes. ii. 2. (*children of disobedience*, born as it were from the ἀπειθεία, raised, attached to her like to a mother), *τίκνα φωτός* Ephes. v. 8., *τίκνα ὑπακοῆς* 1 Pet. i. 14., *τίκνα ἀγγῆς* Ephes. ii. 3., *τίκνα κατὰρας* 2 Pet. ii. 14. (1 Kings ii. 26. 1 Sam. xix. 29. Deut. xxv. 2.) The phrases *παῖδες ἰατρῶν*, *δυστήρων* (espec. in Lucian.) quoted by Wahl. *Clav.* II. p. 985. are more similar to the *ἰσὸι τῶν ἀνθρώπων*. Neither Schwarz nor Georgi has proved that *παις* or *τίκνον* in Gr. prose is connected with an abstract noun, as in the examples above. For examples from the ecclesiastical writers see Epiphan. *Opp.* I. p. 380. Ε. οἱ ἰσὸι τῆς ἀληθινῆς πίστεως.)

NOTE 3. Ephes. vi. 12. *τὰ πνευματικὰ τῆς πονηρίας* is a peculiarity, for which only Gregor. Nyssen. II. p. 28. has *τὰ πνευμάτια*, for the Syr. translates according to the sense. The Gr. usage, which interpreters here adduce (see Koppe in loc.) *πασθενίζοι* for *παρθένοι* Odys. λ. 39., is only found in poets in the better ages; but occurs in the Byzantine writers, e. g. *ἡ ἱππικὴ* for *ἡ ἱππος* (in Ducas p. 18. and generally, *τὰ δαίμονια*, which originally was an adj. and in the later Gr. used substantively as *δαίμονες*, presents an appropriate analogy); a genitive depending on it, e. g. *τὰ δαίμονια τῆς ἀέρας*, would not therefore be strange. But in Eph. as above, the abstract seems to have been designedly chosen as antithetical to *πρὸς αἷμα καὶ σάρκα*, not with sensual antagonists, but with spiritual you maintain the conflict.

§ 35. Connection of the Adjective with the Noun.

1. Of the rule, that adjectives agree in gender and number with the nouns which they qualify, there occur exceptions both in Gr. writers, and in the N. T. (in the latter seldom), where the adjectives are accommodated to the *sense*, and not to the grammatical character of the nouns.

(a) In respect to *gender* the following passages may be noticed: Rev. xix. 14. *τὰ στρατεύματα τὰ ἐν οὐρανῷ* — *ἐνδεδυμένοι βύσσινον λευκόν* etc. (as Xen. *Mem.* 2, 2. 3. *αἱ πόλεις* — *λέγοντες*, Xen. *Cyrop.* 1, 2. 12., yet more bold, Aristid. *Tom.* I. p. 267. *extr. Jebb.* *ἀμύλλα καὶ σπονδὴ τῶν ἐκατέρωθεν μεγίστων πόλεων, καλοῦντων τε ὡς αὐτοὺς*), iv. 8. *τέσσαρα ζῶα* — *λέγοντες*. Ephes. iv. 17. (ii. 11. does not belong here), 1 Cor. xii. 2. Also Rev. xi. 15. *ἐγένοντο φωναὶ μεγάλας ἐν τῷ οὐρανῷ, λε-*

γοντες, where celestial beings themselves, to whom the voices belonged, were in the mind.

2 John iv. belongs here only remotely, ἐχάσθη, ὅτι εὗρηκα ἐκ τῶν τέκνων σου περὶ πατρὸς τῆς ἐν ἀληθείᾳ.

(b) In respect to *number*. With collective nouns the adjective is often in the plural: e. g. Luk. xix. 37. ἄπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες, (Diod. Sic. 11, 25. κύκλων πλῆθος εἰς αὐτὴν καταπαμένους 5, 43. Xen. *Hell.* 2, 3. 55. Xen. *Ephes.* 1, 3.), Acts iii. 11. συνέδραμε πᾶς ὁ λαὸς — — ἰσχυροὶ, *comp.* John xii. 12. Luk. ii. 13. (Philoctr. *Apoll.* 2, 12.) Acts v. 16. (xxi. 36. if we prefer *πράζοντες* with 'good Codd.), Rev. vii. 9. xix. 1. (Judith vi. 18.) Luk. xxiii. 1. var. On the other hand in Rev. iii. 9. τῶν λεγ. is not to be taken as an epithet of *συναγωγῆς*, but partitively, sing. and plur. connected, *see* Mr. viii. 1. *καμπόλλου δαλου ὄντος καὶ μὴ ἔχόντων τι φάγωσι comp.* Diod. Sic. xiv. 78. τοῦ πλῆθους συνεχόντος — — καὶ τοὺς μισθοὺς πρότερον απαιτούντων Virg. *Æn.* 2, 63. *undique visendi studio Trojana Juventus circumfusa RUIT CERTANTQUE illudere capto.* *See* Poppo *ad Thuc.* I. p. 102. Bornemann *ad Xen. Apol.* p. 36. *ad Anab.* p. 354. Jacobs *ad Anthol. Pal.* III. 811. Palairret *observ.* p. 201. Herm. *ad Lucian. consecr. hist.* p. 301. Ast *ad Plat. Legg.* p. 103.

The occurrence of two different genders in Rev. xiv. 19. is worthy of remark, Rev. xiv. 19. ἵβαλεν εἰς τὴν λεηνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν (ληνός is sometimes also of the masculine gender, Septuagint Gen. xxx. 37. 42. *Vatic. see* Lobeck *ad Phryn.* p. 188. Buttm. *ausführl. Gramm.* p. 151.) Acts xi. 28. λεὼν μέγαν, ἥτις etc. would be similar as Cod. Laudianus has, yet *see* Kühnöl *in loc.* Parallels with such variations of gender cannot be looked for in Gr. authors. I should not be disposed to relieve the apocalypse of this harshness.* Phil. ii. 1. εἰς σκλάβους καὶ οἰκτιρμοί, as the best Codd. have, and Matthäi prefers, is very singular. It may perhaps be a *lapsus pennæ*, as *ἐκ τῆς* and *ἐκ τῆς* occur three times in the immediately preceding passage.

2. If a preceding adjective belong to two or more nouns of different genders, it must be repeated before each, e. g. Jas. i. 17. πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον, Mr. xiii. 1. ποταποὶ ἄλδης καὶ ποταπαὶ οἰκισμοί, Acts iv. 7. ἐν ποίᾳ δυνάμει ἢ ἐν ποίᾳ δυνάμει, 1 Cor. xiii. 2. 1 Pet. ii. 1. (3 Esr. iii. 5.) *comp.* Aristot. *Nicom.* 7, 9. *in.* Plutarch. *Vitt.* p. 369. etc. The contrary *see* in Luk. x. 1. εἰς πᾶσαν πόλιν καὶ τόπον, *comp.*

* Lücke (*Apokal.* I. p. 225.) would in this passage either read τὸ μέγαλον with one codex (perhaps a correction), or consider it a *construc. ad sensum*, as the writer thought only of the θυμ. τοῦ θεοῦ. with the τὸ μέγαλον. The latter, as Lücke confesses, is very far-fetched. *See* Matth. kl. Anag. p. 63.

Diod Sic. 1, 4. μετὰ πολλῆς τακοπαθείας καὶ κινδύνων Plutarch. Mor. p. 993. If the nouns be of the same gender, or if a difference of gender cannot be designated by different terminations in the adjective, the adjective is usually connected only with the first, Acts ii. 43. Mt. iv. 24. xiii. 32. ix. 35. xxii. 39. Mr. ii. 15. Ephes. i. 21.

The following epithet is repeated with both nouns, Rev. xxi. 1. οὐρανὸν καινόν καὶ ἡν καινὴν.—In Heb. ix. 9. δῶρά τε καὶ θυσίαι the first predicate *μη δυνάμενας* relates only to the latter noun as the principal (bloody offerings, sin offerings). *Comp.* Iliad II. 136. αἱ ἡμέτεραί τ' ἄλόχοι καὶ ῥήνια τέκνα ἱάτ' ἐνὶ μεγάροισι ποτιδύμεναι.

The plural of an adj. belonging to two nouns might seem to occur in 1 Pet. viii. 18. οὐ φθαγτοῖς ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθητε, but the *φθαγτ.* must be considered the principal word, *αργ.* and *χρυσ.* rather as expletives: *not by corruptible things, silver or gold.*

NOTE. About the supposed Hypallage in respect to the connection of an adjective with its noun in Luk viii. 32. 2 Cor. iii. 7., see *Appendix*. Of a different nature are the solecisms occurring in Rev., as to which *comp.* Winer's *Exeget. Studien*. I. p. 154. They give to the style the appearance of more harshness, but may be explained as anacoluthon and mingling of two constructions, or in another way, which should always have been adopted, rather than ascribe either to the ignorance of the writer, who has displayed a knowledge of grammatical rules in other much more difficult constructions. Examples analogous to most of these are found in Greek writers; but they are not of so frequent occurrence as in the apocalypse. The following may be noticed. Rev. ii. 20. is probably to be construed thus: ὅτι ἀρεῖς τὴν γυναῖκα σου Ἰησάβελ· ἣ λέγουσα ἐαυτὴν προφήτιν καὶ διδάσκει καὶ πλανᾷ etc. *who representing herself as a prophetess, teaches and seduces* etc. Rev. viii. 9. may be explained as a union of two constructions ἀπέδανε τὸ τρίτον τῶν πτισμάτων τῶν ἐν τῇ θαλάσῃ. τὰ ἔχοντα ψυχὰς (namely the two methods of expression ἀπέδ. τὸ τρίτ. — τῶν ἐχόντων ψυχ. and ἀπέδανε τὰ πτίσματα τὰ ἔχοντα ψυχ. (κατὰ) τὸ τρίτον are connected in one sentence); vii. 9. εἶδον, καὶ ἰδοὺ ὄχλος πολὺς — — ἱστῶτες ἐνώπιον τοῦ θρόνου — — — — — περὶ βεβλημένους (where the writer connecting in his mind the *ἰδοὺ* with the nominat., and the *εἶδον* with the acc. περιβεβ., mingled the two constructions, *comp.* Judith x. 7. Stallbaum *ad Plat. Euthyphr.* p. 32.) In Rev. v. 11. 12. ἤκουσα φωνὴν ἀγγέλων — — καὶ ἦν ὁ ἀρχιδιὰς αὐτῶν μυριάδες μυριάδων — λέγοντες* the last is not connected with *μυριάδας* but (apprehending the words *καὶ ἦν* — — *μυε.* as a parenthesis) to *ἀγγελοι* as if the writer had begun: φωνὴν ἐπῆραν ἀγγελοι etc. (Similar in Thuc. 7, 42. τοῖς Συρσακουσίοις — — κατάκληξις οὐκ ὀλίγη ἐγένετο — —

* In the Septuag. the particip. λέγοντες (λέγοντες) is often used without regard to grammatical constructions: Gen. xiv. 1. ἐπαύθη εἴμα κυρίου — — λέγων, xxviii. 13. xlv. 16. xxii. 20. Exod. v. 14. Josh. x. 17. 1 Sam. xv. 12. Judg. xvi. 2. corresponding with the Heb. נִשְׁמַע. But it can be explained as a *confusio duar. structur.* See *Exeg. Stud.* 156.

δεῦρο τῆς, Achill. Tat. 6, 12. πειρασθήριον ταῦτα εἶναι σοὶ δοκεῖ, — — — ἀνδρα τοιοῦτον λαβοῦσα Plat. Phæd. c. 29. p. 81. A. οὐκοῦν οὐτα μὲν ἔχονσά τις τὸ ὅμοιον αὐτῇ τὸ ἀειδὲς ἀπέχεται τὸ θειόεντι — — —, οἱ ἀφικόμενοι γὰρ ἐπ' αὐτῇ εὐδαίμονι εἶναι, κλαυθῆς — — ἀπηλλαγμένη, ὥσπερ δὲ λέγεται κατὰ τῶν μεμνημένων, ὡς ἀληθῶς τὸν λοιπὸν χρόνον μετὰ θείων διαγούσα (for διαγούση.) More striking is Rev. iii. 12. τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἰερ., ἡ καταβαίνουσα ἐκ τοῦ οὐροῦ. — — καὶ τὸ ὄνομά μου τὸ καινόν (where ἡ καταβ. etc., as it cannot be taken for the nominal. tituli, must perhaps be considered a parenthesis, as if it were for αὐτὴ ἔστιν ἡ καταβ.), and xiv. 12. ὥδε ὑπομονὴ τῶν ἁγίων ἔστιν· οἱ τήρουν τῆς τὰς ἐντολῶν etc. is a sudden transition to a new sentence, as e. g. Jas. iii. 8. τὴν γλώσσαν οὐδεὶς δύναται ἀνδρώπων δαμάσαι, ἀκατάσχετον κακόν, μυστήϊοῦ θανάτηφόρον.

3. Two adjectives without a copulative are connected with a noun in 1 Pet. i. 18. ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαράδοτον. The adjectives here are not of the same order, but the one directly qualifies the noun, constituting with it *one* idea, the other is an epithet of this idea made up of the noun and adjective: *your vain-service received from the fathers* (good-for-nothing service); John xii. 3. μύρον γάρδον πιστικῆς πολυτίμου, where γάρδος πιστικῆς (a mercantile designation of a particular kind of nard ointment in great demand) takes the adj. πολυτ. *costly*. See in general Dissen *ad Pindar.* ed. Goth. p. 303. Herm *ad Eurip. Hec.* p. 54. Comp. Kritz. *ad Sallust. Jug.* p. 172. Matth. II. 998. and *Jen. Lit. Zeit.* 1812. No. 160.

§ 36. Of the Comparative of Adjectives.*

1. Instead of the comparative the positive occurs, (α) with ἡ the particle of comparison, e. g. Mt. xviii. 8. καλὸν σοὶ ἔστιν εἰσελθεῖν — — χωλὸν ἢ κυλόν, ἢ δύο χεῖρας — — ἔχοντα, etc. Mr. ix. 43. 45. This method of expression is found several times in the Greek writers, comp. Aristot. *probl.* 29, 6. παρακαταθήκην αἰσχερὸν ἀποστελεῖν μισρὸν ἢ πολὺ δανεισάμενον Herod. 9, 26. Æsop. 134. *de Fur.*, with *adv.* *Plutarch. Pelop.* 4. τοῦτους ἀν' ἀρχῆς καὶ δικαίως προσαναγορεύσει συνάροντας καὶ συστατήγους ἢ ἐκείνους, Diod. Sic. 11, 11., (in Lat. comp. *Plaut. Rud.* 4, 4. 70. *tacita bona est mulier semper quam loquens*.) see Heupel *ad Mr.* p. 249.

* Comp. G. W. Nitzsch *de comparativis Græcæ linguæ modis*, in his ed. of Plat. Io. Lips. 1822. 8vo.

d'Orville *ad Charit.* p. 533. Boissonade *ad Martini Procl.* p. 78. Kpyke I. 89., and is there perhaps, with Fritzsche *ad Mt.* p. 574., originally to be explained by the fact that the writers had at first no comparison in mind (otherwise Herm. *de ellips.* p. 185. and *ad Vig.* p. 884. and Schäfer *ind. ad Æsop.* p. 133. *comp.* to it Held *ad Plutarch. Timol.* p. 317.). This use of the positive occurs more frequently in the Septu. (Gen. xlix. 12. Ps. cxviii. 8. Hos. ii. 7. Jon. iv. 3. Lam. iv. 9.), so that ἡ corresponds entirely to the Hebrew חָזָק.* From the Apocrypha *comp.* Tob. xii. 8. καλὸν τὸ ποιῆσαι ἐλεημοσύνην ἢ θησαυρίζαι χρυσίον, iii. 6. Sir. xxii. 15. In all such passages μάλλον is usually supplied.

The use of ἡ is bolder, but not materially different, Luke xv. 7. χαρὰ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῶ μετανοοῦντι, ἢ ἐπὶ ἑννενηκονταεννέα δικαίους. *Comp.* Gen. xxxviii. 26. δειδικαίωται Θάμας ἢ ἰγώ.

Luke xviii. 14. read thus κατέβη οὗτος δειδικαιωμένος — ἢ ἐπειρος would be perfectly consistent with the above usage; but the better Codd. read ἡ γὰρ (see also Matthäi's *small ed. on this passage*) which has no parallel. Yet the sentence, according to Hermann's theory, which Bornemann follows, might be rendered: this one went away justified — or (went) *then the other*, etc.? The γὰρ must, as in other cases, be added to the interrogation (also to ἡ Xen. *Cyrop.* 8, 3. 40. Soph. *Electr.* 1214.) to strengthen it. Perhaps ἡ περ (which is equivalent to ἡ in John xii. 43., *comp.* Lucian. *Pisc.* 20.) would be a natural correction.

Θέλειν, ἡ to express *malle* is entirely analogous: e. g. 1 Cor. xiv. 19. πέντε λόγους λαλῆσαι θέλω, ἢ μυρίους λόγους, etc. So Arrian *Epict.* 3, 1. and βούλομαι ἡ Herod. 3. 40. Plutarch. *Alex.* 7. Sull. 3. and Polyb. 13, 5. 3. Yet this usage is more extended, e. g. (Ast *ad Plat. rep.* p. 388.) Lys. *orat. de affect. tyrann.* 1. ζητοῦσι περδαινεῖν ἢ ὑμᾶς πειθεῖν, etc. see Kypke II. 228. Nitzsch 71. Wetsten. 1. 781. — Luke xvii. 2. λυσιτελεῖ ἀδελφῷ — ἢ *satiùs ei est*, etc. (*comp.* Tob. iii. 6. vi. 12. καὶ καθήκει λαβεῖν, ἢ πάντα ἀνδρῶπον Æsop. 121. *de Fur.*). All grammarians supply here μάλλον.

2. (b) The positive sometimes occurs with παρὰ after it and preceding the word which denotes the object compared, Luke xiii. 2. ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους (where indeed it must be remembered that ἁμαρτωλὸς wants the comparative degree) *sinful above all the Galileans*, i. e. surpassing all in sinfulness. *comp.* Exod. xviii. 11. Num. xii. 3. Neh. vii. 2. Judith xiii. 18., from the Greek writers Dion. Hal. *ep. ad Pomp.* 2, 3. ἀκριβέστερ τε καὶ λεπτή παρ' ἡντινοῦν ἑτέρων — διάλεκτον, Philostr. *Apoll.* 3, 19. παρὰ πάντας Ἀχαιοὺς μέγας. (So ὅτις often in the Septu. e. g. 1 Sam. i. 8. xv. 28. 2 Sam. xiii. 15. *comp.* Schwarz *Commentar.* p. 1353.

* The Septuag. seem to prefer forming the Heb. comparative either as above, or by ὥστε and παρὰ; yet the Gr. form is not rare.

The same preposition stands after the comparative (*see Herm. ad Vig. p. 862.*) Luke iii. 13. πλέον παρὰ τὸ διατεταγμένον for τοῦ διατετ. *comp.* Heb. ix. 23. κρείττοσι θυσίαις παρὰ ταύτας, xi. 4. πλείονα θυσίαν Ἀβελ παρὰ Κάιν προσήνεγκε, xii. 24. and Thuc. 1, 23. πικρότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα. Similar in Heb. i. 4. τοσούτῳ κρείττον, ὅσῳ διαφορώτερον παρ' αὐτοὺς πεπληρονόμηκεν ὄνομα. Just so ὑπέρ in Luke xvi. 8. φρονηματωέροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός, Heb. iv. 12., *comp.* Judg. xi. 25. xv. 2. xviii. 26. Ps. xix. 10. (Gen. xxxvii. 4. φιλεῖ αὐτὸν ἐκ πάντων τῶν υἱῶν αὐτοῦ is allied to the Hebrew comparative signification.). In Mr. vii. 36. ὅσον αὐτοῖς αὐτοῖς διεστέλλετο, μάλλον σφεισσότερον ἐπέχρυσσον, ὅσον stands properly not for the comparative ὅσῳ μάλλον, but it must be translated: the more he forbade them, they proclaimed it the more (than before). *See Fritzsche in loc.*

3. The comparative is sometimes used, when the object of comparison is not expressly indicated, which must then be learned from the context, *Reiz de accent. inclin. p. 54. Ast ad Plat. Polit. p. 418. 538. Stallbaum ad Phileb. p. 120. and ad rep. I. 238. Matth. II. 1021.* (The comparative for the mere positive is not found in the N. T.): e. g. in Acts xvii. 21. λίγειν τι καὶ ἀκούειν καινότερον, the comparative denotes that they wished to hear something *newer* (than that which was considered *new* when just spoken). Among the Greeks too the comparative (commonly νεώτερον) had become established in the question "*Is there any news?*" and abundantly proves that eagerness for news which has been attributed to the Athenians, (*comp. Theoph. char. 8, 1. Herod. 1, 27. Eurip. Orest. 1327. Aristoph. Av. 254. Lucian. Asin. 41. Plutarch. gen. Socr. p. 587. 594. Diod. Sic. Exc. Vat. p. 24. Plat. Euthyphr. 1. See Stallbaum in loc. and ad Plat. Protag. p. 23.*—Acts xxv. 10. ὡς καὶ σὺ πάλλιον ἐπηγωνώσκεις is, *better* than I can tell it to thee, or than you seem desirous of knowing it (Lucian. Pisc. 20. ἄμεινον σὺ οἶσθα ταῦτα), *comp.* 2 Tim. i. 18.; 2 Cor. vii. 7. ὥστε μὲ μάλλον χαρῆται must be translated: that I *rejoiced still more* (than before on the mere arrival of Titus ver. 6.). Phil. i. 12. ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγ. ἐλθῶν *MORE* (rather) *for the promotion* (than, what was to be feared, for the hindrance) *of the Gospel.*—Acts xxvii. 13. ἅσπον παρῆλγοντο τὴν Κρήτην *they sailed nearer to Crete* (than they had resolved before ver. 8.). John xiii. 27. ὁ ποιεῖς ποίησιν τάχιον, *more quickly* than you appear willing to do, *see Lücke in loc. (Senec. Agamn. 965. citius interea mihi edissere, ubi sit gnatus.)* In 1 Tim. iii. 14. ἐλπίζειν ἔλθειν πρός σε τάχιον most translate τάχιον as positive, some as if it were τάχιστα. The words read thus: this I write unto you, *hoping* (although I hope) *earlier, sooner to come to you* (viz. than my letter arrives, *comp.* ver. 15.); Heb. xiii. 19. *that I might be sooner* (than would be done without your prayer) *restored to you, xiii.*

23. *if he come sooner* (than I depart). About Mr. ix. 42. *see* Fritzsche *in loc.* 2 Pet. i. 19. *see* Ullmann *on the second epistle of Peter* p. 38. (*against* Pott). Acts xviii. 26. 2 Cor. ii. 4. Phil. ii. 8. can be easily understood.

In Mt. xviii. 1. (Mr. ix. 34. Luke. ix. 46. xxii. 24.) and 1 Cor. xiii. 13. the comparative seems to be proper, for in both places there is a comparison between two things: *μείζων* τούτων ἢ ἀγάπη signifies *greater* compared with the two others, *πίστις* and *ἐλπίς*, (*μεγίστη* might imply that *πίστις* and *ἐλπίς* were different in themselves as to value; *τὴς ἄρα μείζων ἐστὶν ἐν τῇ βασιλῇ* does not mean, *who is* (among us) *THE greatest* (*μέγιστος*) as if three or four degrees of rank were thought of among the twelve, (*see* Ramshorn *Lat. Gr.* p. 316.) but *who is greater*, viz. *than the others* taken together (their chief, leader as it were, so that the eleven are all subordinate in an equal degree to that *μείζων*).—Here might belong also Mt. xi. 11. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τ. οὐρ. i. e. ὁ μικρότερος τῶν ἄλλων, *he who occupies some lower place in the kingdom of heaven*, comp. Diog. L. 6, 1. 4. *ἐρωτηθεὶς τί μακαριώτερον ἐν ἀνθρώποις, ἔφη, εὐτυχοῦντα ἀποθανεῖν*, Bauer *Glossar. Theodoret.* p. 455. Boissonade *ad Philostr.* p. 491. (*see* Ramshorn's *Lat. Gram.* p. 311. Virg. *scelere* ANTE ALIAS *immanior* OMNES, Gell. 1, 25.)* Others, according to the example of the Greek Fathers, prefer the interpunction ὁ δὲ μικρ., ἐν τῇ βασ. τ. οὐρ. μείζ. αὐτοῦ ἐστὶν *the smaller* (lower, viz. I, Jesus) *is greater in the kingdom of heaven than he*. This interpretation appears to me not without constraint, especially if ἐν γεν. γιν. should relate to men in general. Moreover Jesus could not at that time (when, it is true, he had not yet opened the kingdom of Messiah, but for which he was already making preparation, already acted) subject himself to John in so remarkable a manner, (for he was at the baptism publicly announced as the Messiah); and of the ruler of the kingdom of Heaven it could not well be said ἐν τῇ βασ. τ. οὐρ. μείζ. ἐστὶ (even if we allow much to the laws of the Parallelism. The translation *condito regno messiano* is uncertain.

There is no difficulty in passages where the compar. is connected with πάντων: e. g. Mt. xiii. 32. ὁ μικρότερόν ἐστι πάντων τῶν σπερμάτων, Mr. iv. 32. πάντων τῶν λαχάνων μείζων, John x. 29. 1 Cor. xv. 19., as the compar. here retains its sense; and the genitive πάντων is the reason why such a sentence may also be translated superlatively. This mode of expression exists among the Greeks, especially the later, e. g. Dio Chrysost. 3. p. 108. 44. ἀπάντων πιθανώτερος, Liban. III. p. 17. ἀπάντων ἀτοπωτέρον, Athen. III. 15. πάντων καρκῶν ὠφελιμώτερον, *see* Jacobs *Anthol. Pal.* III. p. 247. Demosth. *falsa leg.* p. 246. Sext. Emp. 11, 43.

NOTE 1. The comparative is often strengthened by μάλλον: e. g. Mr. vii. 36. μάλλον περισσώτερον ἐκχέουσιν, Phil. i. 23. πολλὰ μάλλον χρεῖσιν,

* In 2 Cor. xii. 15. there is a mutual relation between the two comparatives, and the passage must be translated, *even if I, the more I love you, be loved the less by you*. Schott incorrectly: *etsi, quum magno vos amore complectar, etc.*

Monk *ad Eurip. Hippol.* p. 62. *ed. Lips. Weiske Pleon.* p. 153. Wyttenbach *ad Plut. Mor.* I. p. 238. Ast *ad Plat. Phædr.* p. 395. and *ad Plat. Legg.* p. 44. Matth. *ad Eurip. Hec.* 374. *Sprachl.* II. 1022. Wetsten. II. 265. Boissonade *ad Aristænet.* p. 430. In Latin *comp.* Cicero *Pis.* 14. *mihi—quavis fuga potius, quam ulla provincia esset optatio.* Intensity is also given to the comparative by the addition of *ἔτι* (like *noch* in Ger. and *yet or still* in Eng. *Trs.*) Heb. vii. 15. *παρασώτερον ἔτι*, Phil. i. 9. *ἔτι μάλλον καὶ μάλλον* (Xen. *Cyrop.* 3, 2. 18. Achill. *Tat.* 6, 13. Dion. Hal. IV. p. 2228, 6.). This use of *ἔτι* is very common among the Greeks, Xen. *Mem.* 1, 5. 6. *ἔτι ὑπερατίστερον*, 2, 1. 27. *ἔτι πολὺ ἐντιμώτερος*, *Cyrop.* 5, 4. 20. *ἔτι ἰσχυρότερον*, *Anab.* 1, 9. 10. Dion. *Jud. Thuc.* 25, 2. Finally *πολὺ* 2 Cor. viii. 22. Xen. *Mem.* 2, 10. 2., *comp.* Abresch *lection. Aristænet.* p. 283.

NOTE 2. About the construction Acts iv. 22. *ἐτῶν γὰρ ἦν πλείονων τεσσαράκοντα*, xxiv. 11. *πλείους εἰσὶ μοι ἡμέραι δεκαδύο* see Lobeck *ad Phrygn.* p. 410. The Latin also corresponds here. Terent. *Adelph.* 2, 1. 45. *PLUS QUINGENTOS COLAPHOS INFREGIT mihi.* *Comp.* Held *ad Plutarch. Æmil. Paull.* p. 261.

NOTE 3. In Acts xvii. 22. *κατὰ πάντα ὥς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ*, the *ὥς* seems not to belong to the compar. as an intensive particle, but ought probably to be translated: *in all respects* (as if at every step) *I look upon you as more religious persons* (than the rest are, viz. ἄλλων). It would appear from v. 22. that *θεωρεῖν* was designedly chosen, and *θεωρεῖν ὥς*, although it be unusual, cannot be considered unauthorized. Others find here a mingling of two constructions; *ὥς δεισ.* *ἔστι* and *δεισ.* viz. *ὄντας*.

NOTE 4. *Πρῶτος* Acts i. 1. Heb. viii. 7. and the adverb *πρῶτον* stand sometimes for *πρότερος*, *πρότερον*; it occurs with the genitive: *πρῶτον ὁ μὲν* John xv. 18., *πρῶτός μου* John i. xv. 30. But such a precision cannot be found in the best Greek prose writers, see Gataker *de stylo N. T.* c. 25. Jacobs *ad Ælian. Anim.* II. p. 38. the Greek is in this much more free than the Latin, in which *primus* for *prior*, and *quis* for *uter* is considered as almost a fault. The decision about Luke ii. 2. must rest on historical grounds, but the interpretation by *πρωτῆς* (του) *ἡγεμονεύοντος Κυρηναίου* (του ἡγεμονεύειν etc.) is grammatically incorrect, as will be apparent to any one possessed of the least knowledge and sense of linguistic propriety.

4. In comparisons, there is sometimes a comparison of one part not with the corresponding part, but with the whole (Bernhardy 432.): e. g. John. v. 36. *μαρτυρίαν μείζω τοῦ Ἰωάννου* a testimony greater than John, i. e. than that of John, like Herod. 2, 134. *πυγμαῖδα καὶ οὗτος ἀπείλειπετο πολλὸν ἰλάσσα τοῦ πατρός*, i. e. than that of his father. There is not here a proper ellipsis, as the ancient grammarians maintained, since had the speaker conceived the sentence as in German, it would mean *τῆς τοῦ I., τῆς τοῦ*

παρῶς;* it is better here to suppose a conciseness of expression quite conformable to the genius of the Gr. language, which frequently occurs not only in proper comparatives (Herm. *ad Vig.* p. 717. Schäfer *Melet.* p. 57. 127. Matth. II. 1016., but also in other comparative clauses, Fritzsche *Conjectan.* I. p. 1. and *ad Mr.* p. 147. In Latin *comp.* Juven. 3, 74. *sermo promptus et* ISAEI TORRENTIOR, in Hebrew Isa. lvi. 3. (3 Esr. iii. 5.) Mt. v. 20. ἰὼν μὴ διεξιςσέουσιν ὑμῶν ἡ δικαιοσύνη πλείον τῶν γραμματίων etc. is also thus explained without any forced construction. Jesus could speak of a δικαίος. χς., as their conduct would prove this declaration, and was so regarded by the people. On the contrary 1 Cor. i. 25. τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων means, without the usual (distorted) interpretation (*see* Pott, Heydenreich and Flatt *in loc.*), the *foolishness of God is wiser than men* (are), i. e. what seems foolishness in the designs of God, is not only wisdom, but outshines all (the wisdom of) men, men in their wisdom.

1 Cor. xii. 23. ἡ δοκῶμεν ἀτιμοτέρα εἶναι τοῦ σώματος belongs not to the passages in which the genit. of the thing compared depends on the comparatives; the gen. here is rather to be taken in connection with ἀ: *which* (members) *of the body*.

§ 37. *Of the Superlative.*

1. Instead of the superlative, we find once, in elevated style, the positive with a noun denoting the class of objects Luk. i. 28. εὐλογούμενη σὺ ἐν γυναιξίν *blessed art thou among women*. This is very much like a Heb. construction (Gesen. *Lehrg.* p. 692. Stuart's *Heb. Gr.* § 455.) which would be expressed, *among women thou art the only one, who can be called blessed*, the blessing of others comes not into comparison with thine, therefore with rhetorical emphasis: *highly blessed*. This is not foreign to the Gr. poets, although the passages quoted by Künöl as parallel are not exactly so; e. g. Eurip. *Alcest.* 473. ὦ φίλα γυναικῶν and Monk *in loc.* Aristoph. *Ran.* 1081, ὦ σκέτλι' ἀνδρῶν, more yet Pind. *Nem.* 3, 76. αἰετος ὡκὺς ἐν ποτανοῖς *see* Dissen. *in loc.* III. p. 378. *comp.* also Himer. *Orat.* 15, 4. οἱ γενναῖοι τῶν πόρων and Jacobs *ad Ælian. anim.* II. 400. Otherwise Mt. xxii. 36. ποῖα ἐντολὴ μὲ γάλλῃ ἐν τῷ νόμῳ, *see* Fritzsche *in loc.* In Luke x.

* Only if several such parallel clauses follow one another the article is omitted in the last. Plat *Gorg.* 10. ἡ τῶν -- -, τὰ δ' ἐκ τῶ; π., ἀλλ' οὐκ ἐκ τῶν θυμ. *Comp.* Siebelis *ad Pausan.* IV. p. 291.

42. however the positive is not used for the superlative, *τὴν ἀγαθὴν μερίδα ἐξελέξατο* means here: *she has chosen the good part* (in reference to the kingdom of heaven: that which alone deserves *this* name): Mt. v. 10. *ὁς δ' ἂν ποιῇσῃ* — *οὗτος μέγας κληθήσεται* *will be called GREAT*, not exactly the *greatest*.

2. Only the following instances of the Heb. mode of expressing the superlative, as עֲרֹךְ עֲרֹךְ, עֲרֹךְ עֲרֹךְ, occur in the N. T. Heb. ix. 8. *ἀγία ἁγίων* *the most holy place* (which however, as it had acquired a fixed denomination, scarcely belongs here), Rev. xix. 16. *βασιλεὺς βασιλέων, κύριος κυρίων* *the highest king* (comp. 1 Tim. vi. 15. But no one of these phrases is a genuine Hebraism: in the Gr. poets we find such repetition of adjectives (used substantively) Soph. *Electr.* 849. *δελαιᾶ δελαιῶν*, *Œd. R.* 446. ἄρρητ' ἄρρητων, *Soph. Philoct.* 65. see Bernhardy 154. Wex. *ad Antig.* I. 316. The construction *βασιλεὺς βασιλέων* is very simple and even more emphatic than *μέγιστος βασ.*, comp. *Æschyl. Suppl.* 524. *ἀναξ ἀνάκτων* see Georgi *Vind.* p. 327. and *nova biblioth. Lubec.* II. 111. As to the similar *οἱ ἀῶνες τῶν αἰώνων* see the passages in the concordance.

3. The so called superlatives by circumlocution,* in imitation of the Hebrew, are generally either, (a) *figurative expressions*, which occur in all languages (and belong for interpretation to the N. T. Rhetoric), or, (b) cases which have no relation to the superlative e. g. (a) Heb. iv. 12. *ὁ λόγος τοῦ θεοῦ τομώτερος ὅτις πᾶσαν μάχαιαν δίστομον*, Mt. xvii. 20. *ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπης*, *the least faith*, Mt. iv. 16. *καθημένους ἐν σκιά καὶ σκιᾷ θανάτου* in the *darkest shadow*. Comp. yet Mt. xxviii. 3. Rev. i. 14. xviii. 5. (b) Col. ii. 19. *αὔξησις τοῦ θεοῦ* not *glorious, extraordinary increase*, but *increase of God, which pleases God*. (See Stuart's N. T. Gr. p. 183.), (Deus non probat quod vis augmentum sed quod ad caput, Christum, dirigitur. Calvin.), 2 Cor. i. 12. *ἐν ἀπλότητι καὶ ειλικρίνῃ θεοῦ*, not *perfects incerity*, but *sincerity valued as such by God* (comp. *δικαιοσύνη θεοῦ* Rom. iii. 21.) Rev. xxi. 11. *ἔχουσαν τὴν δόξαν τοῦ θεοῦ*, not *high splendor*, but probably the *splendor of God*, see Ewald in *loc.* 1 Thess. iv. 16. *σαλπυγὶς θεοῦ*, not *great* (see Bengel in *loc.*) or *far sounding trumpet* (*σαλπυγὶς φωνῆς μεγάλης* Mt. xxiv. 31., but *trumpet of God*, i. e. *trumpet which sounds at the command of God* (*ἰσχύει σαλπυγὶς* 1 Cor. xv. 52.) Rev. xv. 2. *κιδάσαι τοῦ θεοῦ* *to the praise of God*, comp. 1 Chron. xvi. 42. In Acts vii. 20. *ἀσεβείας τῷ θεῷ* expresses not so much the superlative, as *intensity of meaning*, and is best translated thus, *beau-*

* See especially Pasoris *Gram.* p. 298. The Heb. mode of expression גָּדוֹל גָּדוֹל is found in the later Gr. poets, see Boisson. *ad Nic.* p. 134. 383. comp. in Septu. Ex. i. 12. σφόδρα σφόδρα. Not very different is *לֵט לֵט* in Heb. x. 37. *a little little* (Herm. *ad Vig.* p. 726.) see also Septuag. Isa. xxvi. 20.

tiful before God (in his judgment), i. e. *exceedingly beautiful, admodum formosus*, (*comp.* 2 Cor. x. 4. and Sturz. *Zonaræ glossæ sacræ* Part II. Grimmæ. 1820. 4to. p. 12.). Precisely so are מְאֹד וְיָדֹה used in Heb. (Gesén. *Lehrgeb.* p. 695.) *comp.* Gen. x. 9. Jon. iii. 3. (Septuagint πόλις μεγάλη τῷ θεῷ) *see* Fischer Proluss. p. 231., only the use of the *dat.* is not in itself to be considered as a Hebraism, *comp.* Heindorf *ad Plat. Soph.* p. 236. Ast *ad Plat. Legg.* p. 479. A different interpretation (*acceptus Deo*) of the Syriac, of some of the Fathers, and of some late commentators, as Fischer has shown, is opposed to Greek usage. The conjecture of Hammond and Junius: δασύς τῇ θείῃ *formosus aspectu*, is superficial.

Jas. v. 11. τέλος κυρίου is not, *glorious end*, but the end, which the Lord purposed. *See* § 30. 1.

It is an error in Haab, when he says (p. 162.) that Χριστός with another noun only gives intensity to it, e. g. 2 Cor. xi. 10. Rom. ix. 1. ἀλήθεια Χριστοῦ, ἐν Χριστῷ *unquestionable truth*. Others would render Col. ii. 18. θρησκεία τῶν ἀγγέλων *cultus perfectissimus*, *comp.* 2 Sam. xiv. 20. σοφία ἀγγέλου.

§ 38. Of Numerals.

1. For the ordinal πρώτος the cardinal εἷς is used in enumerating the days of the week: e. g. Mt. xxviii. 1. εἷς μίαν τῶν σαββάτων, Mr. xvi. 2. πρώτῃ τῇ μίᾳ σαββάτῳ, *comp.* John xx. 19. Acts xx. 7. Luk. xxiv. 1. What is quoted from Gr. writers as analogous, only proves the use of εἷς in the first member of a division or enumeration, where δεύτερος or ἄλλος follows: so Herod. 4, 161. Thuc. 4, 115. Herodian. 6, 5. 1. (Georgi *Vindic.* p. 54.) In those cases εἷς is as little used for πρώτος as *unus* for *primus* in Lat., where *alter*, *tertius* etc. follow, (*comp.* Rev. ix. 12. with xi. 14.); in the passage of Herodian 7, 11. 18. εἷς retains its true signification *unus*, and perhaps also in Pausan. 7, 20. 1. where Sylb. translates *una*. The above use of the numeral is Hebraistic (Gesén. *Lehrgeb.* p. 701. Stuart's *Heb. Gr.* § 465., on the Talmud *see* Wetsten I. 544., but in the Septuag. *comp.* Exod. iv. 2. Ezra x. 16. Num. i. 1. 18.) and only finds a parallel in Greek in compound numbers, as εἷς καὶ τρεῖς (Herod. 5, 89.) *one (not first) and thirty*.

2. A more concise use of the ordinal occurs 2 Pet. ii. 5., ὀγδοὺς Νῶε — — ὀφθαλμοῖς *Noah as the eighth*, i. e. with seven others. In the same manner Plutarch. *Pelop.* p. 284. εἷς οἰκίαν δ' ὠδὲ κατὰ τὸν πατρίαν, Athen.

II. p. 246. Schweigh., Appian. *Pun.* p. 12. 2 Macc. v. 27. *comp.* also Schäfer *ad Plutarch.* V. 57. and *ad Demosth.* I. p. 812. The Greeks add generally *αὐτὸς*, see Wetsten II. 704. Kypke II. 442.

3. When the cardinals are repeated they denote distribution, as Mr. vi. 7. *δύο δύο ἕξαστο ἀποστέλλει* he sent *two and two, in pairs*. For this the Greeks say *κατὰ* or *ἀνὰ δύο*, the latter of which occurs in the text Luke x. 1., and in Mr. vi. 7. the Cod. D. has it as a correction. The former is Hebraistic (see Gesen. *Lehrgeb.* p. 703. Stuart § 176. 9. *comp.* Gen. vii. 3. 9.) and the simplest mode of expressing distributives. The Syriac translates *ἀνὰ δύο* by repeating the numeral, e. g. Mr. vi. 40. Yet somewhat similar expressions are found among the Greek poets, e. g. Æschyl. *Pers.* 915. *μυρία μυρία*, i. e. *κατὰ μυριάδας*.

The following formulas are peculiar: *ἀνὰ εἰς ἑκαστός* Rev. xxi. 21. and *εἰς καθ' εἰς* or *καθεὶς*, Mr. xiv. 19. John viii. 9., *ὁ καθ' ἑῖς* Rom. xii. 5. for which the Greeks use *καθ' ἑνα* observing the government, see Herm. *ad Vig.* p. 858. Yet *comp. εἰς πᾶς' εἰς*, Leo Tact. 7, 83. and from later writers in Wetsten I. p. 627. also *Intpt. ad Lucian. Soloec.* 9. The preposition in these formulas takes the place only of the adverb. Differently Döderlein *Pr. de brachylogia serm. Gr. et Lat.* p. 10. Erlang. 1831. 4to.

4. The rule that in compound numbers, when the smaller precede, *καὶ* is usually interposed, but when the greater, is omitted (Buttm. ed. Rob. p. 114. § 70. 4. Matth. I. 339.) must not be received too positively: exceptions occur in the N. T., e. g. John v. 5. *τετράκοντα καὶ ὀκτώ* according to the best authorities, Luke xiii. 4. 16. *δέξα καὶ ὀκτώ* *ἐτη* Gal. iii. 17. There are at least some Codd. in other passages which prove the addition of *καὶ*, e. g. Rev. iv. 4. 10. xix. 4. Luke xiii. 11. In the Gr. writers we sometimes find similar instances Herod. 8. 1. *εἰκοσι καὶ ἑπτά*.

5. If *ἐπάνω* be connected with a cardinal to express *above, more than*, it does not govern it in the gen., but the cardinal takes the case required by the verb of the sentence: e. g. Mr. xiv. 5. *παραῖναι ἐπάνω τετρακοσίων δραχμῶν* (§ 30. 7. note), 1 Cor. xv. 6. *ᾧδὴ ἐπάνω πεντακοσίοις ἀδελφοῖς*. Just so (without grammatical rule) occur among the Greeks *ἑκατόν* (Thuc. 6, 95.), *πλὴν* (Pausan. 8, 21. 1.), *πλεῖ* (Zorim. 2, 30.), *εἰς* or *εἰς* (Appian. *Civil.* 2, 96., *comp. Sturz Lexic. Xen.* II. 68.), *μέχρι* (Æschin. *fals. leg.* 37. ed. Bremi), *ὀπίς* (Jos. Antt. 18, 1. 5.), see Lobeck *ad Phrynich.* p. 410. Gieseler p. 139. Sommer in the *allgem. Schulzeit.* 1831. p. 963. Constructions in the Latin like *occisis ad hominum milibus quatuor* Cæsar. *Bell. Gall.* 2, 33. are sufficiently known from the historians.

NOTE 1. We need not remark, that the neuter *δευτερον, τριτον* signify *the second and third time*. Sometimes *τοῦτο* is connected with them, e. g. *τριτον τοῦτο ἔρχομαι* 2 Cor. xiii. 1. *this is the third time I come, or I come now the third time, comp.* Herodot. 5, 78. *τίτατον τοῦτο*.

NOTE 2. Instead of the numeral adverb *ἑπτάκις* the cardinal is once used in Mt. xviii. 23. in the formula *ἑβδομηκοντάκις ἑπτά* *seventy times seven* (times), *comp.* Septuagint Gen. iv. 24. and *עֶשְׂרִים פַּעַם* Ps. cxix. 164. instead of *שבע פעמים*, see Gesen. *Lehrgeb.* p. 703. The former would properly mean, *seventy times* (and) *seven*, thence *seventy seven times*, which does not suit in the passage above. That *ἔως ἑπτά* cannot be construed together, but *ἔως ἑβδομ.* the preceding *ἔως ἑπτάκις* shows.

CHAPTER IV.

USE OF THE VERB.

§ 39. *Of the Active and Middle Voice.*

1. ACTIVE transitive verbs are sometimes so related to their subjects, that they assume the appearance of neuter or reflexive verbs: e. g. Acts xxvii. 43. *ἀποβίβαντας* *throwing (themselves)* into the sea (*comp.* Künöl *in loc.*), Mr. iv. 37. *τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον* (*see Reitz ad Lucian. VI. p. 591. Bip.*), Mr. iv. 29. *ὅταν παρὰ ἑαυτοῦ καρπὸς* *when the fruit offers itself, i. e. is there*, 1 Pet. ii. 23. (*see below* § 66, 4., *comp.* Jas. xi. 19., similar *διδόναι* for *διδ.* *ἑαυτοῦ* Eurip. *Phæn.* 21. Arrian *Indic.* 5. Thuc. 4, 108., *ἐπιδιδόναι* Vig. p. 132., *ἐνδιδόναι* Lucian. *Philops.* c. 15., *see Jacobs ad Philostr.* p. 363. *παρίχιν* Heindorf *ad Plat. Gorg.* p. 33. Ast *ad Polit.* p. 470. Wytttenbach *ad Plutarch. Mor.* I. p. 405. Fritzsche *ad Mr.* p. 138.). This usage of the language has almost become established in many verbs, as *βάλλειν* Acts xxvii. 14., *κρίνειν* Heb. xi. 34. Luko ix. 12. 1 Pet. iii. 11., *στρέφειν* Acts vii. 42., *ὑπερίχιν* *eminere* (Rom. xiii. 1. 1 Pet. ii. 13.), *ἀπρίχιν* (*abesse and sufficere* Mr. xiv. 41.) *παράγειν, σπένδειν, comp.* Bos. *Ellips.* p. 127. Viger. p. 179. Poppo *ad Thuc.* I. p. 156. From the later language belongs here *ὠξάνειν* Mt. vi. 28. Luke i. 80. John iii. 30. (much more frequent than *ὠξάνεσθαι*) *see Wetsten.* I. 335. Kypke I. 39. This, as is well known, occurs in Latin, German, and English. There is in neither a real el-

lipsis of the reflex. pronoun; the verb expresses the *action merely*, without an object: *er stürzt ins meer, he throws (himself) into the sea* (he makes the motion of throwing into the sea), *he turns back*, etc. where, as no object is expressed, the reader must refer the action to the subject. (Other examples in Eng. *I turn, sink, shake*, etc. Trs.) *Comp. Bernhardt* p. 339.

John xiii. 2. τοῦ διαβόλου βεβληκός εἰς τὴν καρδίαν does not belong here, where the verb βάλλειν signifies *instillare, suggerere*, see *Kypke in loc.* The verb ἵστημι and its compounds divides its tenses between a transitive and intransitive signification (*to place* or *cause to stand*, and *to stand*), *Buttm. ed. Rob. p. 226. § 107. II. 1.* In respect to the simple verb in the N. T., it is only to be remarked that the aor. 1 pass. ἵσταθην *Mr. iii. 24. Acts xvii. 22.*, and fut. 1 σταθήσομαι *Mt. xii. 25. 46. Rom. xiv. 4.* are used intransitively for *to place one's self, to stand*; of the compound διίστημι the aor 1 act. is so used in *Acts x. vii. 28.*

In such verbs the transition from the reflexive to the *passive* meaning was very easy. 1 Pet. ii. 6. περιέχει ἐν τῇ γρᾶφῇ *continetur, comp. Joseph. Antt. 11, 4. 7. βούλομαι γενέσθαι πάντα, καθὼς ἐν αὐτῇ (ἐπιστολῇ) περιέχει.* Besides, see *Krebs Obs. 193.*

By means of an ellipsis the 3. pers. sing. of the active (transit. or neuter) becomes impersonal: e. g. ὤει *pluit, βροτᾷ*, where ὁ θεὸς is to be supplied. Out of the N. T. may be reckoned here, (a) 1 Cor. xv. 52. σαλπικίαι γὰρ, *it will blow* (viz. ἡ σάλπιγξ or ὁ σαλπιγγητής), as we say in German *es läutet, it rings*: similar *Xen. Cyrop. 5, 3. 44. ἡνίκα δ' ἂν ὤρα ἢ πορεύεσθαι, σημανεὶ τῷ χέρατι* (viz. he who is accustomed to blow the horn), and 4, 5. 42. τὴν ἀγορὰν τὴν οὖσαν ἐν τῷ στρατοπέδῳ κηρυξάτω (ὁ κήρυξ). *Comp. Shüfer ad Demosth. III. 106. Herm. ad Vig. p. 869. Elmsley ad Eurip. Heracl. p. 131. (b) Λέγει, Ephes. v. 14. Gal. iii. 16. μαρτυρεῖ Heb. vii. 17., φησὶν 1 Cor. vi. 16., Jewish formulas of quoting, to which originally ἡ γρᾶφῃ or πνεῦμα was to be supplied.*

2. The fundamental idea of the middle voice, which had escaped the earlier philologists,* has been luminously and precisely developed by the modern (*Herm. de emend. rat. p. 178. Matth. § 491. Buttm. ed. Rob. p. 141. § 89. 1. and p. 373. § 135. Bernhardt 342.*). It consists in this, that the middle form refers the action back to the subject, or, to express it grammatico-technically, it is *reflexive*. But this reflexive meaning generally appears under a two-fold modification, both of which will be proved by instances out of the N. T.†

Former philologists have allowed too many middles; many of them may be correctly considered passive on account of the constant use of

* See L. Küster *De vero usu verb. med. ap. Gr.* and J. Clerici *Diss. de verb. Gr. Med. Comp. Poppo Progr. de Gr. verb. med.*, etc. *Rec. v. Melhorn and Sommer in Jahns Jahrb. 1831. J. H. Kistemaker in Class. Journal, No. 44. (1827.) 45. (1831.)*

† See S. F. Dresigii *Comm. de verb. med. N. T. etc.* ed. J. F. Fischer.

the aor pass., since the pass. in Gr. as in Lat. can be used reflexively. So *πνίομαι, ἐγίνομαι, διακονίσομαι, ἀγνίσομαι, μεθύσκεισθαι* are certainly to be considered passive and not middle, as in Latin *moveri*, etc. Here belong still more evidently *ἀγρίομαι* (*appetitu ferri*), *βοσκομαι* *pascor*, also *αἰσχύνεσθαι*. Comp. Rost's *preface to the third edition of his Greek Lexicon* p. 9. and *Gr. Gram.* p. 274. Sommer.

The first, simplest, and certainly original modification consists in this, that the subject of the verb is the nearest, proper, and immediate object of the action denoted by the transitive verb: e. g. *λνίομαι* *I wash myself* (*νίπτομαι* John ix. 15.), *ἀνάγχομαι* *I hang myself*, comp. *καθίζομαι* Luke xxii. 30., *κλύπτομαι* John viii. 59., *ἀντιτάσσομαι, ἐκπαυνάομαι* (2 Cor. xii. 15.)*. In this way the middle often assumes the appearance of a new, simply *intransitive* signification, which in Lat., Ger. and Eng. is expressed by a special word: e. g. *παύω* *ich mache aufhören* (*I cause to cease*), *παύομαι* *I cause myself to cease*, i. e. *I cease, I stop*; *ἀπολύομαι* *solvo me*, i. e. *discedo, I depart*, *κοιμάω* *I make to sleep*, *κοιμάομαι* *I go to sleep, I fall asleep*, *πείδομαι* *I persuade myself*, i. e. *I believe*, etc. This new signification is in a very few cases transitive, e. g. *ἀποστρέφομαι* *I turn myself away* (from some one), i. e. *I reject* (Heb. xii. 25.); then the middle can take a proper object in the accusative case, e. g. *ἀποστρέφομαι τινα*.

The case is different, where the accusative of the object after the middle expresses something which is found in or on the subject (property, dress, weapon, etc.), e. g. Rom. ix. 17. *ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου* *I show myself on thee*, viz. *my power* (*ἐνδείκνυμι* is always so used in the N. T. and in the Greek authors *ἐπιδείκνυμι*, Engelhardt *ad Plat. Lach.* p. 9.; on the other hand it occurs actively in Heb. vi. 17. (where Cod. A. has the middle), Acts xvii. 58. *ἀπέδεικτο τὰ ἱμάτια αὐτῶν*. In both passages the pronoun is superfluous and the Greeks generally do not use it (so also Mr. vii. 3.).

3. The middle sometimes stands in a more remote or nearer relation to the subject, when in connection with an acc. object it denotes an action by which the subject effects something *on itself, for itself, of or from itself*, e. g. *αἰτέω* *I ask*, *αἰτούμαι τι* *I ask something for myself*, *ἀποκόπτωμαι* *to cut off from one's self* (the member) Gal. v. 12., *κρίνομαι sibi tondere* (caput.) Acts xviii. 18., *νίπτωμαι sibi lavare* (manus.) Mr. vii. 3., *ἐξαγοράζομαι* *to buy for one's self* Eph. v. 16., *περιποιούμαι* *I gain for myself* Acts xx. 28. 1 Tim. iii. 13., *κομιζομαι mihi reporto* 1 Pet. i. 9., *ροσφίζομαι* *I put aside for myself*, i. e. *I defraud*, *καταστρίβομαι ΜΗΝΙ paro* Mt. xxi. 16. (Sep-

* Observation must teach which verbs express the reflexive sense by the middle voice. In many it seems to be always denoted by the addit. of the reflex. pron. Mt. viii. 4. Joha viii. 22. See Kuster *de verb. med.* p. 56. Poppo *as above* p. 2. not.

tuag.), φυλάττομαι *sibi servare, observare* Mt. xix. 20., ἀπομάσσομαι *SIBI abstergere* Luke x. 11., σημειοῦμαι 2 Thess. iii. 14. to mark *for one's self*, προσκαλεῖσθαι to call to *one's self* Acts v. 40., εἰσκαλεῖσθαι to call in to *one's self* (into the house) Acts x. 23. Comp. also ἀπωθίνομαι to push from *one's self*, ἀποκρίνομαι *I give a reply from me*, i. e. *I reply, answer*; finally the oft misunderstood προΐθετο Rom. iii. 35. Here also the middle may sometimes be translated by a new, independent verb, e. g. φυλάττομαι *I observe (one) for myself, for my good*, i. e. *I am on my guard before him* 2 Tim. iv. 15., αἰξίνομαι *I take to myself, select for myself*, i. e. *I prefer* Heb. xi. 25., νοσφίζομαι *I intercept, embezzle*.

According to this 2 Cor. iii. 18. ἡμεῖς πάντες — — τὴν δόξαν κυρίου κατοπτριζόμενοι could also be interpreted: as if it were *sibi inlueri*, to contemplate for oneself the glory of the Lord (as in a mirror). The use of the middle καταλαμβάνεσθαι in relation to the mind (to apprehend, to experience) receives light from the above. Comp. Rost Gramm. p. 558. Nobody will think that ἀντιδίδεσθαι *exponere* Acts xxv. 24. Gal. ii. 2. Elsner. *Observ.* II. 175. is used for ἀντιδέναι.

4. In this twofold reflexion the middle frequently denotes an action which is performed either by the order of the subject, or with his permission. This in Lat. is usually expressed by *curare*, in Ger. by the auxiliary verb (*sich*) *lassen*, (in Eng. by the addition of *to cause, to permit*, etc. *Trs.*) (comp. Sommer in *Seebode Krit. Biblioth.* 1928. II. p. 733.): e. g. ἀδεικνέσθαι to permit myself to be injured 1 Cor. vi. 7., ἀπογγράφεσθαι to allow myself to be enlisted, enrolled Luke ii. 1. comp. ἐξουσιάζεσθαι 1 Cor. vi. 12., βαπτίζεσθαι etc. Instances of mid. verbs, which in this case also take a new, appropriate, and transitive meaning, are: δανείζομαι Mt. v. 42. *pecuniam mutuo dandam sibi curare*, i. e. *mutuam sumere, to cause money to be lent to one's self, to borrow*, μισθεῖναι Mt. xx. 1. to let one's self hire something, to hire, to lease.

In some middle verbs a *reciprocal* meaning is connected with the reflexive, e. g. βουλευέσθαι to consult among themselves John xii. 10., συντίθεσθαι to agree with one another John ix. 22., παρκαλεῖσθαι to console one another 2 Cor. xiii. 11. It remains very doubtful whether with Bengel and others in the O. T. quotation Rom. iii. 4. the middle κρίνεσθαι should be taken (for *to judge*).

5. Although the signification of the middle is thus distinct and peculiar, yet in practice, even of the best Gr. authors, its forms often slide into those of the passive; and not only in tenses for which the middle has no precise form (præs. imperf., perf. and pluperf. Buttm. ed. Rob. p. 373. § 135.), but also in some where they have a passive sense, as the fut.

(Monk *ad Eurip. Hippol.* p. 169. ed. Lips. d'Orville *ad Char.* p. 624. Boissonade *ad Eunap.* p. 336. Poppo *ad Thuc.* I. I. p. 192. Stallbaum. *ad Plat. Crit.* 16. and *rep.* II. p. 230. Isocrat. *Areopag.* ed. Benseler p. 229. Wex *ad Antig.* I. 133. Kühner *Gram.* II. 19.)*, the aorist which is not so frequent, and, especially in prose, almost doubtful (d'Orville *ad Char.* p. 358. Abresch *ad Aristæn.* p. 178. Matth. II. 1107. and *ad Eurip. Hel.* 42., *comp.* Schäfer *ad Gnom.* 166. Lob. p. 320. This usage is found in the N. T. Gal. v. 11. ὄφειλον καὶ ἀποκρίνοντασιν οἱ ἀναστατούντες ἡμᾶς, yet the middle here affords a very good sense (see Winer's *Comment.* on this passage), 1 Cor. x. 2. καὶ πάντες ἐβαπτίσαντο, which can signify: *they all permitted themselves to be baptized*, see Billroth in *loc.*; in 2 Cor. v. 4. the passive is not necessary. Acts xv. 22. ἐκλεξαμένους, even if connected with ἀνδρας, would not be equivalent to ἐκλεχθέντας (see Kühnöl in *loc.* Schwarz *Com.* p. 499.), but would retain the signification of the middle: *wh. allowed themselves to be chosen, who accepted the mission* (with their own consent). Ἐκλεχθέντας would be: *who have been chosen, without their consent.* But ἐκλεξαμένους is probably to be referred to ἀπόστολοι and πρεσβύτεροι, and to be translated, *after they had chosen men from among themselves*, see Elsner *Observatt.* I. p. 429.

Pasor (*Gram. Sacr.* p. 150.) reckons here many other examples, in which however the middle signification is very apparent, e. g. ἀπογυῖσθαι Luk. ii. 5., κείρασθαι 1 Cor. xi. 6., ὀκλήσασθαι 1 Pet. iv. 1. etc.

6. Among the Greeks the active sometimes occurs where we should expect the middle (Poppo *ad Thuc.* I. I. 185. Lucian *ad Xen. Ephes.* p. 233. Buttm. *ad Soph. Philoct.* p. 161. Siebelis *ad Pausan.* I. p. 5. Kühner *Gramm.* II. 16.). From the N. T. 2 Cor. xi. 20. εἴ τις ἡμᾶς παραδουλώ if *one subject you to himself*, is improperly assigned to this place (Gal. ii. 4.) The apostle designs merely to say: *if he subject you* (to the Mosaic law and perhaps also to himself). The same may be said of the active ἀπαιτοῦσιν in Luk. xii. 20. Yet ποιεῖν is sometimes found where the Greeks would have used ποιῆσθαι (Kuster p. 37. 67. Dresig. p. 401.), e. g. συνωμοσίαν ποιεῖν Acts xxiii. 13. (Polyb. 1, 70. 6. Herodian. 7, 4. 7.), μὲν ποιεῖν John xiv. 23. *var.* (Thuc. 1, 131. and Poppo in *loc.*), Ephes. iii. 11.†, so also ἐξείσκειν in the meaning of *consequi* for ἐξείσ-

* Sommer supposes the fut. med. to have been originally passive, and then transferred, because of its convenience, to the fut. pass.

† The mid. of ποιεῖν seldom occurs in the N. T. (almost exclusively confined to Luke and Paul), but always so that the mid. sense can be easily recognised. As the Lexicons do not usually distinguish the mid. and act. I shall here quote the formulas of the midd. Acts i. 1. xxvii. 18. Rom. i. 4. Ephes. i. 16. 1 Thess. i. 2. Philem. 4. 3 Pet. i. 15. 2 Pet. i. 20. Jude 3. Phill. i. 4. (1 Tim. ii. 1.) Rom. xv. 26. Ephes. iv. 16. Heb. i. 3.

πισθαι see Fritzsche *ad Mt.* p. 390.* Sometimes an exchange is made between the middle and active, Luk. xv. 6. συγκαλεῖ (with many authorities) τοὺς φίλους, ver. 9. συγκαλεῖται τὰς φίλας.† It depended here on the author, whether he would say, *he called them together to himself*, or in general, *he called them together*; the latter would be perfectly intelligible. *Comp.* Jas. iv. 2. See Matth. II. 1096.‡ We must form the same opinion about αἰτεῖν, and allow also that it is quite natural for a foreigner, not familiar with the national *usus loquendi*, to pay little attention to nice distinctions. In Acts xxviii. 3. καθάπτω as an active peculiar to the later language (Passow) stands for the middle.

In cases like Mt. xxvi. 65. διέβηξεν τὰ ἱμάτια αὐτοῦ, Acts xiv. 14. the Greeks could also have said διέβηξεντο τὰ ἱμάτια: Yet the former is not unusual.

On the other hand the middle is found with ἑαυτῷ 2 Cor. v. 18. 19. John xix. 24. (διεμερίσαντο ἑαυτοῖς, where in Mt. xxvii. 35. only διεμερίσαντο is found) *comp.* Xen. *Cyrop.* 1, 4. 13. 2, 1. 30. and with ἑαυτὸν instead of the active with ἑαυτὸν (Plat. *Protag.* p. 349. A.) Tit. ii. 7. σεαυτὸν παρειχόμενος τύπον, but the middle was so established in practice, in the signification of *to exhibit one's self*, that the writer selected it even where σεαυτὸν (on account of τύπον) was added. *Comp.* Xen. *Cyrop.* 8, 1. 39. παράδειγμα — — τοῖνδε ἑαυτὸν παρείχετο. For other examples of the middle with ἑαυτῷ, ἑαυτὸν see Bornemann *ad Xen. Anab.* p. 76. Bernhardy 347. Mehlhorn *as above*, 36. Poppo *ad Thuc.* I. I. 189. *comp.* also Epiphan. I. p. 380. ἐπιστάμενος ἑαυτὸν. Ἐπιδιορθοῦσθαι in Tit. i. 5. is used for the active, as a similar use occurs especially in the later writers. Schäfer *ad Plutarch.* V. p. 101. The passages Ephes. v. 13. πᾶν τὸ φανερούμενον ὥς ἐστι (see also Wahl *under this word*) and Ephes. i. 23. τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου, are also reckoned here, but in the former φανεροῦσθαι occurs just before in a passive sense, and the apostle connects the φανεροῦμενον so immediately with φανεροῦται, that the former must be taken in the same sense, as Rückert and Harless *in loc.* have interpreted. In Ephes. i. 23. πληρον. might be taken passively (as Holzhausen has re-

* In John v. 5. we cannot say that ἔχον stands for ἰχθύς; ἔχον ἐν ἁσθιν. is rather equiv. to ἰχθιν ἁσθινός.

† So καταλαμβάνει πῶλον and καταλαμβάνει πῶλον *comp.* Schweighäuser *Lexic. Polyb.* p. 330.

‡ Here may be reckoned those actives which are connected with the reflex. pron., for which the midd. are also in a reflexive sense, as Phil. ii. 8. Mt. xviii. 4. *comp.* 2 Cor. xii. 21. (Weistien. II. 271.) 1 Cor. ix. 19. John xxi. 18. 1 Tim. iv. 7. But in all these cases the reflex pron. is used in antithesis, and in John xxi. 18. e. g. the mid. would be improper.

cently done), but then, as Harless has shown, τὸ πάντα ἐν πᾶσι would present a difficulty. I therefore consider πληροῦσθαι to be middle (Xen. *Hell.* 5, 4. 56. 6, 2. 28.), which, if the words refer to God, who of himself, by his power, fills the universe, is very appropriate. In Acts xix. 24. παρῆρχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην, *comp.* with xvi. 16. the middle sense of this verb must not be strenuously contended for (Dresig. p. 100.); both that and the active are allowable, although παρῆρχεν ἐργασίαν alone were sufficient. *Comp.* Kuster p. 59. Schweighausen *Lexic.* Herod. II. 185. Rost. *Gram.* p. 558.

The distinction between the act. and mid. appears in the use of the verb ἐνεργεῖν, the act. of which Paul has used of a personal energy, and the mid. of an impersonal (Col. i. 29. 2 Thess. ii. 7.), whence 1 Thess. ii. 13. ὁς is not to be referred to θεός but to λόγος.

7. From the middle verbs we must distinguish the deponent, which, with a passive or middle form, have an act. or neut. signification, and either want the active form entirely (in prose), or in accordance with usage have its signification,* as δύνασθαι, δαρεῖσθαι, γίγνεσθαι, εὖχεσθαι, ἐνθυμεῖσθαι, ἐργάζεσθαι, εὐλαβεῖσθαι, μάχεσθαι, φεῖδεσθαι, ἀσπάζεσθαι, ἔρχεσθαι, ἠγγεῖσθαι, ἰᾶσθαι, λογίζεσθαι etc. Of them we may remark, (a) That although they mostly have the aor. in the middle form (*deponentia media*), yet not a few use instead of it, the aor. pass. (*deponentia passiva*), as διαλέγεσθαι, βούλεσθαι, δύνασθαι, σπλαγχνίζεσθαι, μωμᾶσθαι etc. (b) Sometimes the aorist or the perf. pass. is used with a *passive* signification together with the aorist (perfect) middle, as ἰδέσθην Mt. vi. 1. Mr. xvi. 11. (Thuc. iii. 38.), *comp.* Poppo *ad Thuc.* III. I. 594., together with ἰδεσάμεν *I saw*, ἰᾶμεν Mt. viii. 13. Luk. vi. 17. (Isa. liii. 5.), ἵαμαι Mr. v. 29. (on the otherhand ἰασάμεν actively) frequently ἐλογίσθην (*comp.* Herod. 3, 95. Xen. *Cyrop.* 3, 133.), παρητημένος Luk. xiv. 19., ἐβρύσθην 2 Tim. iv. 17., ἐχαρίσθην, 1 Cor. ii. 12. Phil. i. 29. (perf. Herod. 8. 5.). (c) The future passive from λογίζομαι with a passive signification is found in Rom. ii. 26. just so ἰαθήσεται Mt. viii. 8. ἀπαρηθήσομαι Luk. xii. 9. Even the present of the first verb is used passively in Rom. iv. 5. (d) The perf. pass. εἰργασμαι is sometimes used actively 2 John 8. (Demosth. *adv. Conon.* p. 728. Xen. *Mem.* 2, 6. 6. Lucian. *fugit.* 2.), sometimes passively John iii. 21. (Xen. *Mem.* 3, 10. 9. *Plat. rep.* 8. p. 566. A.) Matth. II. 1109. See in general Buttm. pp. 373–377. §§ 135. 137. Bernhardt 341., but especially Poppo in the programme above mentioned.

* Only among the later writers is the active of λυμᾶναι found, see Passow. But of δαρεῖσθαι we find the active in Pindar. *Ol.* 6, 131. In the N. T. even εὐαγγελίζω, as often in the Septuag.

That among the verbs usually considered deponent there are many to be taken as middle, Rost *Gramm.* p. 276. and Mehlhorn p. 39., have remarked. This is acknowledged in respect to *πολιτεύεσθαι*. But *πρώομαι* *I acquire to myself*, *ἀγωνίζομαι* (*comp.* Rost p. 557), *βιάζεσθαι*, *μαχαλασχεῖσθαι*, and perhaps *δέχομαι*, *ἀσπάζομαι* are also to be so regarded, as the reflexive sense is more or less perceptible in them. *ῥοστερεῖσθαι* in the N. T. appears only in an active meaning. *Μαίνομαι* must, as among the Greeks, be taken passively, Sommer p. 36.

§ 40. Of the Passive Voice.

1. If a verb governing the dat. of the person in the active, be put into the passive voice, the personal noun becomes the subject: e. g. Gal. ii. 7. *πιστεύεται τὸ εὐαγγέλιον*, i. e. *πισπιστευμένον ἔχω τὸ εὐαγγ.* (active *πιστεύειν τινί τι*), Rom. iii. 2. *ὅτι ἐπιστεύθησαν* (the Jews verse 1.) *τὰ λόγια τοῦ θεοῦ*, 1 Cor. ix. 17. *οἰκονομίαν πιστεύεται* (where Pott solves the construction according to the old manner by *κατὰ comp.* Diog. Laert. 7, 1. 29. *πιστευθέντες τὴν ἐν Περσέμφ βιβλιοθήκην*, Polyb. 3, 69. 1. *πισπιστευμένος τὴν πόλιν παρὰ Ῥωμαίων* xxxi. 26. 7. Herod. 7, 9. 7. Polyæn. 2, 36. Strabo 17. p. 797., see Wesseling *ad Diod. Sic.* 19, 58. and Wetsten. on Rom. iii. 2. Also in the signification to believe *some one* (*πιστεύειν τινί*) the passive *πιστεύομαι* means *I am believed in*, e. g. Polyb. 8, 10. *ἐπιστεύοντο παρὰ τοῖς Ταρσείοις*, Xen. *Anab.* 7, 6. 33. Isocr. *Trapez.* p. 874. Demosth. c. *Callip.* p. 720. (Otherwise 1 Tim. iii. 16. *ἐπιστεύθη* (Χριστός) *ἐν κόσμῳ*, which cannot be reduced to *πιστεύειν Χριστῷ*, but requires the formula *πιστεύειν Χριστὸν*, as in 2 Thess. i. 10. *ἐπιστεύθη τὸ μαρτύριον ἡμῶν* is referable to *πιστεύειν τι* in 1 John iv. 16.) The following passages also belong here, Acts xxi. 3. *ἀφανέντες τὴν Κύπρον*, as it became visible to them, i. e. *ἀφανεῖσαν ἔχοντες τὴν Κ.* having Cyprus pointed out, being shewn it, see Rob. *Gr. and Eng. Lex.* at *ἀναφαίνω*, Heb. xi. 2. *ἐν ταύτῃ μαρτυρήσαν οἱ πρεσβύτεροι* (*μαρτυρεῖν τινί*) Acts xvi. 2.; so also Hebr. viii. 5. *καθὼς ποιεῖται Μωϋσῆς* (Mt. ii. 12. 22.) and Mt. xi. 5. (Luk. vii. 23.) *πτωχοὶ εὐαγγελίζονται*, the latter passages, because the construction *εὐαγγελίζεισθαι τινί* (see Fritzsche *ad Mt.* p. 395.) and *χρηματίζειν τινί* (Joseph. Antt. 10, 1. 3. 11, 8. 4.) is the usual one.

In Rom. vi. 17. *ἀπηκούσατε* — — *εἰς ὃν παρεδόθητε τύπον διδασχῆς* this construction is perhaps an attraction (instead of *ἀπηκ.* *εἰς τύπον διδ.*, *ὃν παρεδόθ.* i. e. *παραδοθέντα ἔχετε*), yet see above, § 24, 2.

Heb. vii. 11. *ὁ λαὸς ἐκ' αὐτῇ (ἱερωσύνῃ) νενομοθέτητο* may be derived from *νομοθετεῖν τινί*: *the people received the law founded on the priesthood*,

comp. viii. 6. The parallels with νομοθετεῖν τινά (τι) adduced from the Septuag. belong not here; as the verb in this construction always signifies, to lead *some one* lawfully, e. g. Ps. cxviii. 33. νομοθέτησον με τὴν ὁδὸν τῶν δικαιοματίων σου, Ps. xxiv. 9. νομοθετήσει ἀμαρτάνοντας ἐν ὁδῷ.—The regular construction of the passive is found in Deut. xvii. 10. ὅσα ἂν νομοθετηθῇ σοι.

2. In the N. T. the aor. 1. pass. is used for the aor. 1. mid. in many verbs, which, among the ancient Greeks, have that tense in the middle signification, as (prevailing), ἀπεκρίθη Luke xxii. 68. especially in Partic. ἀποκριθεὶς Mt. xvi. 2. xvii. 11. Aor. middle Mr. xiv. 61. Luk. xxiii. 9. *comp.* Exod. xix. 1.* for ἀπεκρίνατο, ἀποκρινάμενος†, see Lob. p. 108. Sturz. *dial.* Alex. p. 148. In the same manner διεκρίθη Mt. xxi. 21. Rom. iv. 20. Mr. xi. 23. Προσεκολλήθη Acts v. 36., ἐνεδυναμώθη Rom. iv. 2., ταπεινώθητε 1 Pet. v. 6. Jas. iv. 10. regarded in the N. T. as aor. pass. for middle, are probably real passives according to the Gr. usage, as in Lat. *servari, delectari* can be employed for *servare se, delectare se* conformably to the German, *comp.* Rost *Germ.* p. 555. 561.†. The same opinion is to be entertained about the aor. 2. καταλλαγῆτω 1 Cor. vii. 11. 2 Cor. v. 20. and the fut. προσκολληθήσεται.

Ephes. i. 11. ἐκληρώθημεν (see Hailess in *loc.*) and Acts xvii. 4. προσεκληώθησαν are evidently passive.

3. That the perf. (see Poppo *ad Xen. Cyrop.* p. 360. Matth. II. p. 1097.) and pluperf. pass. have the signification of the middle, (*comp.* § 39. 5.) will not seem surprising, after the recent investigations of the formerly so called perf. mid. (Buttm. ed. Rob. p. 143. § 89. 5. 6.) Acts xiii. 2. (εἰς) δ προσέκλημαι αὐτούς *whereunto I have called them to me*, Acts xvi. 10. προσκίληται ἡμῶς ὁ κύριος ἐπαγγελίσασθαι αὐτούς *the Lord has called us to himself*, etc. (*comp.* Exod. iii. 18. v. 3.), xxv. 12. Καίσαρα ἐπικέκλησαι *thou hast referred thyself to Cæsar* (appealed unto him), Rom. iv. 21. δ ἐκήγγεταί, δυνατός ἐστι καὶ ποιῆσαι (ὁ θεός) Heb. xii. 26., Acts xiii. 46. οὕτω ἐντέταλται ὁ κύριος John ix. 22. συνετίθειντο οἱ Ἰουδαῖοι, 1 Pet. iv. 3. πεσορευμένοις ἐν ἀσελείαις (1 Sam. xiv. 17. 2 Kings v. 25. Hiob. xxx. 28. etc.).

* In the Septuagint 2 Chron. x. 9. Ezek. xx. 3. the future passive ἀποκριθήσεται is used in the sense of *to answer*.

† The form ἀπεκρίθη occurs in manuscripts of Xen. *Anab.* 2, 1. 22. It is of frequent occurrence in the writers after Alexander's time.

‡ The aorists middle of such verbs are commonly used only with the accusative according to § 39. 2. So ἰσώθη means *me servavi* (*servatus sum*), on the other hand ἰσώμεν τὸ σῶμα signifies *corpus meum* (*mihi*) *servavi*.

On the contrary 1 Pet. iv. 1. *αἰστανται ἁμαρτίας*, which is usually translated *peccare desinit*, *comp. Xen. Cyrop.* 3, 1. 18., can also be taken passively: *he has rest from sin*, is preserved from it, *see Kypke in loc.*—Phil. iii. 12. does not come under this head. According to Poppo's theory (as the act. occurs in the intransit. signification) *πολιτεύομαι* Acts xxiii. 1. could be considered deponent. Yet *see above* p. 205. *Καταξέπεται* Rom. xiv. 23. is unquestionably passive in the sense of the Apostle, and not middle, as Wahl I. 340. deems it.

The perf. passive for the perf. active is supposed to occur Acts xx. 13. *οὕτω γὰρ ἦν (ὁ Παῦλος) διατεταγμένος* and 2 Pet. i. 3. *τῆς θείας δυνάμεως* — *τὰ πρὸς ζωὴν δεδωρημένης* (*comp. Vig. p. 216., Jensii lectt. Lucian. p. 247.*). But in the first passage *διατ.* has the middle signification (like Polyæn. 6, 1. 5. *Jos. Antt.* 4, 2. 3.; *for so had he appointed*; and in 2 Pet. i. 2. occurs the deponent *δωζέομαι**. *Comp. Poppo ad Thuc. I. 1. p. 179.*

NOTE 1. The fut. pass. is used very peculiarly in Acts xxvi. 16. *εἰς τοῦτο ᾤψην σοι, προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα, ὡς τε εἶδες, ὡς τε ὀφθῆσομαί σοι*, where according to the parallelism it might be rendered (*comp. Stolz*): *which you have seen, and which I shall cause you to see*, so that *ὀφθῆσομαι* would be taken in a causative sense (*see Döderlein ad Soph. Œdip. Col. p. 492. Bornem. 289.*). The other interpretation, which in general Schott, Künöl and Heinrichs adopt, *de quibus tibi porro apparebo*, would on the whole, suit the context better, and compared with the former, is the more simple one. About the attraction of *ὡς* and *ᾧ*, *see* § 24, 2.

NOTE 2. As many verbs which were neuter in the earlier Gr. became transitive in the Hellenistic language (*see Lexic. under μαθητεύειν, θριαμβεύειν, comp. Olear. styl. p. 308. Bähr ad Ctes. p. 132.*), interpreters apprehend the passive occasionally as equivalent to the Heb. Hophal, in a causal sense. But there is no certain or even probable instance. Gal. iv. 9. *γνόντες θεὸν μᾶλλον δὲ γνωσθέντες ὑπ' αὐτοῦ*, the antithesis requires us to interpret, *knowing God, or rather known by God* (recognized) *see Winer's Commentary on the passages* 1 Cor. viii. 3. *εἰ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ* is not to be translated according to Erasmus, Beza, Nüsselt, Pott, Heidenreich and others: *is veram intelligentiam consecutus est*, but the meaning is: *he who imagines himself to know something*, (where therefore a *γνώσις φυσιοῦσα* takes place) *such a one has not yet known anything, as he ought to know; but if any one loves God* (*comp. the preceding words ἡ ἀγάπη οἰκοδ.*) *he* (has not only known, as he ought to know, but) *is known of him* (God), (is even an object of the highest and truest knowledge, namely of the divine); in 1 Cor. xiii. 12. *ἄρτι γνώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ*

* Markland (*Explic. vet. aliq. loc. etc.*) reckons here the passage in Acts xiii. 48. celebrated in the controversy about predestination, which he punctuates thus: *κ. ἐκτίσεν, ὅσοι ἦσαν τεταγμένοι, εἰς ζωὴν αἰών.* and translates: *et fidem professi sunt, quotquot (tempus, diem) constituerant, in vitam eternam.* This interpretation can never be adopted by unprejudiced exegesis.

ἐπεγνωσθη the latter certainly relates to the knowledge of God, and Nüsselt has already given the sense thus: *there we shall know everything* (not ἐκ μέγους, not as it were ἐν αἰνίγματι), just as perfectly as God knows us*. That γνωσκειν signifies *cognoscere facere, edocere*, has not yet been proved from the Greek of the Bible, and Pott was probably not satisfied himself when he cited John v. 42. Rom. ii. 18. But this meaning is found in the passage of Demosth. *cor.* p. 345. C. quoted by Stephanus in *Thesaur.* ὁμολόγηται γὰρ ὅτις ἐπάσχειν ἐγνωσμένους ἐμὸν μὲν λέγειν ὅτις πατρὶδος, αὐτὸν δ' ὅτις Φιλίππου, analogous to which the recent editors of Steph. had nothing to adduce.

§ 41. Of the Tenses.

1. In respect to the tenses of the verb, the grammarians and interpreters of the N. T., even many of the most recent not excepted, have made the greatest mistakes†. The tenses are generally used in the same manner as in the Greek writers‡, for the *aorist* denotes simply the past time (the momentary in the past time, merely the being done), and is usually the narrative tense; the *imperfect* and *pluperfect* refer always to subordinate events, which stand in a connection as to time with the chief event (as relative tenses); the *perfect* connects the past time with the present (Matth. II. 1116.). No one of these tenses, properly and strictly taken, can be used for another, as the commentators would have us believe||; but where an exchange *seems* to take place (*comp.* Georgi *Vind.* 252. Hierocrit. I. p. 58.), it is either mere appearance, and a sufficient reason (especially rhetorical) may be discovered, why this and no other tense is used, or it is to be accounted for by a certain inexactitude, peculiar to the popular language, which did not conceive and express the relation of time in all its force. The latter takes place especially in the exchange (or connection) of such tenses, e. g. of the preterites, as denote a chief relation of time.

* Phil. iii. 13. has a similar union of the active and passive.

† Occasioned in part by parallel sentences, which were supposed to be entirely conformed to grammatical rules. The abuse of the parallelism in exegesis should be at once exposed.

‡ *Comp.* Herm. *de emend. rat.* p. 180. L. G. Dissen. *de temp. et mod. verb. Græc.* Gott. 1808. 4to. A. zum Felde *de enall. præ. temp. in S. S. usu*, Kel. 1711. Georgi *Vind.* 252.

|| How incorrect it is to reckon the *enallage temporum* as Hebraism, Gesenius (*Lehrgeb.* p. 760.) and still more radically Ewald (*Krit. Gr.* 523.) have shewn.

2. The *present* is therefore used (a) only apparently for the *future* (Abresch in *observ. misc.* III. I. 150.), where the writer would denote a yet future action as one, which *certainly* will take place, which is already resolved upon and unalterably fixed (Pfochen *diatr.* 31. Bernhardt 371.), or which follows according to an established rule, as in Latin, German, and Eng., e. g. Mt. xxvi. 2. αἰδασθε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεσθαι (that the passover is) καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι (is delivered, which is established as a divine decree), John xiv. 3. εἰάν πορευθῶ -- πάλιν ἔρχομαι καὶ παραλήψομαι (John xxi. 23.), Mt. xvii. 11. Ἡλίας μὲν ἔρχεται πρῶτον (was a sentence of the Jewish Christology) καὶ ἀποκαταστήσει πάντα, *comp.* John vii. 42. Luke xii. 54. ὅταν ἰδῇτε τὴν νεφέλην ἀνατίλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε ὄμβρος ἔρχεται (a law of the weather founded on experience is spoken of!); as Jesus uses the formula ἔρχεται ὥρα ὅτι John iv. 21. xvi. 2., hence perhaps also the Jewish δ' ἐρχόμενος used of the Messiah. The formula in John xii. 26. xiv. 3. xvii. 24. vii. 34. ὅπου εἰμι ἐγὼ (not εἶμι, as some read, Matth. II. 1137.) with a future succeeding can be reckoned here, if it is not preferred rather to interpret: *where I am*, where I have my (real) abode. It would be incorrect to substitute in these passages the fut. for the more appropriate present. *Comp.* on the Greek, Poppo *ad Thuc.* I. I. p. 153. Viger. p. 211.; on the Latin Ramshorn p. 401. The present is used in other passages of *that* which will happen just now, which some one is about to do, for which he has already made preparations (Herm. *ad Vig.* p. 746. and *ad Soph. Œd. Col.* 91. Bekker *Specim. Philostr.* p. 73.); e. g. John x. 32. διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με (they had already taken the stones), *comp.* Odys. 16, 442., John xiii. 6. κύριε, σὺ μόνον νίπτεις τοὺς πόδας (he had already taken the position of one who washes), xiii. 27.*, xvi. 17. (ἀπάγω) xvii. 11. xxi. 3. Acts ii. 6. 2 Cor. xiii. 1. Mt. xxiii. 34. See Held *ad Plutarch. Timol.* p. 335.

Many passages, however, are incorrectly reckoned here. In John iii. 36. the thought loses some of its strength, if ἔχει be taken for ἔξει, the idea of ζωὴ in John not only allows, but almost requires the present. Ἐχειν ζωὴν αἰών. could also be said very well of him, who does not yet enjoy the eternal life, but who possesses it in certain hope as a good belonging to him†. So Fritzsche has correctly interpreted John v. 26. Mt. v. 46., but Mt. iii. 10. cannot be taken with him as a general sen-

* Ὁ ποῖός, ποῖον τέχην quod (jam) facis, quo jam occupatus es, id (fac) perfices ocus. *Comp.* Arrian. *Epict.* 4, 9. ποῖα, 2 ποῖς 3, 23. and Senec. *benef.* 2, 5. fac, ei quid facis. See Wetsten. I. 931. What is here commanded, lies not in the imperat. but in the subjoined adverb.

† The Apost. here very correctly distinguishes the fut. from the præs. in the following οὐκ ἐφεται ζῶν.

John v. 18. viii. 6. xi. 5. xiii. 23. xii. 2. Acts vi. 1. xxii. 11. viii. 17. ix. 20. xxvi. 1. 1 Cor. xiii. 11, etc. So also Xen. *Anab.* 1, 2. 18. 4, 5. 18. 5, 4. 24. 6, 3. 3. *Mém.* 1, 1. 5. *Apol. Socr.* 14. *Isocr.* π. ἀντιδ. p. 349. B. (c) an action begun, but not finished (Schäfer *ad Demosth.* I. 337. *ad Plutarch.* IV. p. 398. Poppo *ad Thuc.* III. I. 646. Englehardt *ad Plat. Menex.* p. 282.), Luk. i. 59. ἐκάλουν αὐτὸν — Ζαχαρίας (the mother objects and he is called John), Mt. iii. 14. ὁ δὲ Ἰωάννης διεκρίδανεν αὐτὸν *comp. ver.* 15. Similar in Herodot. 1, 68. Xen. *Mém.* 1, 2. 29-1, 3. 4. Thuc. 2, 5. 1. Demosth. *Mid.* 23. Xen. *Anab.* 4, 5. 19. Pausan. 5, 2. 4. Eurip. *Herc. fur.* 531. *comp.* Held *ad Plutarch.* Timol. p. 337. note. Heb. xii. 17. (προσείρεται) does not belong here, but probably Gal. i. 13. might be so regarded, if we translate πορθεῖν *to destroy*, yet see Winer's Comment. *in loc.* (d) sometimes for the aor. in narration, when the events are related as if the narrator had been present. The narration thus becomes more perspicuous than it would be if expressed in the merely historical aor.: Acts xvi. 22. ἐπέλινον βαρβρίζειν (*comp.* Jacobs *ad Achill. Tat.* p. 620.) *they commanded* (whilst I was present) etc. This is therefore reducible to note 1. *Comp.* Herm. *ad Soph. Œd. Col.* p. 76. *ad Soph. Ajac.* p. 139. Poppo *Thuc.* I. I. p. 155. Ellendt *ad Arrian.* I. 225. Matth. II. 1138. Bernhardt 373. Kühner *Gramm.* II. 73. It is unnecessary to suppose this tense used for the pluperfect in any passage (*comp.* Poppo *as above.* Bornemann *ad Xen. Anab.* p. 5. Acta Monac. II. p. 179. Krüger *ad Dion. histor.* p. 304.), in Acts iv. 13. ἰθαῦμαζον ἐπεγίνωσκόν τε αὐτοὺς, ὅτι οὖν ἐφ' Ἰησοῦ ἦσαν, *they were amazed, and knew* (roused to more attentive observation even by their wonder), *that they*, etc.

In many passages the Codd. vacillate between the imperf. and aor., e. g. Mr. vi. 12. John viii. 8. Acts vii. 31., as in Gr. writers also the forms of these tenses have been frequently interchanged (*comp.* Boissonnade *ad Euxap.* p. 431. *ad Philostr. Her.* p. 530.), and sometimes differ very little in meaning, Schäfer *ad Plut.* IV. p. 346. Siebelis *ad Pausan.* IV. p. 290. It often depends on the writer, whether he conceive the action as momentary, or as continued, Kühner II. 74., and so especially in the later Greek, the imperf. of verbs signifying *to say, to go, to send*, is often used where the aor. seemed to be required. Poppo *ad Thuc.* III. I. p. 570. Held *ad Plutarch.* Tim. p. 484. *comp.* Mr. vii. 17. x. 17. (iv. 10. where Fritzsche has received the imperf. into the text) Luk. viii. 9. Acts ii. 6.

The imperf. and aor. occur together, yet with the wonted distinction, see Luk. viii. 23. κατέβη καὶ λαλῶν — καὶ συνεκκληροῦτο καὶ ἐκινδύνουν, Jas. ii. 22. *comp.* Thuc. 7, 20. 44. Xen. *Anab.* 5, 5. 24.*. Reisig *ad Soph.*

† Particularly instructive is the passage Diod. Sic. *Exc. Vat.* p. 25. 9. ὁ κε. μετ' ἰ-
πισμ' ἵπτο ἐκ τ. ἑλλάδος τ. ἐκ. σφ. πρωτ. --- μετὰ πῆμα χατο δῖνα σάλας, etc.

Ced. Col. p. 254. *Stallbaum ad Plat. Phæd.* p. 29. *Jacobs ad Anthol. Pal.* p. 118. 329. 734. *Jacob. ad Lucian. Tox.* p. 53: *Ellendt ad Arrian. Alex.* II. p. 67.

The imperf. might seem to be used for the present (yet see *Mehlhorn ad Anacr.* p. 235.) in *Col.* iii. 18. ἵποτέσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν, ἐν κυρίῳ *ut par est*. But it must be translated, *ut oportebat, as it should be, as it behoved* (already before) see *Matth.* II. 1138. It was not necessary for the apostle to say, that it must be so; on the other hand, by the use of the imperfect he could convey an appropriate hint, that it had not been so with them (at all times). See § 52, 2. About *Mt.* xvii. 54. see *Fritzsche*. The imperfect in *Acts* iv. 13. *John* ix. 8. is explained under 2. (c) p. 211.

4. The perfect is used in entire conformity with the rules of the language, when time past is placed in relation to the present, i. e. when something past is intended to be designated as just now completed, so that the result of the action is conceived of as permanent. Particularly instructive are the following instances: *Luk.* xiii. 2. δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας — γέγοντο, ὅτι τοιαῦτα παθόντες, *that these Galileans were sinners—because they have suffered*, i. e. not that they suffered merely once in time past (that would be the aor.), but that the consequences of that suffering (death) are still manifest: iv. 6. ὅτι μοι παρὰ δέδοται (ἢ ἔχουσία), i. e. *I am in possession of it after it has been transferred to me, commissam habeo potestatem*; the aor. would be, *it was transferred to me*, which would leave it uncertain; whether it still remained in my possession; v. 32. οὐκ ἐλήλυθα καλεῖσαι δικαίους; *I am not there (on the earth), in order to etc.* (aor. ἤλθον *I came not*, was not sent) *comp.* vii. 20. 50., *Gal.* ii. 7. πεπίστευμαι τὸ εὐαγγέλιον *concrediditum mihi habeo etc.* (his apostolic office continues) *Acts* viii. 14. *Mr.* x. 40. xi. 21. xvi. 4. iii. 26. *John* xii. 7. xiii. 12*, xv. 24. xix. 22. 30. xx. 21. *Rom.* iii. 21. v. 2. ix. 6. 1 *Cor.* vii. 14. xiv. 34. *Col.* iii. 3. *Heb.* i. 4. iii. 3. x. 14. xii. 2. vi. 14. ix. 26. 1 *John* v. 10. 3 *John* v. xli. Therefore in citations of the prophecies of the O. T. very often γέγραπται, or παρηγήμισται *Heb.* viii. 5. On 1 *John* v. 10 see *Lücke*. The perf. and aor. are found connected in *Luk.* vii. 16. προφήτης μέγας ἐγήγερται ἐν ἡμῶν, καὶ ἐπισκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ *he has arisen (therefore is here), and God visited etc.* (the latter narrative, and ἐπισκέπτ. refers to something as being completed in the act of arising) ix. 8. iv. 18. *Heb.* ii. 14. ἔπει τὰ παιδιὰ πεπόνηκεν σαρκὸς καὶ αἵματος, καὶ αὐτὸς μετέσχεν τῶν αὐτῶν, 1 *Cor.* xv. 4. ὅτι ἐτάφη (a now finished act) καὶ ὅτι ἐγήγερται τῇ τρίτῃ

* Γινώσκете, τί ποιεῖται ὑμεῖς; where the completed action ἔθηκε (in the symbolical sense) is indicated as operative at the present time.

ἡμέτερον (continues in its effects in the new life of Jesus) Acts xxi. 8. John xiii. 3. 1 John i. 1. 2 Pet. ii. 17. (*comp.* Plut. II. 208. C. Xen. *Cyrop.* 8, 5. 23.) Col. i. 16. is also characteristic, *ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα* (the act of creation) — *τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται* (a dogmatical view of the finished and now existing creation). The perfect (instead of the aor.) is found only once in narration, Rev. v. 7. *ἦλθε καὶ ἐλάβη τὸ βιβλίον* (without var.). So in a purely aorist meaning in the later writers Schäfer *ad Demosth.* I. p. 468. Wytttenbach *ad Plut. Mor.* I. 412. *Index to Petr. Patric. ed.* Bonn. A. p. 647. Bernhardt 379. Less striking is 2 Cor. xi. 25. *ἔλαβον, ἰβραδίσθην* — *ἐλιδάσθην* — *ἐναύγησα, νυχδήμειρον ἐν τῷ βυθῷ πεποίηκα*, Heb. xi. 28. *πίστει πεποίηκα τὸ πάσχα καὶ τὴν πρόσχυσον τοῦ αἵματος* (aor. precede and follow). In such enumerations of single facts it was indifferent whether the aor. or perf. was used: they are equally admissible, as, I was stoned, I suffered shipwreck, I have passed a day.

The *perfect* is used for the *present*, (a) only in as far as by the former is signified an action or state, which having commenced in past time extends into the present (Herm. *ad Viger.* 748.); e. g. John xx. 29. *ὅτι ἔωκαζά με, πεπίστευκάς*, where the *origin* of a belief still continuing is indicated, xi. 27.; John v. 45. *ἰπιστεύετε Μωϋσῆ, εἰς ὃν ἠλπίζατε*, in whom you have trusted (have placed your trust) and still trust (*in quo repositam habetis spem vestram*). Similar 2 Cor. i. 10. *εἰς ὃν ἠλπίζαμεν* (Buttm. ed. Rob. p. 377. § 137. 2. marg. note). About *ἔωξα* John ix. 37. *see below* note.—2 Tim. iv. 8. *ἤγαπηκότες τὴν ἐπιφάνειαν αὐτοῦ, ὅσοι ἔωκαζον* and therefore now love. The pluperfect of such verbs then has naturally the sense of the imperfect, Luke xvi. 20. John i. 34. *πᾶν ἔωξα καὶ μεμαρτύρηκα* does not belong here: the latter perfect seems to express, that the testimony of John about Christ is to be regarded as finished, firmly established in its authority: *I have seen and have testified*, i. e. let it be and remain testified (Thuc. 2, 45.). The present would be less forcible. The perfects in Heb. vii. 6. (9.) are essentially conformed to this, for there evidently more than one fact is related.—(b) To express after clauses with *εἰ*, *ἐάν* (and fut. or aor.), *an action yet to come*, which is conceived by the mind as just about to occur, and so contemplated even as past,* as Soph. *Electr.* 690. *εἰ παλαίσοις πτώμα θανάσιμον πεσῶ, τέθνηκα ἐγώ* Philoct. 75. and Liv. *si tales animas habebitis, vicimus*, *comp.* Viger. p. 214.

* There is not in the N. T. a clear example of the prophetic perfect of the Hebrew (Gesen. *Lehrgeb.* 764. Stuart's *Heb. Gr.* § 503. c.) which the LXX. usually translate by the fut. It is analogous to this when the augurs begin with the fut. and proceed with the aor., Iliad 4, 158. Pind. *Pyth.* 4, 56. *Isthm.* 5, 51, *see Böckh not. crit.* p. 462.

Poppo *ad Thuc.* I. I. p. 156. Ast. *ad Plat. Polit.* p. 470. Herm. *ad Aristoph. Nub.* p. 175. Matthiæ *ad Eurip. Med.* p. 512. and *Gr.* II. 1125. From the N. T. see Rom. xiv. 23. ὁ διαχειρόμενος, ἔαν φάγη, καταπέξεταί, *he is condemned*, the sentence of condemnation has been pronounced and remains against him, he has fallen under the condemnation. Otherwise John v. 24. μεταβίβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν: here the reference is not to a future fact, but to one really past (see 1 John iii. 14. *comp.* Lücke *Comment.* II. p. 42.). About John xvii. 10. see Lücke and Tholuck. John xiv. 7. καὶ ἂν ᾗστε γινώσκετε αὐτὸν καὶ ἰωράξετε αὐτόν must be translated with Stolz: *from now ye know him and have seen him*, not with Künöl: *eum mox accuratius cognoscetis et quasi oculis videbitis*, *comp.* Demosth. *adv. Lacrit.* p. 597. A. ἀνδρώπων, ὃν ἡμεῖς οὕτε γινώσκομεν οὐδ' ἰωράκαμεν.

In Jas. v. 2. ὁ πλοῦτος ὁμῶν σείσηται, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν the perf. is not used for the present or fut. (Schott vacillates between the two), but the case contemplated by the Apostles in *ταλαιπώρ. ὑμῶν τ. ἐπερχομ.* was conceived of as already present, and hence the *σήπειν* of riches as already past. It comes near to the prophetic perfect. Δέδωκα John xvii. 22. does not mean *tribuam* (Schott); Christ considered his life as already past, the disciples as having already taken his place. Δέδωκα instead of δίδωμι has not much authority, although in itself considered not incorrect.

That the perfect is used for the pluperfect also (which is not impossible), Haab p. 95. would prove by John xii. 7. εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ τετέλεσται αὐτό: but this proof is insufficient, since here τετέλεσται is to be apprehended as a genuine perfect, because Jesus would figuratively represent this unction as that which prepared him for the grave.

That the *perfect* (and aor.) of many verbs has, by established usage, the signification of the *present*, is well known, and this is accounted for by their radical meaning: e. g. *πίπτωμαι I possess*,* from *πτάομαι I acquire*; *οἶδα I know*, from *εἶδω I see*; *ἵστηκα I stand*, from *ἵστημι I place*, properly I have placed myself (therefore 2 Thess. ii. 2. ἐνίστηκεν ἡ ἡμέρα τοῦ Χρ. *comp.* Palair. on this passage, Rom. ix. 19. εἰς ἀνθέστηκα *who resists him*, 2 Tim. iv. 6. ἐφίστηκα. The pluperfect of such verbs naturally take then the place of the imperf. e. g. *εἰστήκεισαν* Mr. xii. 46. ᾗδεν John ii. 9.† Also *πέριπα* from *περῶμαι* has the signification of the present

* This verb is occasionally translated incorrectly in the N. T. by *to possess*, in other tenses than the perfect. Luk. xviii. 12. *of all which I acquire* (Stolz), *quæ mihi redeunt*, xxi. 19. *by perseverance acquire or you will acquire your souls*, they will then first become your real, inalienable property; see Koppe 1 Thess. iv. 4. Yet *πτάωμαι* seems to mean *possideo* in *Æsop.* 142, 2. As to *κοιμῶνται* 1 Cor. xi. 30., which is usually taken for *καυμῶνται*, see above, 2. c.

† I see no good reason for taking ᾗδεν John xx. 9. for plusquam perf. as Tholuck does, *comp.* Lücke *in loc.*

(John i. 15.) see Buttm. § 137. Bernhardt 279. and *ἰώρα* means sometimes *I see* (it has come to my sight) John ix. 37. (xiv. 7.) 1 John iv. 20.— On the other hand the present *ἤνω* denotes *the having come, the being there* (Matth. II. 1136. Kühner II. 64.) see John ii. 4. iv. 47. 1 John v. 20., as *ἀκίω* can be sometimes translated by *audisse*, (Xen. *Anab.* 5, 5. 8. *Mem.* 3, 5. 9. Philostr. *Apoll.* 2, 8. see Jacobs *Anthol.* III. p. 311. Heindorf *ad Plat. Gorg.* p. 503. Ast *ad Plat. Legg.* p. 9.), which however only takes place, when the hearing continues in its effect, as we also say: *I hear that you are sick*. The Greek also must say *ἀκήνω* to express the completion of the hearing in past time. (So *πυνθάνομαι* *I learn, I hear*, Demosth. c. Calipp. p. 719. C. etc.). *Ἀκίω* Mt. vi. 2. v. 16. can be translated by *accepisse*, but is properly as in German *weghaben*, *to have away* (to have it altogether safe), Wyttenbach *ad Plutarch. Mor.* II. p. 124. Palair. p. 25. About *ἀδειν* see Bremi *ad Lys.* p. 23. Matth. II. 1137.

5. The *aorist* is used, (a) in narration for the pluperfect (Poppo *ad Thuc.* I. I. p. 157. Jacob *ad Lucian. Toxar.* p. 98. and *ad Lucian. Alex.* p. 106. Kühner *Gram.* II. 79.), viz. if an earlier circumstance is referred to, e. g. John xviii. 24. *ἀπιστεῖλεν αὐτὸν ὁ Ἄννης* (*comp. Künöl and Lücke on this passage*) Mt. xiv. 3. 4. (see Fritzsche *in loc.*) xxvi. 48. and in relative clauses Acts i. 2. *ἐντειλάμενος τοῖς ἀποστόλοις, οὓς ἐξελέξατο*, ix. 35. John xi. 30. iv. 45. 46. xiii. 12. xix. 23. Luke xix. 15. xxiv. 1. (as those in which the pluperf. but seldom occurs, Bernhardt 380.). This use depends on the fact that the writer conceived the action merely as a past one, without respect to another past action.

Haab p. 95. (*comp. Pasor.* p. 235.) has here cited, very uncritically, many other examples, in which the aorist is rather used in its original sense, or there lies at the bottom a somewhat different account of one Evangelist, which must not be *arbitrarily* reconciled with that of the others: e. g. John xviii. 12. *συνέλαβον τὸν Ἰησοῦν*. According to the other Evangelists (Mt. xxvi. 50. Mr. xiv. 46.) the seizure and binding of Jesus took place prior to the stroke of Peter's sword; but John may well be supposed to represent the matter, as if, at the very moment when the guard were seizing Jesus, Peter had struck in between them with the sword. On Mr. xxvii. 37. *καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην*, which Haab has rendered, *they had put up*, etc., De Wette (*as before*) very correctly remarks, "according to the nature of the thing it certainly should be pluperfect, but if we regard the words merely, it is simply preterite, for *the narrator has no respect to the order of time here*. That he does not accurately observe the order of events, is apparent from this, that, after he had represented the soldiers as sitting down to watch Jesus, he introduces in ver. 38. the crucifixion of the two thieves, *τότε σταυροῦνται κ. τ. λ.* Shall we place this also in the pluperf.?" Mr. iii. 16. *ἐπέθηκεν τῷ Σίμωνι ὄνομα Πέτρον* is not to be rendered by *im-*

posuerat, for Mark had not previously related the fact; and it must not be supplied thus from John i. 43. In Acts vii. 5. *ἰδωκεν* is not to be taken for pluperfect, as the antithesis shews: *he gave not -- but promised*, nor is it necessary so to interpret Acts iv. 4. viii. 2. xx. 12.* See Fritzsche on Mr. xvi. 1.

That the aor. stands for the perfect, cannot be certainly proved by a single passage: for Luke i. 1. *ἐπειδήπερ πολλοὶ ἐπεχείρησαν* -- *Ἰδοὺ πάλαι* in the narrative style is really to be translated, *as many undertook it -- so I also believed*. Also Luke ii. 48. *τίκνον, τί ἐποίησας* -- *ἰζητούμην σε*. Apparent passages would perhaps be Luke xiv. 18. *ἀγρόν ἡγόρασα*, 19. *ζεύγη βοῶν ἡγόρασα*, etc. Phil. iii. 12. *οὐχ' ὅτι ἤδη λαβὼν ἢ ἤδη τετελείωμαι*, John xvii. 4. *ἐγὼ σε ἰδοῦσα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα*, etc. But here the action is generally exhibited as occupying only one point of the past, as simply gone by (in the passage from Luke above, as opposed to a present action, *I bought* a field, a yoke of oxen, etc.), and in Phil. above, the *λαβὼν* appears especially to denote *the arriving at the mark*, the *τετελείωται*, *the consequences of it*. Also in Rom. xiv. 9. Rev. ii. 8. (Wahl I. 683.) the aorists are only narrative, as in John xii. 43. see Matthäi in *loc.* About Mt. xi. 17. see Fritzsche, Heb. xi. 16. is self-evident. As to the Greek writers, comp. Böckh *ad Pind.* III. p. 185. Schäfer *ad Eurip. Phœn.* p. 15. Matth. II. 1118. It depends often on the author, which of the two tenses he will use, comp. Xen. *Mem.* 1, 6. 14. Lucian. *dial. mort.* 24, 1. Dion. Hal. IV. 2320. Alcypyr. 3, 46. (Sometimes the Codd. vacillate, as well of Greek authors, see e. g. Jacobs *ad Achill. Tat.* p. 434. 566., as of the N. T., between aorist and perfect, e. g. 1 Cor. ix. 15., comp. also Rom. vi. 4.)†. Both tenses are clearly distinguished, Mr. xv. 44. *ἔθανυσεν, εἰ ἤδη τ ἐθνευξε* (that he was already dead), 45. *ἐκηρώτησεν αὐτόν, εἰ πάλας ἐπέθανεν* (whether he had been long dead). Comp. Lucian *d. deor.* 19, 1. *καὶ ὁμῶς ἐφώπλισας αὐτόν καὶ νενευξηκας*. In parallel passages the perfect Luke v. 32. and aor. Mt. ix. 13. appear according to their proper difference.

(b) The aor. is used only apparently for the future, (Herm. *ad Vig.* p. 746. comp. above 4, b.) e. g. John xv. 6. *ὅταν μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα* in such case (if that shall have happened) *it is cast away*, not *it will be cast away* (the not abiding has this immediate consequence: whoever has separated himself from Christ, is like a branch cut off and cast away, which belongs no more from that moment to the fruit-bearing vine), comp. Herm. *de emend.* p. 192. and *ad Vig.* 746. Rev. x. 7. *ἔτελέσθη τὸ μυστήριον*, in the mouth of the angel foretelling futurity, means:

* Markland (*Explic. vet. alig. loc.* Leipz. p. 326.) improperly reckons here Mt. xxviii. 17. *οὐκ εἰς ὁράσαν*, comp. Valckenær. *annot. crit.* p. 350.

† In Mt. xxi. 20. if *πῶς* be taken as an exclamation *quam*, *ἐξέγερται* ought to be used instead of *ἐξεράθη*, as in Mr. xi. 21. in good Codd., but the latter passage is not altogether parallel, and the former should probably be translated: *how did the fig tree wither so quickly?* They wish an explanation of the way in which what they saw had happened. Therefore the disciples refer to the fact of the *ἐξεραι*, not the result.

then is the mystery finished. *Comp.* Eurip. *Med.* 78. ἀπωλόμεσθ' ἀέ' εἰ κακὸν προσοίσομεν νῖον παλαιῷ, Plat. *Gorg.* p. 484. A. Kühner *Gram.* II. 78. John xvii. 18. ἀπίστευα is, *I sent them out* (which was already done in the election of the Apostles); ἔξεστη in Mr. iii. 21. means in the sense of the present *insanit*, *comp.* verse 22.; 2 Thess. i. 10. by no means belongs here; Jud. 14. is literally a quotation from Enoch, and ought to be judged according to the context in that passage. In Luke xiv. 18. it is astonishing that Kühnöl should take ἡγόρεσα for the future, see above p. 217.

1. The aor. seems not to express *customary action* in the N. T. either in Mt. xxiii. 2. (*comp.* Heb. viii. 1.) or in xi. 19. (*comp.* Schäfer *ad Demosth.* I. p. 247. Wex *ad Antig.* I. p. 326. Rost *Gram.* p. 572. Kühner II. 76.). In Luke i. 51. the μεγαλεία of God (ver. 49.) are designated as things already performed, only we must not take the parallel members too rigidly in a historical sense. Ὁυκ ἀφήξέ με μόνον ὁ πατήρ John viii. 28. means properly: *the Father left me not alone* (on the earth), i. e. in addition to sending me, he has promised me his constant aid. In Mr. xv. 6. the imperf. ἀπέλυνε is found, which here is undoubtedly to be taken in its appropriate sense, as καθ' ἑορτήν follows; it is unnecessary that ἰδοῦσθαι in John ii. 27. be so construed, as Lücke does; Heb. x. 6. is a literal citation from Ps. xlv. and refers to the fact of Christ's εἰσερχ. εἰς τ. κόσμον. In Heb. i. 9. (Septuag.) the reason of the following διὰ τοῦτο ἔχρησά σε ὁ θεός lies in ἡγάπησας δικαιοσύνην, both properly aorists. Jas. i. 11. ἀνέτειλεν ὁ ἥλιος σὺν τῷ καύσῳ καὶ ἐξήρανε τὸν χόρτον, etc. *comp.* 1 Pet. i. 24.) might be reckoned here, as Piscator does, if the quick succession of the events be not rather expressed by the aor.: the sun rose, and (immediately) it withered (Herm. *ad Vig.* p. 746. Bornemann *ad Xen. Apol.* p. 53.), hardly has the sun arisen, before it has withered. Passages such as Ephes. v. 29. form the transition to that use of the aorist, which easily arises from the fundamental signification of this tense (Herm. *de emend. rat.* 187. In Jas. i. 24. κατενόησεν ἑαυτὸν καὶ ἀπελήλυθε καὶ εὐθὺς ἐπελάβετο ὁποῖος ἦν neither the aorist nor the perf. is used for the present; but the case mentioned ver. 23. by way of example is taken as a fact, and the Apostle continues in the narrative.

2. Pott will take 1 Cor. ix. 20. ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος unnecessarily for the present. The apostle relates what he did hitherto. Hermann in 1 Cor. iv. 18. is mistaken, and also many interpreters in Jas. ii. 6. ἡτιμάσατε (which even Gebser translates as the present). The aorist ἰδοῦσθαι in John xv. 8. is not to be taken merely for the present with Tholuck. The meaning is: *herein* (then) *God is glorified, if you bear much fruit, see above, John xv. 6.* In Mt. iii. 17. (xii. 18. xvii. 5. 2 Pet. i. 17.) and in the Septuagint the aorist εὐδόκησα is to be taken according to the observation of Herm. *ad Vig.* p. 746. 209. and similarly to ἐπειλήφα (*Vig.* p. 212.): *the good opinion is established in me, therefore my affection for him is distinguishing.* Other passages where modern translators render the aorist by the present (e. g. Rom.

x. 3. xi. 31. 1 Cor. vii. 28. *see* Schott) are sufficiently plain. Künöl on John iii. 33. is guilty of the same negligence.

Ἐγραφα of the verb *γράφειν* is used for *γράφω* in epistles, of that which the writer is just writing, as in Latin *scripsi*, 1 Cor. v. 11. Philem. xix. 21. 1 John ii. 14. 21. (similar *ἔπεμψα* Acts xxiii. 30. *ἀπέπεμψα* Philem. 12., *comp.* Alciph. 3, 30. 41. and *ἠβουλήθη* 2 John xii.; on 1 John ii. 13. *see* Lücke, yet *γράφω* is more frequent 1 John ii. 8. xii. 13. 1 Cor. iv. 14. xiv. 37. 2 Cor. xiii. 10. etc.), and therefore also the aorist in the earlier epistles 1 Cor. v. 9. (*see* Pott in *loc.*) 2 Cor. ii. 3. 4. 3 John 9. The Greek writers do not observe carefully that use of the aorist for the present, *comp.* Diog. Laert. 7, 1. 8. (on the contrary Isocr. *Demonic. in. Plutarch.* II. p. 37. C.). *See* Wytttenbach *ad Plut. Moral.* I. p. 231. Lips.

3. Nor is the aorist used *de conatu** (Künöl) Mr. ix. 17. *ἤνεγκα τὸν υἱόν μου*. The words mean: *I brought my son to you* (and present him to you). Künöl himself has seen that John xi. 44. *ἐξήλθε* is not to be interpreted in such a manner and Tholuck is right in not mentioning that interpretation at all.

6. The *future*† expresses, especially in questions, not always mere futurity, but sometimes that which *shall* or *can* happen (ethic possibility), and thus corresponds with the Latin subjunctive, Herm. *ad Vig.* p. 747. and *ad Soph. El.* 992. Matth. II. 1172. Jacob. *ad Lucian. Tox.* p. 134. But in consequence of the great similarity of the future and the subjunct. aorist, and the vacillation of manuscripts also, all the passages are not sure. From the N. T. *comp.* Luk. iii. 10. *τί οὖν ποιήσωμεν* what shall we do then? (if the reading *ποιήσωμεν* is not here to be preferred), xxii. 49. *ἐκπαύσωμεν ἐν μαχαίρᾳ* shall we smite, etc. Rom. x. 14. *πῶς οὖν ἐπικαλέσονται* how then can they call? etc. (without var.) iii. 6. (Plat. *Lys.* p. 210. *τί οὖν δὴ χρησόμεθα* Lucian. *Tox.* 47. *πῶς οὖν — — χρησόμεθα τοῖς παροῦσι*). On the other hand in Mt. vii. 24. *δομιώσω* retains the simple signification of the future, and in Rom. xv. 18. the future, as such, seems to be stronger. In Rom. v. 7. also the future must not be weakened, for something is declared, which will not easily *happen* in all future time. Rom. vi. 2. *ἐπιμενοῦμεν τῇ ἁμαρτίᾳ* (var. *ἐπιμένωμεν*) properly: *shall we persevere in sin?* is spoken of that which is in fact to be feared (*shall we be willing* etc. would be a more bitter expression). Similar is the following *πῶς ἔτι ζήσωμεν*, and

* Schäfer *ad Plut.* IV. 398. is opposed to Herm. *ad Soph. Ajac.* 1105., *comp.* Herm. *ad Iphig. Taur.* p. 109.

† The 3. fut. passive which occurs once in Luke xix. 40. *καταξέσται* stands for the 1 fut. which in this verb is unusual, and has not the meaning which in other cases belongs to that form. Matth. II. 1118.

verse 15. τί οὖν; ἀμαρτήσομεν etc. John vi. 5. πῶθεν ἀγοράσομεν ἄρτους means: whence shall we buy bread (as the buying is necessary), Mt. vii. 16. contains not a prescription (*you shall*), but simply indicates that which the time to come will show: by their fruits you *will* know them (in the course of your observation.) In Rom. vi. 14. the future seems to be essential to the argument of the apostle, *comp. below* § 44. 3. (On formulas like θέλεις ἱτοιμασθῆναι, where the subjunctive could also be used, see § 42. 4.)

Without reason and contrary to the nature of the future, Kühnöl, as Storr, would interpret John xvi. 23. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδὲν *non opus erit, ut me interrogetis*. The future here is very well chosen.

Some will take the future for the preterite in Rev. iv. 9. ὅταν δώσουσι τὰ ζῶα δόξαν — τῷ καθήμενῳ ἐπὶ τοῦ θρόνου — πρὸς οὐρανὸν οἱ ἔκδοι τίσασαί, προσβάττες etc., but it must be translated: when *the beasts* (during the vision) *will give glory* — v. 10. *will fall down*. Zeune *ad Viger*. p. 212. will prove by Rom. iii. 30. ἐκείνους εἰς ὃ θεός, δὲ δικαιοσύνη περιουσίαν ἐκ πίστεως, that the future is also used for the pres. and Jaspis and Stolz so translate, *comp. Gal. ii. 16*. But the δικαιοσύνη is represented here either as something which will first take place at the judgment bar (the more so, as it is properly accomplished at the entrance into the heavenly felicity), or as something, which, first begun on a small part of mankind, will continue to take place in the manner indicated. In Luk. i. 37. ἀδυνατήσει is used in an O. T. memento of that, which does not belong to a definite time, but which will be always so, Theocr. 27, 9. see Herm. *de emend. rat.* p. 197. In 1 Cor xv. 29. Heydenreich has correctly interpreted the fut. ποιήσουσιν (for which F. G. ποιούσιν).

Of a merely supposed, *possible* case (Bernhardy 377.) the future occurs in Jas. ii. 10. ὅστις ὅλον τὸν νόμον τηρήσει, παύσει δὲ ἐν ἐνὶ, γέγονε πάντων ἔνοχος, *whosoever should keep the whole law (comp. Mt. v. 39. 41.)* Here belong also the formula ἐγὼ τις *dicet* i. e. *dicat aliquis* 1 Cor. xv. 35. Jas. ii. 18. and ἐγὼ οὖν Rom. ix. 19. xi. 19., although, only considered as Greek, it properly means: I anticipate, I foresee, that some one says (objects). On the other hand interrogative clauses, like Luke xi. 5. εἰς ἐξ ὑμῶν ἔξει φίλον καὶ πρὸς ὑμᾶς πρὸς αὐτὸν μεσουκτινόν, cannot come under the above rule; if the interrogative form be taken away, the mere future remains: *none* of you will at midnight go to his friend (such an importunity will never occur). About the future for the imperative see § 44. 3. The future never occurs for the genuine optative; in Rom. xvi. 20. Phil. iii. 15. iv. 7. 19. Mt. xvi. 22. only the signification of the future can be admitted. See Ewald on *Hebrew tenses*, translated by Prof. Stuart, in *Bib. Repos.* Vol. XI. N. 29. p. 131.

NOTE. The connection of different tenses by καὶ (Poppo *ad Thuc.* I. I. 274. Reisig. *ad Œd. Col.* 419. Jacobs *ad Achill. Tat.* p. 700. Stallbaum *ad Euthyphr.* p. 59.), which has been already proved by instances above, is partly founded in this, that sometimes, when writing not very accurately, several tenses can be used without a difference in the sense, partly it is intentional (Heb. ii. 14. 1 Cor. xv. 4. x. 4.). The former may perhaps take place in the Revelation, e. g. iii. 3. xi. 10. xii. 4. xvi. 21. xvii. 16.; the tenses used here are in none of these passages incorrect, and if something extraordinary were found in *this* connection (as e. g. Eichhorn *Einl. ins N. T.* II. 378.), it would only manifest a defective knowledge of the Greek language. See Winer's *exeget. Studien.* I. 147.

§ 42. Of the Use of the Indicative, Subjunctive and Optative.*

1. These three modes are so distinguished that the indicative indicates that which *is real*, the subjunctive and optative that which *is possible*,† and the subjunctive that which is *objectively* possible (its reality depending on external circumstances), the optative that which is *subjectively* possible (simply conceived by the mind) Hermann *emend. rat.* I. p. 205. *ad Vig.* 900. *de particula ἄν* p. 76.‡ In important distinctions the N. T. writers use these modes with perfect propriety; but the optat. (as also among the later Greeks, who did not aim at a refined style) fell into disuse, even more than in Josephus, and was supplied by the subjunctive in certain constructions.||

(a) In independent sentences.

2. The use of the *indicative* in independent sentences is in the Greek very simple, and therefore in regard to the N. T. we have to remark only two things: (a) the imperf. indicat. is used sometimes, as in Latin, where we would use the subjunctive (i. e. *conditionally*), e. g. Mr. xiv. καλὸν ἦν αὐτῷ εἰ οὐκ ἐγενήθη *it were, it would have been good for him*

* Comp. K. H. A. Lipsius *Cum. de mod. usu in N. T.* P. I. Lips. 1827. 8vo.

† The signification of the *tenses* is not properly speaking varied in the subjunctive and optative. For the proper distinction between the pres. and aor. in these modes see Herm. *ad Vig.* p. 747. and as an illustration of it Mr. iv. 26.

‡ *Apertum est, in indicativo veritatem facti ut exploratam respici, in conjunctivo rem sumi experientia comprobendam, in optativo veritatis rationem haberi nullam sed cogitationem tantummod. indicari.* Herm. *de part. ἄν* p. 77.

|| The modern Gr. has entirely abandoned the optat., and it is still doubtful how far the ancient popular language used it. It often occurs that the people avoid certain forms and constructions, which evince refinement.

(literally, *it was*), *satius erat*, 2 Pet. ii. 21. *ξεῖτετον ἦν αὐτοῖς μὴ ἰσχυρο-
πίνειν τὴν ὀδὸν τῆς δικαιοσύνης* (Xen. *Mem.* 2, 7. 10. *Anab.* 7, 7. 40. Lucian.
Pisc. p. 118. Tom. III. Bip., Aristoph. *Nub.* 1213. Diog. L. 1, 2. 17.),
Acts xxii. 22. οὐ γὰρ καὶ ἔζη αὐτὸν ζῆν *he should not have lived* (i. e.
have died long ago), *non debebat or debuerit vivere*, 2 Cor. xii. 11. ἐγὼ
δοξάζω ὑπὲρ ὑμῶν συνίστασθαι *debebam commendari* (and 1 Cor. v. 10.
var. see Winer's *krit. Jour. d. Theol.* VI. 471.) ἔδει σε βαλεῖν *you should
have*, etc. (2 Cor. ii. 3. Acts xxvii. 21.), Mt. xxvi. 9. ἡδύνατο τοῦτο περα-
θεῖναι, etc. *Comp.* Matth II. 1138. Stallbaum *ad Plat. Symp.* p. 74.
The Greek and Roman here only expresses what, independently of any
condition, *was good, what must or must not be done*, and leaves the reader
to apprehend the sense by connecting this expression with what is done
or not done. The German and Eng. expresses the same thing by com-
mencing with the subjunc. itself. Both modes therefore are rightly con-
ceived, but ἂν in these cases must not be supposed to be omitted, as all
these sentences, in the mind of Greeks, refer the conception to a condition
on which something would have been good or must have been done. See
Herm. *partic.* ἂν § 12. Kühner *Gram.* II. 557. Ἐβουλόμην is to be some-
what differently interpreted, *vellem* (without ἂν), e. g. Acts xxv. 22. ἐβου-
λόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι *I also could wish to hear the man*
(having my curiosity excited by the account, (*but circumstances forbid.*
Trs.) Himer. 14, 17. Arrian. *Epict.* 1, 19. 18. Lucian. *abdic.* 1. *Char.* 6.
There is denoted here, not a wish which had previously existed (*volebam*),
but one still present in the speaker's heart, which however is not directly
expressed (*βούλομαι volo*), because this can only be done, when the per-
formance depends on the will alone (1 Tim. ii. 8. 1 Cor. xvi. 7. Rom. i.
13. xvi. 19.), nor by means of ἐβουλόμην ἂν, since this involves the oppo-
site, *but I will not*, Herm. *de partic.* ἂν p. 66. nor yet by ἐβουλοίμην ἂν
(Xen. *Æcon.* 6, 12.) *velim, I also may or should wish (the possibility be-
ing implied.* Trs.), but by the indic. imperf.: *I wished*, where the still
remaining wish, only through modesty or urbanity, is represented as one
which existed previously: (Kühner *Gram.* II. 68. considers the formula
hypothetical: *I would* (if it were permitted). *Comp.* Matth. II. 1154. So
also probably Rom. ix. 3. ἡ ἐχόμην γὰρ αὐτὸς ἐγὼ ἀσάφημα εἶναι ἀπὸ τοῦ
Χριστοῦ ἐπὶ τῶν ἀδελφῶν μου *vellem ego, I could wish*, etc., where Köll-
ner very strangely requires ἐχόμην ἂν or εὐχόμην ἂν, and Gal. iv. 20.
See Winer's *Comment.* on this passage. (Otherwise 2 Cor. i. 15. Philem.
13. 14., where the aorists are really historical, also 2 John 12. ἡβουλήθη, *comp.* § 41. 6. note.)

In John iv. 4. ἔδει is to be taken as a genuine imperf. indic. of *some-
thing real*. On the contrary in Heb. ix. 26. ἐπει ἔδει αὐτὸν πολλάκις πα-

δεῖν, we should expect ἄν, because something is expressed, which it is supposed ought to have been done. But the Codd. have it not, and it may be omitted just as we say in German: *denn* (sonst), wenn jenes der Zweck wäre, *musste er öfters leiden*, since (otherwise), if that had been the design, *he must often have suffered* (comp. Herm. ad Eurip. Bacch. p. 152. Bernhardy 390., see § 43. 2.). The indicatives in Rom. xi. 6. 1 Cor. v. 10. after ἐπεὶ (alioquin) are usually translated subjunctively; but the simple meaning of the former is: *then grace is no more grace* (viz. if any one be blessed on account of his works), and the latter, *then you must go out of the world*; ἀφείλεται *müsstet* (as some authorities have) would mean, *you ought, it would be necessary*, which Pott and Heydenreich did not consider. See Ast ad Plat. Legg. p. 162. Stallbaum ad Euthyphr. p. 57.

In 1 Cor. vii. 7. θέλω πάντας ἀνθρώπους εἶναι ὡς καὶ ἑμὰυτὸν, θέλω does not stand for θίλωμι or ἤθελον as Pott supposes. He really has this wish, because therein he contemplates only the advantage, which would thus result to men (Christians), not its practicability. To express the latter, he must have said: *I would or could wish, velim or vellem.*—Baumgarten has correctly apprehended this passage.

3. (b) In direct questions, the indic. present sometimes occurs where in Latin the subjunctive, in Ger. the auxiliary *sollen*, and in Eng. *shall* is used, e. g. John xi. 47. τί ποιούμεν; ὅτι οὗτος ὁ ἀνθρώπος πολλὰ σημεῖα ποιεῖ, *quid faciamus? what shall we do? what can we do?* Lucian. Pisc. 10. Alciph. 2, 11. By the indic. however is here expressed, that there is no doubt some thing ought to be done, as we also say: *was'thun wir? what do we?* in a more strengthened and distinct form: *what shall we do?* See on this indicative present Heindorf ad Plat. Gorg. p. 109. and ad Theaet. p. 449. Stallbaum ad Plat. rep. I. p. 141. Bernhardy 306. The Greeks go still farther, and even say πίνομεν *drink we*, i. e. *we will drink*, Jacobs ad Achill. Tut. p. 559., of which perhaps Gal. vi. 10. ἐργαζόμεθα τὸ ἀγαθόν, as good Codd. have, and Lachman prints, may afford an instance. The interchange of the indic. and subjunc. by transcribers, however, occurs too often to enable us to determine certainly in such cases. Comp. § 41. 2. on John xxi. 3.

The passage in 1 Cor. x. 22. ἡ παραζηλοῦμεν τὸν κύριον, perhaps means *or do we provoke God?* Is it the nature of our conduct to excite the wrath of God? παραζ. does not express what shall be done, is yet to be done, but what is being done. It is very apparent that ἐκκασιούμεν 2 Cor. iv. 1. is not to be taken subjunctively. On the use of the indic. fut. for the subjunc. see § 41, 6.

There is no difficulty about the indicatives in Jas. v. 13. παροπαθεῖ τις ἐν ὑμῖν, — — ασθενεῖ τις ἐν ὑμῖν, where the case is presented as real: *one among you suffers* — — *one among you is weak*, Demosth. cor. p. 351. C. The preterite itself is so used by the Greeks, Matth. II. 1155.

The indic. is not for the subj. in Rom. viii. 24. ὁ βλέπει τις, τί καὶ ἐλπίζει; of that which it is customary to do, and is really done; not taken interrogatively it means: *what one sees, he no more hopes for*. So, ver. 25. εἰ, ὁ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομενῆς ἀπεχόμεθα (then) *we hope in patience*, not as Koppe and Stolz translate, *let us then be steadfast in hope*. Finally, it is altogether incorrect, when some (even Künöl) occasionally interpret the indic. by *mag, may*. Heb. vii. 13. does not in the least require this, and v. 4. οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν is spoken of the legal priests: the author in the whole section had not in his mind such as might intrude into the office. We also would say in respect to that which is a law or custom: no one receives an office in the state otherwise than by his qualifications.

4. The *subjunctive* is used in independent clauses, (a) where encouragement or exhortation (*subj. adhortativus*) is expressed (Matth. II. 1169.): John xiv. 31. ἐγείρασθε, ἄγωμεν ἐν τῇ εὐδοίᾳ *let us go*, 1 Cor. xv. 32. φάγωμεν καὶ πίωμεν, αὐξίον γὰρ ἀποδηήσομεν, John xix. 24. λάγωμεν περὶ αὐτοῦ, Phil. iii. 15. ὅσοι οὖν τέλειοι, τοῦτο φερονώμεν, 1 Thess. v. 6. γρηγορώμεν καὶ νήφωμεν, Jas. iv. 13. σήμερον καὶ αὐξίον πορευώμεθα εἰς τὴν πόλιν καὶ ποιήσωμεν, etc. (but where good Codd. have the fut., as also in many other passages, e. g. 1 Cor. xiv. 15., in this case however προσεύξωμαι is more appropriate, Heb. vi. 3., see § 41, 5.) Luke viii. 22.— (b) In deliberative questions (when there is doubt), subjunct. deliberativus (Matth. II. 1170. Bernhardy 396. Kühner *Gram.* II. 102.), as Mr. xii. 14. δώμεν ἢ μὴ δώμεν: *shall we give, or shall we not give?* Here belongs also the subjunctive in formulas like Luke ix. 54. θέλεις εἰπώμεν πῶς καταβῆναι ἀπὸ τοῦ οὐρανοῦ; (Herm. *de ellips.* p. 183.)* *will you, shall we say?* comp. Eurip. *Phæn.* 729. βούλει τράπωμαι δὴδ' ὁδοὺς ἄλλας τινάς; Xen. *Mem.* 2, 1. 1. βούλει σκοπῶμεν, Lucian. *dial. mort.* 20, 3. 27, 9. See yet Mt. vii. 4. ἄφες ἐκβάλλω τὸ κάρφος, etc. and 1 Cor. iv. 21. Ἴνα is incorrectly supplied in such cases. In other passages the better Codd. have the future: e. g. Mt. xiii. 28. θέλεις οὖν ἀπελθόντες συλλέξομεν αὐτά; Mt. xxvi. 17. ποῦ θέλεις ἱστασώμεν σοι φαγεῖν τὸ πάσχα; comp. the parallel passages, Mr. xiv. 12. Luke xxii. 9., where at least there is much critical testimony for the fut.; the vulgar text has generally the subjunctive. Lob. *ad Phryn.* p. 734. and Fritzsche *ad Matth.* p. 465. 761. have proved that the fut. indic. in this formula, although not frequent (Lucian. *Navig.* 26. Εἰπιφαν. *Opp.* II. p. 348. τί προστάσεις δάσω), does however occur: comp. Valckenaer *ad Hippol.* 782., see Exod. xxv. 40. ὅσα ποιήσεις κατὰ τὸν τύπον, etc.

* Tittmann (*Synon.* II. p. 49.) and Bretschneider (*Lexic.* II. 555.) have not regarded this remark of Hermann. It is singular too that Lehmann *ad Lucian.* III. p. 466. would supply *ὅπως* before the subjunc.

The reading of Luke xxiii. 31. is not very well established, *εἰ ἐν τῷ ὑγρῷ ξυλῶ ταῦτα ποιῶσιν, ἐν τῷ ξηρῷ τί γίνηται* (al. *γενήσεται*); *what shall be done with the dry?* That of Mt. xxvi. 54. on the other hand is critically certain, *πῶς πληρωθῶσιν αἱ γραφαί, how shall the Scriptures be fulfilled?* and that of xxiii. 33. *πῶς φύγητε, how will you do in order to escape?* In the latter passage the subjunc. deliberat. is extended beyond its proper limits; the fut. or even optat. (how could you, etc.) would seem to be required. See Fritzsche *in loc.*, and Bernhardt p. 396. *Comp. Odys. 4, 299. ὦ μοι ἐγὼ δειλὸς, τί νῦν μοι μήκιστα γένηται*, Aristoph. *Nub. 438. ποῖ τις φύγη*; Soph. *Æd. Col. 167. ποῖ τις φροντίδος ἔλθῃ* (3 pers. of the subj. deliberativus, the first person of which occurs verse 311.) Arrian. *Epict. 3, 22*. In Luke xi. 5. the fut. indic. and subj. are connected. See Matth. II. 1171. Herm. *de partic. ἀν* p. 87. Stallbaum *ad Plat. Phileb. p. 26. ad Phæd. p. 202*. Bornemann *ad Luc. p. 147*.

A learned controversy has been carried on between Fritzsche (*J. L. Zeit. 1824. p. 2316. and neu. krit. Journ. V. p. 3.*) and Bornemann (*neu. krit. Journ. VI. p. 130.*) about Jas. iv. 15. *ἐὰν ὁ κύριος θελήσῃ καὶ ζήσωμεν* (*ζήσομεν*) *καὶ ποιήσωμεν* (*ποιήσομεν*) *τοῦτο ἢ ἐκείνο*. The former would begin the second clause (that expressing the result) at *καὶ ποιήσομεν*, adopting the indic. as the preferable reading; the latter at *καὶ ζήσωμεν*, retaining also *ποιήσωμεν*, subj. The former of course translates: *if the Lord will and we live, we shall do this or that*; the latter, *if it please God, let us seek our support and do this or that*. Every one feels that the expression, "if God will, we *will* (to) live," contains something unsuitable; Bornemann himself felt this, and therefore translated, *we will use life!* But this interpretation seems to me unnatural, and not consistent with Scriptural usage. *Καὶ* in the beginning of the apodosis can occasion no surprise (Rom. viii. 17.), although among the passages cited from the Septuag. in Bretschneider's *Lexic. I. p. 612.*, not a single one affords satisfactory evidence. I must agree with Fritzsche on this point; yet he should not have affirmed that *ποιήσομεν* has many more authorities than *ζήσομεν*. The critical authorities are nearly equal, only *ποιήσομεν* (but not *ζήσομεν*) has been quoted (by Dermout) from the Cod. Meerm. The reading *ἐὰν ὁ κύριος θελήσῃ, καὶ ζήσωμεν καὶ ποιήσωμεν*, is therefore defensible. Perhaps we ought not to suppose an apodosis in the words, but that the Apostle means, *our assertions should be always conditional, not positive: if God will, if we live, if we do this or that*.

5. It is unnecessary to remark that the *optative* stands in independent sentences, Acts i. 20. *τὴν ἐπισκοπὴν αὐτοῦ λαβὰι ἕτερος* (where however some good Codd. have *λαβέτω*), Acts viii. 20. *τὸ ἀγγέλιόν σου σὺν σοὶ εἶη εἰς ἀπώλειαν*, Rom. xv. 5. 2 Tim. ii. 7. iv. 14. (in both passages good Codd. have the future), Philem. 20. *ἐγὼ σου ὀφείμην*, 1 Pet. i. 2. 2 Pet. i. 2. 2 Cor. ix. 10.

(b) *Use of these three Modes in dependent clauses.*

1. The particles of *design* (*ἵνα* and *ὅπως*; about *μή* see below § 57.), are very naturally construed with the subj. and optative (according to the

above remarked difference between the two modes), as every design is directed to the time to come, therefore to something which is yet for the first time to be effected. They could take the indicative, as long as the author thinks correctly, only in the future tense. (a) The *subj.* is found with these particles in the N. T. (a) *after the present*: e. g. Mt. vi. 2. ποιούσιν — — ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων, 2 Tim. ii. 4. οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἐξέλθῃ, 10. πάντα ὑπομένω, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν, comp. 1 Tim. i. 18. v. 21. Mr. iv. 21. Phil. i. 9. Rom. xi. 25. 1 John i. 3. Luke viii. 12. Mt. vi. 5. Heb. ix. 15. The *subj.* denotes here (Herm. *ad Vig.* p. 848.) that which is *objectively* possible, that which is conceived of *as a consequence really about to happen*, that which is in fact and directly intended. (β) *After the imperat. and future*, 1 Tim. iv. 15. ἐν τοῖς ἰσθι, ἵνα σοῦ ἡ προκοπὴ φανερὰ ᾖ, Mt. ii. 8. ἀπαγγεῖλάτε μοι, ὅπως πέλῳ ἐλθὼν προσκυνῆσαι αὐτῷ, vii. 1. xiv. 15. Acts viii. 19. Luke x. 2. 1 John ii. 28.; John v. 20. μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαναμάζεττε; Phil. i. 26., also after *subj. adhortat.* Luke xxix. 14. Rom. iii. 8., which is in conformity with the above and according to the rule, see Herm. *ad Vig.* p. 849.—(γ) also after the *preterite*, where it denotes the real past time,* these particles govern the *subj.*, and in some places a reason may be apprehended for the use of this mode instead of the optative (Herm. *ad Vig.* p. 789. Matth. II. 1143.† In the following passages the *subj.* might denote either an action which itself continues or at least in its consequences, or one which frequently returns (Herm. *ad Vig.* p. 848. and *ad Eurip. Hecub.* p. 7. Heindorf *ad Plat. Protag.* § 29. Stallbaum *ad Plat. Crit.* p. 103. Ast *ad Plat. legg.* p. 93. Kühner *Gramm.* II. 485.); 1 Tim. i. 16. ἐλεήθην, ἵνα ἐν ἐμοὶ πρῶτον ἐνδείξηται Ἰησ. Χριστὸς τὴν πᾶσαν μακροθυμίαν, v. 20. οὓς παρῆδωκα τῷ σατανᾷ, ἵνα παιδευθῶσι μὴ βλησθῆμεν, Tit. i. 5. κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπεδιορθώσῃ, ii. 14. δὲ ἔδωκεν ἑαυτὸν περὶ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς, Rom. vi. 4. συνετόφθμεν αὐτῷ, ἵνα — — καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν, 1 John iii. 5. ἐφανερώθῃ, ἵνα τὰς ἀμαρτίας ἡμῶν ἄσῃ, v. 8. ἐφανερώθῃ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου, v. 13. ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῇτε, v. 20. ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν, comp. Luke i. 4. John i. 31. xvii. 2. 1 Pet. ii. 14. (Plat. *Crit.* p. 43. B. *rep.* 9. p. 472. C. *Legg.* 2. p. 653. D. Xen. *Mem.* 1, 1. 8. Ælian. V. H. 12, 30.). In other places e. g. Acts v. 26. ἡγαγεν

* For where a perfect in sense stands for a present, *ἴσως* or *ὅπως* with subjunctive cannot be strange. John vi. 38. Luke xvi. 26. Acts ix. 17.

† Wex has presented many other cases in the *epist. crit. ad Gesenium*. (Lips. 1831. 4to.) p. 22.

αὐτοὺς, ἵνα μὴ λείψαι αὐτοὺς, ix. 21. εἰς τοῦτο ἐπηρώδει, ἵνα — ἀγάνη the subj. may denote a designed effect of which the speaker had not the least doubt that it would take place, comp. Mr. viii. 6. ἰδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρὰδῶσι (that they should — —, what they could by no means refuse) xii. 2. 13. Acts xvii. 5. (The optative would express a design of an uncertain result. Matth. II. 1182, 1184.) Mt. xix. 13. προσερχθήσονται αὐτῷ τὰ παιδία, ἵνα τὰς χεῖρας ἐπιθεῖ αὐτοῖς, Mr. x. 13. προσέφερον αὐτῷ παιδία, ἵνα ἂψήται αὐτῶν are perhaps to be interpreted on the ground that the Greeks often quote in narration the precise words of another, and therefore in the same modes, which he would have used (Heindorf *ad Plat. Protag.* p. 504. Poppo *ad Xen. Cyrop.* p. 189. Thuc. I. I. 141. Matth. II. 996.) So here: *that he may lay his hands* instead of *should lay*. Comp. John xviii. 28. Mr. xii. 14. Acts xxv. 26. See yet Heindorf *ad Plat. Protag.* 502. Bremi *ad Lys. exc.* I. p. 435. Bernhardt 401. But as the optative in such a (very frequent) construction never occurs in the N. T., we can by no means expect in the sacred writers that nice distinction; they seem rather unconsciously to have avoided the optative, which becomes more rare in the later language, and in that of conversation perhaps never corresponded with the rules of the Attic written language, even in such passages where a more cultivated sense of linguistical propriety certainly would have preferred the optative, (e. g. John iii. 16. iv. 8. vii. 32. Mt. xii. 10. Luke xix. 4. vi. 7. 2 Cor. viii. 6. Heb. ii. 14. xi. 35.) Plutarch in the above construction usually employs the subj., and in the Hellenistic language it is predominantly the mode, as each page of the Septuagint, Apocrypha, Pseudepigrapha, etc. shows. (Comp. Thilo *Act. Thom.* p. 47.)—(b) The *indicat. fut.* (after the pres. and perf. comp. Herm. *ad Vig.* p. 849.) follows these particles. Rev. xxii. 14. μακάριοι οἱ ποιοῦντες τὰς ἐντολάς αὐτοῦ (others *πλύνοντες τὰς στολὰς αὐτῶν*), ἵνα ἔσται ἡ ἐξουσία αὐτῶν, etc. (the subj. immediately follows) John xvii. 2. ἰδὼνας αὐτῷ ἐξουσίαν — — ἵνα — — δώσῃ αὐτοῖς (al. *δώσῃ*), comp. the var. Rev. vi. 2. xiii. 16. 1 Cor. xiii. 3. 1 Pet. iii. 1. John xv. 8. Luke xxii. 30. (on the other hand in the O. T. quotation Ephes. vi. 3. the construction proceeds directly with *ἵνα* and is therefore not to be considered as dependent on *ἵνα*; the var. *ἐξουασήσῃ* in Mr. xii. 19. can be explained in the same manner.) With *ὥπως* this construction is frequent in the Greek writers, Theophr. *Char.* 22. Isocr. *pern.* 746. Demosth. *Mid.* c. 25. Soph. *Philoct.* 55. comp. Bornemann *ad Xen. Anab.* p. 498. Matth II. 1187. Kühner II. 489. and the future then usually indicates a *permanent* state, whilst the aorist subj. is used of something quickly passing by. Elmsley *ad Eurip. Bacch.* p. 165. considers this construction with *ἵνα* correct, see on the contrary Herm. *ad Soph. Œd. Col.* 155. and de

partic. 2 v p. 134. The later (Hellenistic) writers and Fathers (Epiphan. II. 332. B.) offer such instances, *see* Thilo *ad Act. Thom.* p. 61. *comp.* Schäfer *ad Demosth.* IV. 273. This mode however is not very certain in the N. T., especially since the forms of the indicat. and subj. could easily be changed according to the Itacism. (c) The twice occurring connection of *ἵνα* with the *indicat. pres.* 1 Cor. iv. 6. *ἵνα μὴ φουσιῶσθε* (where the transcribers changed it sometimes into *φουσιῶσθε*, sometimes into *φουσιῶσθε*), and Gal. iv. 17. *ζηλοῦσιν ἡμᾶς* — *ἵνα αὐτοὺς ζηλοῦτε* is singular; for the indicat. pres. after a particle of design seems to be illogical. Therefore Fritzsche *ad Matth.* p. 836. has recently affirmed, that *ἵνα* is in both passages not the conjunction, but the adverb *ubi*. According to this the meaning of the words 1 Cor. iv. 6. would be: *ubi (i. e. qua in conditione) minime alter in alterius detrimentum extollitur*, Gal. iv. 17. *sejungere vos volunt (a mea Pauli societate) quo in statu (i. e. ubi estis a me abalienati) illos studiose appetitis*. But if perhaps the adverb *ἵνα* might occur in prose in the signification of *qua in conditione, quo in statu*, then the pres. would be strange in both passages, and in 1 Cor. we should besides rather expect *οὐ* for *μὴ*. I believe, that the above connection of the conjunc. *ἵνα* with the indic. pres. must be considered as an abuse of the later time*, although the passage in *Acta Ignat.* ed. Ittig. p. 358. proves nothing certainly, since *ἀπολοῦται* could be taken for the Attic future, but in Geopon 10, 48. 3. Himer. 15, 3. Malala. *Chron.* 12. p. 300. ed. Bonn. the indicat. might easily have been written for the subjunctive. In Fabric. *Pseudep.* I. 684. we find *εὐδοῦται*.† It is possible, that in these latter passages the present is the original tense; but this does not prove, that in Paul this solecism occurs, especially as the subj. forms might be so easily placed here. (Valckenaer on 1 Cor. *as above* confounds the indicat. pres. with *ἵνα* and indicat. future perf., and his observation is therefore entirely useless.)

Where *ἵνα* is followed by the optative (after the present), as Ephes. iii. 16. *πάμπω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ κυρίου* — *ἵνα δώῃ ἡμῖν* etc. (where however some good Codd. read *δῶ*) and i. 16. *ἵνα* properly is not the particle of design, but the clause, which it begins, expresses the object of the desire and prayer (*that he may give*) and the optative as the *modus optandi* is used for the same reason, *see* Harless on Ephes. i. 16. Even the optative is used after *ἵνα* *that*, where it depends on a clause expressing a wish, Soph. *Philoct.* 324. and *Ai.* 1217. *See* Herm. on the last passage and Wex *epist. crit.* p. 33.

* The modern Gr. e. g. in the *Orthod. Confes.* uniformly places the indic. *pres.* after *ὡς* or *ὡς* *ὡς*.

† In Xen. *Athen.* I. 11. *ἵνα λαμβάνω μὲν πρᾶττι* (which Sturz in *Lex. Xen.* quotes) has long since been changed into *λαμβάνωμεν πρᾶττι*. *See* Schneider in loc.

2. In *hypothetical* sentences the construction is fourfold, (Herm. *ad Vig.* p. 832.)*, (a) a simple condition: *if thy friend comes, give him my love* (the admission is here, that he will come). In this case *ἰ* with the indic. is used. (b) A condition with the admission of an *objective* possibility (where experience will decide whether it will be real): *if thy friend should come* (I know not whether he will, time will determine). Here *ἰάν* (*ἰ* *ἄν*) with the subjunctive is proper. (c) A condition with the admission of a *subjective* possibility (credibility): *if thy friend should come, I should be pleased to salute him* (his coming is conceivable and credible). Here we have *ἰ* with the optat. (d) A condition with the belief that it is not a reality: *if God were unrighteous, he would spare the guilty* (but he is not). Here we have *εἰ* first with the indicative imperf., next with the aor., in the apodosis one of the two tenses. See Stallbaum *ad Plat. Euthyphr.* p. 51.†

There is entire regularity in the application of these principles in the N. T. (a) Simple condition (a) Mt. xix. 10. *εἰ οὕτως ἐστίν ἡ αἰτία τοῦ ἀνδρώπου* — — *οὐ συμφέει γαμήσαι*, 1 Cor. vi. 2. ix. 17. Rom. viii. 25. Col. ii. 5. (pres. follows pres.), Mt. xix. 17. *εἰ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, ἐξέχεσον τὰς ἐντολάς*, viii. 31. xxvii. 42. John vii. 4. 1 Cor. vii. 9. 2 Cor. xiii. 5. (pres. follows imperf.); Rom. viii. 11. *εἰ τὸ πνεῦμα τοῦ ἐγγίστατος Ἰησοῦν* — — *οἰκεῖ ἐν ὑμῖν, ὁ ἐγγίστας* — — *ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν*, Mt. xvii. 4. Acts xix. 39. John v. 47. (pres. follows future); 1 Cor. xv. 16. *εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται* *if the dead do not arise* (I suppose this case), *then also Christ has not arisen*, 2 Pet. ii. 20. *comp.* Rom. iv. 14. (pres. follows perf.) *comp.* Demosth. *ep.* 3, p. 114. B.; Mt. xii. 26. *εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει ἐφ' ἑαυτὸν ἐμερίσθῃ* *comp. verse 28.* Luk. xi. 20. (the pres. follows the aorist) *comp.* Orig. *de die domin.* p. 3. Jani *εἰ δὲ τοῦ ἔγγυος ἀπείχεαι εἰς τὴν ἐκκλησίαν δὲ οὐκ ἐπέερχῃ, οὐδὲν ἐκείδηςας.* (β) Acts xvi. 15. *εἰ περὶ κατὰ μέ πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες* — — *μείνατε* (perfect follows the imperat.), 2 Cor. v. 16. *εἰ καὶ ἠγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκ ἴτε γινώσκουμεν* (perf. follows the present *comp.* Demosth. *c. Pantæn.* p. 639. A.), John xi. 12. *εἰ κοιμῆται σωθήσεται* (the perfect follows the fut.), Rom. vi. 5.; 2 Cor. ii. 5. *εἰ τις λελύπηκεν, οὐκ ἐμὲ λελύπη-*

* See also Herm. *ad Soph. Antig.* 706. *ad Soph. Œd.* 6. 1445. *ad Eurip. Bacch.* 200. Klossman *de rat. et usu enuntiator. hypothet. ling. Gr.* Vratial 1830. In many cases we may suppose that either *ἰ* or *ἰάν* could be used. Euclid uses *ἰάν* with subj. where future experience is not necessary in order to decide. 'Εἰ and *ἰάν* are properly connected in 1 Cor. vii. 36. Rev. ii. 5.

† Herm. *ad Vig.* p. 819. skilfully unfolds the reason why preterites are used in such cases. See Bernhardt p. 376.

κην (perf. follows the perfect). (γ) Rom. xv. 27. *εἰ τοὺς πνευματικοὺς αὐτῶν ἐποιωνήσαν τὰ ἴδιον, ὀφείλουσι* etc., 1 John iv. 11. (aor. follows the present); John xviii. 23. *εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ*; Rom. xi. 17. 18. Col. iii. 1. Philem. 18. (aor. follows the imperf.); John xiii. 32. *εἰ ὁ θεὸς ἰδοῦσάσθῃ ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσαι αὐτὸν ἐν ἑαυτῷ*, xv. 20. (aor. follows the fut.). (δ) Mt. xxvi. 33. *εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι* (fut. follows the fut.), as Isocr. *Archid.* p. 280. Porphy. *abstin.* 1, 24.); Jas. ii. 11. *εἰ οὐ μοιγεύσεις, φοβήσεις δὲ, γέγονας παραβάτης νόμου* (future follows the perfect). This construction with the fut. is most like that with *εἰ*, but: *if they shall be angry at you* is more definite than to say: *if they should be angry* etc. In the latter, it is uncertain whether they will be angry or not, in the former, it is admitted that they will be (Christ has assured his disciples of this), *comp.* Herm. *ad Vig.* p. 900. With Jas. ii. 11. *comp.* Rom. ii. 25., where in the first member (the protasis) the subjunctive is found with *ἐάν*.

(b) *Ἐάν* with subjunc., where an *objective* possibility with a prospect of decision is expressed, therefore always referring to something future (Herm. *ad Vig.* p. 833.): John vii. 17. *ἐάν τις θείλῃ τὸ θέλημα αὐτοῦ ποιῆν, γνώσεται*, etc., Mt. xxviii. 14. *ἐάν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγμένου, ἡμεῖς πείσομεν αὐτόν*. The apodosis usually contains a future (Mt. v. 13. Rom. ii. 26. 1 Cor. viii. 10. 1 Tim. ii. 15.) or imperat. (John vii. 37. Mt. v. 23. x. 13. xviii. 27. Rom. xii. 20. xiii. 4.), more rarely the present, and this either in the sense of the future or of something permanent, Mt. xviii. 13. 2 Cor. v. 1. or in general clauses, Mr. iii. 27. 1 Cor. ix. 16. John viii. 16. 54. Acts xv. 1. Rom. vii. 2. (Lucian. *dial. mort.* 6, 6. Diog. L. 6, 2. 6. 10, 31. 41.). Perfects in the apodosis return to the signification of the present, Rom. ii. 25. vii. 2. (On Rom. xiv. 23. and John xv. 6. *see* § 41, 3.). The aorist occurs in the apodosis 1 Cor. vii. 28. *ἐάν δὲ καὶ γήμης, οὐχ' ἡμαρτίς*. *Comp.* Matth. II. 1203. The subjunctive, which depends on *ἐάν*, may be the subjunct. pres. or aor., the latter is translated in the Latin mostly by the futur. exact.

(c) *Εἰ* with optat. of a subjective possibility (Herm. *de partic.* *ad* p. 97.): 1 Pet. iii. 14. *εἰ καὶ πάσχοιτέ διὰ δικαιοσύνην, μακάριοι* even *if ye should suffer* (which is very possible, and may be feared), *comp.* Kühner II. 552. Matth. II. 1207. Otherwise only in parenthetical clauses, 1 Cor. xv. 37. *σπεύσεις — γὰρ μὲν κόπον, εἰ τούτοις (if it should so happen, which is conceivable), αἴτου*, Lucian. 14, 10. *Amor.* 42. *Toxar.* 4., *see* Jacob on the latter passage and Wets. on 1 Cor. 15.), 1 Pet. iii. 17. *πρεῖτον ἀγαθοποιούτας, εἰ θεοὶ τὸ θέλημα τοῦ θεοῦ, πάσχειν* (Codd. *δέλει*), *comp.* Isocr. *ad Nicocl.* p. 52., Acts xxvii. 39. It occurs once after the preterite, Acts xxiv. 19. *οὗς ἵδρι ἐπὶ σοὶ παρῆναι καὶ κατηγορεῖν*,

ἔστι ἰχθὺς ἐν πτόσι μὲν. In Mr. xiv. 35. Acts xx. 16. the optat. might have been expected, yet the indic. is sometimes used even by Gr. writers in *orat. obliqua*, (and that not only in established formulas, like *ἔστι δυνατόν εἶναι* above), *Æl. V. H.* 12, 40. *ἐκπεύχθη τῷ σεξατονέδῳ, εἰ τις ἔχει ὄδω ἐκ τοῦ Χοάσπου, ἵνα δὲ βασιλεὺς πεινῇ.* *Comp. Engelhardt ad Plat. Apol. p.* 156. See below, note 5. (After *ἴαν* in *orat. obliqua* no one will expect the optat. in the N. T. Acts ix. 2. John ix. 22. xi. 57. *Buttm.; comp. Herm. ad Vig. p.* 820.

Instances under (*d*) see in § 43.

The N. T. text presents but few exceptions to these principles, and those generally found in but a small number of Codd.; (*a*) *ἔστι* is twice connected with the subjunctive in Rev. xi. 5. *εἰ τις αὐτοὺς θείῃ ἀδικήσας* (Griesbach *ἔλπει*), Luke ix. 13. *εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν* (also *ἀγοράσομεν*)*, 1 Cor. xiv. 5. *ἐκτός εἰ μὴ διεξηγησένῃ (διεξημενένῃ)* except in case he interpret.† This mode would not be admitted in the Attics for a long time, but is now pretty generally received, see *Herm. ad Aj.* 491. and *de partic. ἂν* p. 96. Poppo *ad Cyrop.* p. 209. and *Emendanda, ad Matth. Gram.* Frankf. a. O. 1732.) p. 17. Breimi *ad Æschin.* 1. p. 171. Wex *ad Antig.* II. 187. It is frequent in the later prose writers (Jacobs *ad Achill. Tat.* p. 681., *ad Athen.* p. 146. Locella *ad Xen. Ephes.* p. 185. Jacob *ad Lucian. Tox.* p. 53. Schäfer *Ind. ad Æsop.* p. 131.), especially in the Hellenistic writings (Thilo. *ad Acta Thom.* p. 23.), as almost regularly in the Apostolic and Basilic canons (from the Septuagint, *comp. Gen.* iii. 4.). The distinction between *ἔστι* with the subjunct. and with the indic. (Kuhner *Gram.* II. 550. *Herm. de partic. ἂν* p. 96.) is not perhaps of much value. See *Matth.* II. 1210. and *Rost Gram.* 613.—(*b*) *ἴαν* takes the indic. not only present or fut. (according to the authority of manuscripts) Rom xiv. 8. *ἴαν ἀποδύσσομεν, τῷ κυρίῳ ἀποδόν.* (so A. D. F. G.), Gal. i. 8. with the indicat. fut. John viii. 36. *ἴαν ὁ υἱὸς ἡμῶν ἐλευθερώσῃ,* Luke xi. 12. *ἴαν αἰτήσῃ ὥς* A. D. L. (*comp. Matth.* II. 1212. Schäfer *index ad Æsop.* p. 131. Philo. *ad acta Thom.* p. 23. Fabric. *Pseudepigr.* I. 678. 687. several times, Exod. viii. 21. Malalas 5. p. 136. Nieb. *Cantacus.* 1, 6. p. 30. 1, 54. p. 273. Basilic. I. p. 175.), in all which passages an error might easily occur in writing, although the future is not strikingly similar to the subjunctive (and also in *Lys. Alcib.* 13. *de affect. tyr.* 4. it occurs, *comp. Poppo. ad Thuc.* II. IV. 250.), but even the preterite in John v. 15. *ἴαν οἶδαμεν* without variation, even if the preterite be properly preterite in signification John xxii. 3. Theodoret. III. p. 267. Malalas 4. p. 71. (see Jacobs in *Act. Monac.* I. p.

* But this is probably: if we shall not buy any thing, the mode depending on *εἰ*, as at other times after the formula *ἔστω, εἰ ἂν*, *Matth.* II. 1205.

† In 1 Thess. v. 10. the rec. text. with all better Codd. has *ἴνα, εἴτε γενομένης εἴτε καθ', ἧμα σὺν αὐτῷ ζήσωμεν*, where (after a preter. in the leading member) a more exact writer would have placed the optat. in both cases, *comp. Xen. Anab.* 2. 1. 14.—However, *ἴνα* stands here with subj. according to the observation on p. 226. and the subjunc. in the subordinate clause is adapted to this.

147., comp. Hase *ad Leon. Diac.* p. 143. Herm. *ad Vig.* 820. Schäfer *ad Bastii ep. crit.* p. 26. Poppo *ad Thuc.* III. I. 313. III. II. 172.*.

Sometimes *ἐάν* and *εἰ* are connected in two parallel clauses: Acts v. 38. 39. *ἐάν ἢ ἐξ ἀνθρώπων ἢ βουλὴ αὐτῆς ἢ τὸ ἔργον τοῦτο, κατακληθήσεται* (if it should be of men, which the result will show). *εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δύνασθαι καταλῶσαι αὐτό* (if it is from God), Luke xiii. 9. *καὶ μὲν ποιήσῃ καρπὸν*—*εἰ δὲ μήτε*—*ἐκπόσει* *si fructus tulerit,—sin minus (si non fert)* etc. (Plat. *rep.* 7. p. 540. D.), Gal. i. 8. see Herm. *ad Vig.* p. 832. Jacob *ad Lucian. Tox.* p. 143. Matth. II. 1208. Comp. Xen. *Cyrop.* 4, 1. 15. Herod. 3, 36. Plat. *Phæd.* 42. Isocr. *Archid.* 44. *Evag.* p. 462. Lucian. *dial. mort.* 6, 3. Dio. *Chrys. or.* 69. p. 621. In most passages of this kind, *εἰ* or *ἐάν* might as well be repeated, although the selection of the one or the other of them depends on a differently conceived relation, see Fritzsche *conject.* I. p. 25. *Ἐε* and *ἐάν* are distinguished in the same sentence John xiii. 17. *εἰ ταῦτα οἰδατε μακάριοί ἐστε, ἐάν ποιήτε αὐτὰ* if you know — if you do.

3. *Particles of time* naturally govern the indic. preter. (and pres. histor.), 1. If they express in narration a definite event in past time, e. g. (*as, while, etc.*) *ἐπεὶ* Luke vii. 1., *ὅτε* Mt. vii. 28. ix. 25. Mr. xi. 1. xiv. 12. Luke iv. 25. 1 Cor. xiii. 11., *ὡς* Mt. xxviii. 9. Luke i. 23. vii. 12. Acts xvi. 4. John iv. 40. *ὁπότε* Luke vi. 3. So also *ἕως* and *ἕως οὗ*† Mt. i. 25. ii. 9. Acts vii. 18. xxi. 26. Matth. II. 1197.—2. If they indicate a future fact (*when, as soon as, until*) they take the indicative, (a) when they refer to a fact distinctly conceived, John iv. 21. *ἔρχεται ὥρα, ὅτε* — *πρὸς πνεύμας ἐφ' ἑαυτοῖς*, Luke xvii. 22. *ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε*, John v. 25. ix. 5. xvi. 25., see Herm. *ad Vig.* p. 913. The pres. indicat. occurs several times after *ἕως* for the fut. indicat. (§ 41, 2.) John xxi. 22. Luke xix. 13. 1 Tim. iv. 13. *ἕως ἔρχομαι* (like *ἕως ἐκάνειαι* Plut. *Lycurg.* c. 29.†. Of a different kind is the pres. indicat. after *ὅτε*. It occurs in general statements John ix.

* In ancient writers the correction is usually made (see Bernhardy *ad Dionys.* p. 851.), to some extent without the authority of MSS. (Aristot. *Anim.* 7, 4. p. 210. Sylb.). Yet Bekker *Dinarch. c. Philolol.* 2. has *ἐάν* — *εἰλεψε*.

† This formula (our *until that*) is not peculiar to the later prose writers (Wahl I. 678.), but only so when it occurs without *ἄν*; Herod. 2, 143. has *ἕως ὃ ἀπιδέξαι*, and Xen. *Anab.* 1, 7. 6. *μέχρις οὗ*, 5. 4. 16. and Plutarch often; more complete *μέχρις τότε*, *ἕως οὗ*, Palæph. 4.

‡ In the sense of *so long as*, *ἕως* has the indic. of some fact, as is natural, John ix. 4. xxii. 35. Heb. iii. 23. (Athen. 8. p. 336. Plat. *Phæd.* p. 89. C. Xen. *Cyrop.* 1, 6. 9. 7, 2. 7. See Buttm. ed. Rob. § 146. 3.). The same mood is found in Mt. v. 25. after the imperat., where the subjunctive was to be looked for, as there is reference to only a possible case. But this proposition contains a general statement, in which the particular case is included as possessing a present reality. In Luke xvii. 8. *διὰ τοῦ μιν, ἕως φάγω καὶ πίνω* (the better Codd. omit *ἄν*) the subjunct. is used of an indefinite, uncertain fut. time.

4. *Ισχύεται* οὕτως (i. e. ἐν ᾗ) οὐδείς δύναται ἐργάζεσθαι, Heb. ix. 17., see Herm. *as above* 913. 914.—But, (b) when the futura fact is only an (objective) *possibility*, which however it is thought will take place under certain circumstances, the subjunctive is used with the particles compounded of *άν*, viz. *όταν*, *ἐπών*, *ήνικα άν*, etc. See § 43. The same occurs, if the particles express duration or repetition in future time (*όταν*, *δούκις άν*) or a point of time *within* which something must be done (*έως άν*), Matth. II. 1199. Yet in the latter case the subjunctive is found with only *έως*, *έως ου*, *άχρι*, as frequently in the later Gr. writers, Mt. xiv. 32. *παύσατε* ὡς, *έως προσεύξωμαι* *until I shall have prayed*, 2 Pet. i. 19. *καλῶς ποιεῖτε προσέχοντες* — *έως ου ήμεις διαγώσῃ*, Luke xiii. 8. *ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, έως ότου σκάψω περὶ αὐτήν*, xii. 50. xv. 4. xxiv. 49. xxi. 24. xxii. 16. (Heb. x. 13.) 2 Thess. ii. 7. Gal. iii. 19. Ephes. iv. 13. *Comp. πρὶν ή* Luke xxii. 24. See Plutarch. *Cat. min.* 59. *άχρις ου τήν ισχύατην τύχην τῆς πατρίδος ἐξελέγξωμεν*, Cæsar. 7. *μέχρις ου καταπολεμηδῇ Κατιλίνας*, Æsch. *dial.* 2, 1. Lob. *ad Phryg.* p. 14. Stallbaum *ad Plat. Phileb.* p. 61. Bornemann *ad Xen. Anab.* p. 114. Held *ad Plutarch. Timol.* p. 369. Jacobs *ad Achill. Tut.* p. 568. The clear distinction which Herm. *de part.* *άν* p. 109. makes, by a comparison of the passages with *έως άν* § 43, 5. might vanish again in respect to the N. T. as easily as it finds a foundation in the above passages. In Rev. xx. 5. *οί λοιποί* — *οὐκ ἔζησαν, έως τελεσθῇ τὰ χίλια ἔτη* means not, *until were accomplished* (narratively), but concisely expressed: they (became not revived), remained and still remain dead, *until the thousand years shall be completed*.—3. The *optative* (without *άν*) occurs but once in the N. T. after a particle of time in *orat. obliq.* Acts xxv. 16. *οὐκ ἔστιν ἔθνος Ῥωμαίους χαρίζεσθαι τινα ἀνδρῶπων εἰς ἀπώλειαν, πρὶν ή ό κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς* (others *ἔχη*, still others *έχει*, *comp.* Xen. *Cyrop.* 1, 4. 23.). See Herm. *ad Vig.* p. 790. Matth. II. 1200. In other places the subjunct. stands where the optative should be expected Mt. xiv. 22. Acts xxiii. 12. xiv. 21. Mr. vi. 45. ix. 9. Rev. vi. 11. Luke ii. 26., which may be explained in part by an interchange of the *orat. recta* and *obliqua*, see below n. 5. *Comp.* to Mt. xiv. 22. Thuc. 1, 137. *τήν ασφάλειαν εἶναι μηδένα ἐκβῆναι ἐκ τῆς νεώς, μέχρι πλοῦς γένεταί*, Alciph. 3, 64. Poppo Thuc. I. I. 142.

Luke xiii. 35. *έως άν ήξη, ότε σῶ πηται* cannot well be translated *quo dixeritis*. The future indicat. might be expected instead of the subjunct. (Diod. Sic. *Exc. Vatic.* p. 103, 31. Lips.); but the subjunct. occurs, in as much as *εἰπείν* is conceived of as dependent on *ήξη* which is uncertain, and therefore itself relates to an uncertain futurity. This might be called *attractio temporis*, as we often say in German: *wenn ich wüsst, ob er besässe (besitzt)*, *if I knew whether he would possess (possesses)*. *Comp.*

on *ὅτι* with subjunct. Jacobs *ad Æthal. Pal.* III. p. 100. and in *Act. Monac.* I. II. 147.

4. (a) The *indicative* is connected in indirect discourse with *interrogatives* (and relatives), where some reality or fact is designated, although in the chief clause there may be either a pres. or preterit. (Diog. L. 2, 8. 4. Vig. p. 505. Stallbaum *ad Plat. Euthyphr.* p. 46.), Acts xx. 18. *ἐπίστασθε* — *πῶς μετ' ὁμῶν ἐγενόμην* (*he really had been with him*), 1 Thess. i. 9. *ἀπαγγέλλουσιν, ὁποῖαν εἰς ὁδὸν ἐσχομεν πρὸς ὁμῶς* (Xen. *Cyrop.* 4, 1. 23. Lucian. *fugit.* 6.), John ix. 21. *πῶς νῦν βλῖπεις, οὐκ οἶδαμεν*, x. 6. *οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει* *what it was* (what it signified) iii. 8. vii. 27., 1 Tim. iii. 15. Col. iv. 6. Ephes. i. 18. 1 Cor. iii. 10. Acts iv. 19. v. 8. xix. 2. xv. 36. Luke xxiii. 6. 1 Pet. ii. 11. John ix. 25., where it had been affirmed about the *ἁμαρτωλὸν εἶναι*: whether he *is* a sinner (not *may be*); John ix. 15. *ἠρώτων αὐτὸν* — *πῶς ἀνίβλεψεν*, Mr. xv. 44. Acts xii. 18. The Latin language in such cases uses the subjunct., according to a different apprehension of the relation of the sentence. The tense of the direct question is confounded with the indirect in Acts x. 18. *ἐκυνδάνετο, εἰ Σίμων ἐνθάδε ἐξενίξεται*, *comp. Plat. Apol.* § 6. *ἤτόρου, τί ποτε λείγεις*, e. g. Plutarch. II. 208. B. 220. F. 221. C. 230. T. 231. C. F. Polyb. 1, 60. 6. 4, 69. 3. Diog. L. 2, 12. 5. 6, 2. 6. 2, 8. 4. Liban. *oratt.* p. 119. B., and very often, yea almost uniformly in the Greek.

(b) The *subjunctive* occurs, where an objective possibility, something which may or can be done, is to be expressed: Mt. viii. 20. *ὁ ἄνδρ τοῦ ἀνδρ. οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνῃ* *where he can lay down*, *ubi reponat* (Plat. *Hipp. mai.* p. 166. *sympos.* p. 216. C. *rep.* 2. p. 368. B. Xen. *Anab.* 1, 7. 7. 2, 4. 19. Alciph. 1, 19.) Rom. viii. 26. *τί πρὸς ἐξ ὧς καὶ δεῖ, οὐκ οἶδαμεν*, *how we shall pray*, Mt. x. 19. vi. 25. Luke xii. 5. 11. Mr. vi. 36. xiii. 11. Heb. viii. 2. *Comp. Stallbaum ad Plat. Phæd.* p. 202. *ad rep.* I. p. 72. Xen. *Mem.* 2, 1. 21. *Cyrop.* 1, 4. 13. Isocr. *Paneg.* c. 41. Also after the preterite Acts iv. 21. *μηδὲν εὐχρισκοντες τὸ πῶς ποιάσωται αὐτοὺς*, Luke xix. 48. Mr. iii. 6. *συμβούλιον ἐποίουν* — *ὅπως αὐτὸν ἀπολέσωσι* (xi. 18., according to the best Codd., xiii. 11. xiv. 1. 40.), where the optative might have been used (Lucian. *dial. deor.* 17, 1. 25, 1. Kühner II. 103.), the subjunct. is found, in as much as there is a reference to the direct question, which they asked one another: *πῶς αὐτὸν ἀπολέσωμεν* (subjunct. deliberat. *comp. Thuc.* 2, 52. 3, 107.) Herm. *ad Vig.* p. 905. Werfer in *Act. Monac.* I. p. 230. In Phil. iii. 12. *δύωκα, εἰ καὶ κατὰ λάβω* (*seeing, trying, σκοπῶν*) *whether I can reach it*, the subjunctive is not striking *comp. Eurip. Androm.* 44.

In such cases the future indicat. can be used for the subjunct. (because of the affinity of the two forms: Phil. i. 22. *τι αἰξήσομαι* (without variation) *ὃν γνωρίζω*, *what I shall choose*, see Demosth. *funebr.* p. 152. B. Herodian. 5, 4. 16. Jacob. *ad Lucian. Toxar.* p. 151. In 1 Cor. vii. 34. some good. Codd. have *αἰξήσῃ* and Mr. ix. 6. Fritzsche has printed *καλήσῃ*. In Mr. iii. 2. *παραστήσουσιν αὐτόν, εἰ — — δεῖκαίτω* means: *whether he will (would) heal*, and the future is necessary, as in 1 Cor. vii. 16. See Stallbaum *ad Plat. Gorg.* p. 249.

(c) The *optative* is used of a subjective possibility, therefore after a preterite, when the conception of some one is to be expressed, Luke xiii. 23. *ἤξωντο συζητεῖν πρὸς ἑαυτοὺς, τὸ τίς ἄρα εἰς ἡμέτεράν ὡς ἡ ἐξ αὐτῶν ὅς ἡ* *might be*, i. e. whom they must take to be the one, i. 29. iii. 15. viii. 9. xv. 26. xviii. 36. Acts xxv. 20. *comp.* Xen. *Cyrop.* 1, 4. 6. *Anab.* 1, 8. 15. Diog. *Laert.* 7, 1. 3. Herod. 1. 46. 3, 28. 64. Herm. *as above* 742. See yet Acts xvii. 27. *ἐποίησαν — — πάντες ἱδρὸς — — ζητεῖν τὸν θεόν, εἰ ἄρα ἀναπαύσειαν*, *if perhaps they might feel after etc.* Acts xxvii. 12. See Matth. II. 1213.

Acts xxi. 33. *ἐκινδύνετο, τίς ἂν εἴη καὶ τί ἐστι πεποιηκώς* explains precisely the distinction of the modes in dependent clauses after *τίς* etc. That the prisoner had committed some crime, was *certain* (was a fact), or the centurion supposed it to be *certain*, but as to who the prisoner may be, there were many possibilities. *Comp.* Xen. *Ephes.* v. 12. *ἐκινδυνάξει, τίνες τε ἦσαν καὶ τί βούλοιντο*, Stallbaum *ad Plat. Euthyphr.* p. 107. Jacob *ad Lucian. Tox.* p. 139. and Dio. Chrys. 35. p. 429. p. 9. Heliod. *Æth.* 1, 25. 46. 2, 15. 81. *Polyæn.* 9, 25.

The formula *οὐδὲν ἐστὶν ὃς* or *τίς ἐστὶν ὃς* (of the same meaning) is always and correctly followed by the indicat., even if the tense be future, e. g. Mt. x. 26. *οὐδὲν ἐστὶν πεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται* *there is nothing*, which shall not be manifest (although the Romans would say: nihil est, quod non manifestum futurum sit) xxiv. 2. 1 Cor. iv. 7. vi. 5. Phil. ii. 20. Acts xix. 35. Heb. xii. 7. *comp.* Viger. p. 196. Bernhardt 390. The subjunct. is found connected but once with the indicat. in Luke viii. 17. *οὐ γὰρ ἐστὶ κρυπτόν, ὃ οὐ φανερόν γενήσεται, οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ*, but where B. L. have *ὃ οὐ μὴ γνωσθῇ καὶ εἰς φ. ἔλθῃ*. The example quoted from Josephus *Antt.* 13, 6. by Lobeck *ad Phrynich.* p. 736. is not very certain. As to the signification of this subjunctive, see below, § 43. 3. (b).

In John vii. 35. the fut. indicat. is correct: *ποῦ οὗτος μέλλει πορεύεσθαι (λέγων), δεῖ ἡμῖς οὐκ εὐρεῖσθαι αὐτόν; where will this one go, (saying), that we shall not find him?* In *οὐκ εὐρήσῃ* the words pronounced by him are repeated in the tense and mode of the direct discourse. Acts vii. 40. (A. T. Citat.) is also correct, *καίησσαν ἡμῖν θεοὺς, αἱ προπορεύουσιν αὐτῶν qui antecedant* (see Matth II. 1145.) Phil. ii. 20. *comp.* Demosth. *adv. Polycl.* p. 711. B. Plat. *Gorg.* p. 513. A.

The fut. indicat. after *εἰ* or *εἰ ἄρα* is also worthy of remark in cases like Acts viii. 22. *δεήθητι τοῦ θεοῦ, εἰ ἄρα ἀπεδησέαι σοι ἡ ἐπίνοια τῆς καρδίας σου*, Mr. xi. 13. *ἦλθεν, εἰ ἄρα εὐρήσῃ τι ἐν αὐτῇ* *he went to it,*

(to see) *whether he could perhaps find* etc. (in Latin *si forte* — *inveniret*). The words are here expressed as the direct speaker would express them: I will approach and see, whether I shall find etc. The future indicative after *εἰ* καὶ, Rom. i. 10., is of another kind, but undoubtedly correct.

In Ephes. v. 15. the subjunct. or future would be expected in the words βλέπετε, πῶς ἀκριβῶς περιπατεῖτε, *see, how you walk circumspectly*, i. e. not how you now walk, but *will walk*, comp. Arist. *Rhet. ad Alex.* c. 23. p. 194. c. 26. p. 195. Sylb. By transposing the words, βλέπ. ἀκρ. πῶς περ. the indicative would be according to rule, but for this we have not the authority of the manuscripts. Perhaps it is a concise expression for: *see, how you walk*, viz. with precaution (you must walk). 1 Cor. iii. 10. quoted by Holzhausen, is not parallel with the above.

5. The optative does not extend any farther in the *orat. obliqua*, and instances of the words of another quoted obliquely are generally rare in the N. T. When this takes place, the indicat. is found, either because the expletive clause, where the optative should be expected, is pronounced in the person of the narrator Luk. viii. 47. Mt. xviii. 25. Mr. v. 29. ix. 9. Acts x. 17. xxii. 24., or because by the mingling of two constructions the mode of the *orat. recta* is used for the *orat. obliqua* (which perhaps was especially common in the language of conversation), Mt. xvii. 10. τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἡλίου δεῖ ἰλθεῖν πρῶτον, Luke xviii. 9. εἶπε καὶ πρὸς τοὺς κήρυκτας ἐφ' ἑαυτοῖς, ὅτι ἐλθὲ δίκαιος (Matth. II. 1222.), Acts xii. 18. ἦν ταραχος ὅντιν ὀλίγος — τί ἄρα δὲ Πέτρος ἐγένετο. Similar among the Attics, but mostly in circumlocutory sentences., Isocr. *Trapez.* p. 860. Demosth. c. *Phorm.* p. 586. *adv. Polycl.* p. 710. 711. *Lys. cæd. Eratosth.* 19. Xen. *Cyrop.* 2, 4. 3. 3, 2. 27. 4, 5. 36. Among the later Ælian. V. H. 11, 9. Diog. L. 2, 5. 15. 2, 8. 4. Dion. Hal. IV. p. 2243, 7. Philostr. *Her.* 5, 2. Pausan. 6, 9. 1. See Heindorf *ad Plat. Soph.* p. 439. Matth. II. 1224. Bernhardt 389.

In the same manner the subjunctive must be explained in Acts xxiii. 21. ἐνεδρεύουσι γὰρ αὐτὸν — ἄνδρες — οἵτινες ἀνεδεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πίνειν, ἕως οὗ ἀνέλωσιν αὐτὸν (on the contrary Xen. *Cyrop.* 5, 3. 53. ὁ Κύρος — πορεύεσθαι ἐκέλευεν ἡσύχως, ἕως ἄγγελος ἔλθοι). In *orat. recta* they would have said: οὐ φαγόμεθα etc. ἕως οὗ ἀνέλωμεν *usque dum sustulerimus*. Comp. Xen. *Hell.* 2, 1, 24. Λύσανδρος — ἐκέλευεν ἐπεσθαι τοῖς Ἀθηναίοις ἐπειδὴν δὲ ἐκβῶσι, κατιδόντας ὅτι ποιοῦσιν. A future indicat. for the subjunct. is found in Rev. vi. 11., if the reading be correct.

NOTE 1. The particle of consequence ὥστε is usually connected with the infinitive (and in such a sense the infinitive alone may be used); the finite verb is however found not only where ὥστε begins a new clause (in

the meaning of *itaque*) partly in the indicat. Mt. xii. 12. xix. 6. xliiii. 31. Rom. vii. 4. xiii. 2. 1 Cor. xi. 27. xiv. 22. 2 Cor. iv. 12. v. 16. Gal. iii. 9. iv. 7. 1 Thess. iv. 18. 1 Pet. iv. 19., partly in the subjunct. 1 Cor. v. 8. and imperat. 1 Cor. iii. 21. x. 12. Phil. ii. 12. Jas. i. 19., but also where the clause with *ὥστε* is a necessary supplement of the preceding clause John iii. 16. *οὕτως ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε* — *ἰδόντες* Gal. ii. 13. The latter is also very usual in the Greek writers. *ὥστε* is found so with a finite verb after *αὐτῶ* in Herod. 6, 83. Isocr. *Areop.* p. 343. 354. *de big.* p. 838. *Ægin.* p. 922. *Evag.* 476. Lysias *pro Mantik* 2. and *pro mil.* 17. Xen. *Cyrop.* 1, 4. 15. 2, 2. 10. Diog. L. 9, 11. 7., after *εἰς τοσοῦτον* Isocr. *de Vig.* p. 836. *Comp. Schäfer ad Plutarch.* V. p. 248. The better writers may certainly adhere to the distinction so skilfully developed by Tittmann *Syn. N. T.* II. p. 70. on the passage Xen. *Mem.* 1, 3. 5. See also Rost *Gramm.* p. 651. Kühner II. 563.

NOTE 2. *Ὀφελον* (*ὀφελον*) is in the N. T. as well as in later Greek writers taken entirely as a particle and connected with the indicative, (a) with the preter. aor. 1 Cor. iv. 8. *ὀφελον ἰβασίλευσαι* *would that you had become rulers*, imperfect 2 Cor. xi. 1. *ὀφελον ἀνείχεσθαι με μίσην* *would that you could have a little patience with me*, of a past action extending to the present time, (b) with the future Gal. v. 12. On this construction of *ὀφελον* *comp. Arrian. Epict.* 2, 18. *ὀφελόν τις μετὰ ταύτης ἐπορεύσθαι*, Gregor. *orat.* 28. (Exod. xvi. 3. Numb. xiv. 2. xx. 3.) Once accustomed to *ὀφελον* as a particle, the former connection was just as correctly conceived as the imperf. or aor. indicat. after *εἰδε*, Matth. II. 1161., but the construction with the future took the place of the optative. In Gal. v. 12. a variation occurs, by which however no better construction is gained. (In Rev. iii. 5. some Codd. have *ὀφελον ἀνελθὲς εἰς ἡγας*, others according to Wetsten. *ἡς*, according to Griesb. *ἡς*. Both give an equally good sense. I know of no instance where the subjunct. is used after a particle of wishing).

§ 43. Of the Conjunction *ἄν* with the three Modes.*

1. The particle *ἄν*, which imparts to the expression the idea of something dependent on circumstances, and consequently conditional and fortuitous (Herm. *ad Vig.* p. 901. 818. 816.), stands either in a dependent or independent clause with one of the three modes: yet its use in the N. T. (as among the later writers) is not nearly so free and various as in

* *Comp.* on the use of the particle the following monographs. Poppo *Pr. de usu partic. ἄν apud Græcos.* Francf. a. V. 1816. 4to. (also in Seebode's *miscell. crit.* I. 1.) Reising. *de vi et usu ἄν particulæ* ed. Aristoph. Nub. (Lips. 1820. 8vo.) p. 97—140. I have chiefly followed Hermann's theory, Buttman and Thierch (*Acta Monac.* II. p. 101.) deviate somewhat from this.

the Gr. Attic writings.* In an independent and simple sentence it occurs in the N. T., (a) with the *aorist*, to indicate that something would have been done on a certain condition (which is added by the mind as a hypothetical clause derived from the context) Matth. II. 1154., as Luke xix. 23. διατί οὐκ ἰδωκας τὸ ἀργυρίον μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό: *I would have received it with interest* (if the former διδόναι τὸ ἀργ. ἐπὶ τὴν τράπ. had been done). Not very different from this is the parallel passage, Mt. xxv. 27. ἰδεὶ σε βαλεῖν τὸ ἀργυρίον μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκοιμίζαμην ἂν τὸ ἐμὸν σὺν τόκῳ, and Heb. x. 2. ἐπὶ οὐκ ἂν ἠκούσαντο προσφερόμεναι (Xen. *Anab.* 4, 2. 10. Arrian. *Epict.* 3, 22. Diog. L. 2, 8. 4.) The remark of Valckenaer on the latter passage is foreign to the subject. *Comp.* Septuagint Gen. xxvi. 10. Job iii. 10. 13. Matth. II. 1154. (b) With the *optative* (where the subjective possibility is made dependent on a condition), Acts ii. 12. λέγοντες τί ἂν εἰλοῖ τοῦτο εἶναι; *what can this mean?* (viz. if some one can explain it), xvii. 18. τί ἂν εἰλοῖ δὲ σπερμολόγος οὗτος λέγειν; (if indeed his words have a meaning). *Comp.* Odyss. 21, 259. Xen. *Cyrop.* 1, 4. 12. Diog. L. 2, 2. 4. *see* Herm. *ad Vig.* p. 727. On Acts viii. 13. *see* below, 2. The phrase in Acts xxvi. 29. ἐνθαίμην ἂν τῷ θεῷ (*I could well pray to God*) is thought not to be good Greek (Bornemann in *Rosenm. Repertor.* II. 292. *comp. ad Anab.* p. 361.); but it is the well known construction touched upon by Matth. II. 1163. (as in βουλοίμην ἂν), and the optat. here has by no means the *force of wishing*, as it cannot be properly translated: *I would beseech God*. The same formula (parallel with βουλοίμην ἂν) in Dio. Cass. 36. 10., and εὐξαιε' ἂν τις Xen. *Hipparch.* 8, 6., ὡς ἂν ἐγὼ εὐξαιμην *see* Diog. L. 2, 8. 4. Philostr. *Apoll.* 9, 11. Similar ἀξιῶσαιμ' ἂν Liban. *oratt.* p. 290. B.

Without a mode (Herm. *de partic.* ἂν 4, 4.) ἂν occurs (according to most manuscripts) in 1 Cor. vii. 5. μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν (viz. γένοιτο) ἐκ συμφώνου except *perhaps* with mutual consent. Stolz has not expressed the particle.

2. After conditional clauses with *εἰ*, in the apodosis we find ἂν with the indic. to denote the hypothetical reality (Valckenaer *ad Luke* xvii. 6.), (a) with the *imperfect* (commonly), to express: *I would do it*, Luke vii. 39. οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν, etc. *if he were a prophet, he would understand*, xvii. 6. John v. 46. (viii. 19.) viii. 42. ix. 41. xv. 19.

* In the Septuag. ἂν occurs proportionally as often as in the N. T., (as Bretschneider *Lexic.* I. 65. observed); viz. in hypothetical sentences it is generally found, when it ought to be. It is sometimes also connected with the optat. Gen. xix. 18. xxxiii. 10. xliv. 8.

xviii. 36. Gal. i. 10. Heb. viii. 4. 1 Cor. xi. 31. On Mt. xxiii. 30. see Fritzsche (imperf. in the conditional clause), Heb. iv. 8. *εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει* if Jesus (Joshua) had brought them to rest, it would not be spoken of another (in the words quoted in the preceding verse 5.), Gal. iii. 21. (conditional clause with aor.).—(b) With the aor. to express: *I would have done it*, Mt. xi. 21. *εἰ ἐγένοντο* — πολλοὶ ἂν μετενόησαν if they had been done — many would have repented (in the received text *πάσαι ἂν*, long since they would, etc. *Trs.*), comp. verse 23. 1 Cor. ii. 8. Rom. ix. 29. Septuag. (in the conditional clause the aor. also); John xiv. 28. *εἰ ἠγαπήτε με, ἐχάρητε ἂν* if ye loved me, ye would have rejoiced 1 John xviii. 30. Acts xviii. 14. (imperf. in the conditional clause); Mt. xii. 7. *εἰ ἐγνώκειτε* — οὐκ ἂν καταδικάσατε if you had known, etc. ye would not have condemned (pluperfect in conditional clause, comp. Demosth. c. *Pantæn.* p. 624. B. Liban. *Oratt.* p. 117. C.). Instead of the aor. in this case the pluperf. also occurs in John ii. 19. *εἰ ᾗσαν ἐγὼ ἡμῶν, μεμενήμεισαν ἂν μὲν ἡμῶν* mansissent (atque adeo manerent), John xi. 21. (ver. 32. aor.) xiv. 7. (Diog. L. 3, 26. *Æsop.* 31, 1. Lucian. *fugit.* 1. Plutarch. II. p. 184. D. comp. Herm. *de partic.* ἂν p. 50.). See Herm. *ad Vig.* p. 900. and *de partic.* ἂν 1. cap. 10. The translators of the N. T. have either been ignorant of this difference of the tenses or have left it unobserved; even Stolz has often violated the rule.

In conditional clauses *ἂν* John xi. 21. 32. is unquestionably to be taken for the aor. (as often in narration). In Mt. xxiii. 30. *ἤμεθα* is regular imperf., see Fritzsche in *loc.*—In Mr. xiii. 20. *εἰ μὴ κύριος ἐκολόβωσε* — οὐκ ἂν ἐσώθη πᾶσα σὰς, the aor. is in neither case used for the imperf., but the sense is: *Had not the Lord shortened those days* (in his purpose), *all flesh would have been lost* (even now considered as lost). A little different Plat. *Gorg.* p. 447. E. *εἰ ἐτίγγανεν ὡς ἐποδημάτων δημιουργός, ἀπεκρίνατο ἂν δῆπον σοι* he would answer you, see Heindorf in *loc.*, comp. Stallbaum *ad Plat. Euthyphr.* p. 81. and Matth. II. 1149. Also Heb. xi. 15. *εἰ μὲν ἐκεῖνης ἐμνημόνεον* — *εἰχον ἂν καί τὸν ἀνακάμψαι* both tenses are right: if they meant that—they would have. The author conceives of the speakers as present, as *ἐμφανίζουσιν* ver. 14. and *ὀφείλουσιν* ver. 16. in pres. tense show. Comp. Stallbaum *ad Plat. Gorg.* p. 101.

The example quoted above from Acts viii. 31. is to be taken as a hypothetical construction, *πῶς ἂν δυνοίμην*, etc. since not interrogatively it would be: *οὐκ ἂν δυνοίμην*, comp. Xen. *Apol.* 6. *ἂν αἰσθάνομαι χεῖρων γιγνώμενος* — πῶς ἂν — *ἐγὼ ἔτι ἂν ἡδέως βιοτεύοιμι*.

In the apodosis, especially with the imperf., *ἂν* may be omitted (see Herm. *ad Eurip. Hec.* 1087. *ad Soph. Elect.* p. 132. Bremi *Exc.* 4. *ad Lys.* p. 439. Mehlhorn *ad Anacr.* p. 236. Matth. II. 1153.), and in the later Greek is quite frequently, without intending the empha-

sis, which originally belongs to this construction (without *ἂν*), Kühner *Gram.* II. 556.* The several examples may be thus arranged, (a) Imperf. in the prodoxis, imperf. in the apodosis, John ix. 33. *εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἔδύνατο ποιεῖν οὐδέν* *were he not from God, he could do nothing*, Diog. *Laert.* 2, 5. 9. Lycurg. *Leocr.* 8. Plat. *Sympos.* p. 198. C. *Gorg.* p. 514. C. The Codd. vacillate in respect to *ἂν* in John viii. 39., and here, if originally written by the author, it may have been lost afterward in the *ῶν*. Rom. vii. 7. belongs here also. (b) Aorist in the prodoxis, imperf. in the apodosis, John xv. 22. *εἰ μὴ ἦρθον* — *ἁμαρτίαν οὐκ εἶχον* *if I had not come, they would not have had sin*; comp. Diog. *Laert.* 2, 5. 6. (c) Pluperf. in the conditional, imperf. in the leading clause, John xix. 11. *οὐκ εἶχες ἔξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένος ἄνωθεν* *thou couldst not have had—if it had not been given to thee*, Acts xxvi. 32. (Judg. viii. 19.).

In 2 Cor. xi. 4. many manuscripts read *εἰ δὲ ἐχόμενος ἄλλον Ἰησοῦν κηρύσσει* — *καλῶς ἠγείχεσθε* which is to be translated: *if he—preached, ye would tolerate*, etc. (But Cod. B. has *ἀνέχεσθε*, and Lachmann has so printed it). Here *ἐκήρυσσαν* might naturally have been looked for, but the writer, as many words intervene, could easily have fallen into such an anacoluthon (*ἠγείχ.*, as if he had written *ἐκῆγ.* instead of proceeding with *ἀνέχ.* after having written *κηρύσσει*); or in order not to offend the Corinthians, he changed the harsh *ἀνέχ.* into the hypothetical and therefore milder *ἠγείχ.*, whence *ἂν* should be much more expected, as the first member is not adapted to the hypothetical period. Similar Diog. L. 2, 8. 4. *εἰ τοῦτο φαῖλόν ἐστιν, οὐκ ἂν ἐν ταῖς τῶν θεῶν ἱεραταῖς ἐγίνετο*. The passage in Demosth. c. *Neær.* p. 815. A. is of a different kind.—(That in Rom. iv. 2. *ἔχει πᾶν ἔλεος* stands not for *εἶχεν ἂν*, as Rückert prefers, an attentive reader will easily discover by the argument of Paul, and Köller among recent interpreters has rightly controverted this opinion).

Vater makes a singular remark on Acts xviii. 14. *εἰ μὲν ἦν ἄδίκημά τι ἢ ραδιούργημα ποιηρὸν, κατὰ λόγον ἂν ἠνεσχόμεν ὑμῶν*, viz.: *Sæpius omittitur ἂν, quod tamen hic supplere necesse non est*, etc. As *ἂν* stands in the apodosis without a variation marked by Vater, we are almost ready to believe that he could have desired *εἰ* — *ἂν* in the prodoxis! (Herm. *ad Vig.* p. 828. Poppo *ad Cyrop.* 1, 6. 10.). It scarcely need be said, that the text is entirely regular.

3. In relative clauses after *ὅς*, *ὅστις*, *ὅσος*, *ὅπου*, etc. *ἂν* stands, (a) with the *indicat.*, when something certain or real is spoken of, which however is not limited to a definite period, but happens as often as an opportunity presents itself (Herm. *ad Vig.* p. 818.), Mr. vi. 56. *ὅπου ἂν εἰσπο-*

* Similar sentences occur in the Lat. as Flor. 4, 1. *PERACTUM ERAT bellum sine sanguine, si Pompeium opprimere (Cæsar) potuisset*, Hor. *Od.* 2, 17, 27. Liv. 34, 29. Tac. *Annal.* 3, 14. Virg. *Æn.* 11, 111. See Zumpt *Gr.* p. 447.

εἴς τινος wherever he entered, *ubicunque intrabat*, *δοὶ ὅταν ἤκτοντο αὐτοῦ* as many of them as each time touched him, Acts ii. 45. iv. 35. 1 Cor. xii. 2. In all these cases in the preterite, as Gen. ii. 19. Lev. v. 3. and also in the Gr. writers, Herod. 3, 150. Lucian. *dial. mort.* 9, 2. and *Demon.* 10. (*Agath.* 32, 12. 117, 12. 287, 13.) Herm. *de partic. ὅταν* p. 26. The *pres. indic.* (Herm. *ad Vig.* p. 817.) which occurs in the text of Luke viii. 18. x. 8. John v. 19. has not much external evidence to support it, and in Mr. xi. 24. the subjunct. has been inserted by Fritzsche from Codd. Also in Theodoret V. 1048. *καὶ ὅταν* must be written.

In Mt. xiv. 36. stands *δοὶ ἤλθοντο, ἐσώθησαν* for the parallel *δοὶ ὅταν ἤκτοντο, ἐσώζοντο* in Mr. vi. 56. Either is correct, accordingly as the author did or did not apprehend the fact as one in every respect certain. The former is to be translated: *all who* (as many as) *touched him.*

(b) It is used with the *subjunct.*, when something objectively possible is spoken of, which, however, is not definitely conceived of as certain, (a) in the aorist (most frequently) of that which is thought of as yet future, as perhaps happening in the future, where the Romans use the future exact, e. g. Mt. x. 11. *εἰς ἣν δ' ἂν ποίῃς ἢ πόλιν εἰσελθῇς* into whatever city you may enter (*in quancunque urbem, si quam in urbem*)*, xxi. 22. *ὅσα ἂν αἰτήσῃς quacunque petieritis*, xii. 32. x. 33. Mr. ix. 18. xiv. 9. Acts ii. 39. iii. 22. 23. viii. 19. Rom. x. 13. xvi. 2. Jas. iv. 4. 1 John iv. 15. Rev. xiii. 15. *Comp.* examples from Gr. writers, Bornemann *Schol. ad Luc.* p. 65. Gen. ii. 17. iii. 5. xi. 6. xxi. 6. 12. xxii. 2. xxvi. 2. Isa. vii. 10. xi. 11. The fut. for the subjunct. *see* in Judg. x. 18. xi. 24. Isa. xiii. 15. Malch. *hist.* p. 238. ed. Bonn. Matth. II. 1220. (β) in the pres. to denote a possible, customary, or continued action, Gal. v. 17. *ὅσα μὴ, ἃ ἂν θέλῃς, ταῦτα ποίῃς* (what you may perhaps desire), Col. iii. 17. *πάν ὃ, τι ἂν ποιῇς*, 1 Thess. ii. 7. *ὅς ἂν τρυφῇς δόλην*, etc. Luke ix. 46. John v. 19. 1 Cor. xvi. 2. Col. iii. 17. *See* Herm. *de part. ὅταν* p. 113. *ad Vig.* p. 817.

In some Codd. the subjunct. occurs after *ὅστις* without *ὅταν* in Jas. ii. 10. *ὅστις γὰρ ὄλον τὸν νόμον τηρῇ ἢ σῇ, πατρίσιν δὲ ἐν ἐνὶ* (the most of them have the future here), and Luke viii. 17. *ὅς γὰρ ἐστὶ — ἀπόκρυφον, δὲ οὐ γνωσθήσεται καὶ εἰς φανερόν ἐλθῇ* (*see above* p. 285). This reading is in itself not to be rejected; it would give this sense: *quod in lucem venire nequeat, see* Herm. *ad Vig.* p. 740.; indeed *ὅταν* could by no means stand here. On the subjunct. after relat. without *ὅταν*, which occurs often in the Attic writers, *see* Schäfer *ad Demosth.* I. p. 657. Poppo *observ.* p. 143. *Jen. Litt. Zeit.* 1816. April, No. 69. and *ad Cyrop.* p. 129. 209.

* *εἰς ἣν πόλιν εἰσελθῇς* would be: *in quam urbem ingressi fueritis* (a city definitely conceived of as that into which they would enter).

Herm. *de part.* as above. Kühner *Gramm.* II. 519. 522. Rost. *Gramm.* 632. Also in Mt. xviii. 4. ὅστις οὖν ταπεινώσῃ ἑαυτόν is found, but here with Fritzsche the ἂν can be supplied from ver. 4. (as Xen. *Mem.* 1, 6. 13. Matth. II. 1220.), see Herm. *ad Soph. Electr.* v. 790. Krüger *ad Anab.* 1, 5. 2. Bremi *ad Æsch.* p. 410. Goth.

4. In an indirect question ἂν is used with the optative (after preterite) Luke i. 62. ἐνέμενον τῷ πατρὶ, τὸ τι ἂν θελοι καλεῖσθαι αὐτόν *how he might perhaps wish him to be named* (if he had a desire for it; τί θελοι etc. would mean: *how he would wish him named*), Acts v. 24. x. 17. xxi. 33. (see above § 42. 5.) John xiii. 24. Luke ix. 46. xviii. 36. (var.); vi. 11. διεάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ *what they could well do with Jesus* (pondering in a doubting state of mind the different possibilities) *comp.* Septuagint Gen. xxiii. 15.

5. After the particles of time ἂν occurs with the subjunct. following, to express an action objectively possible, as a case which may occur, but the precise time of whose occurrence is uncertain. Thus (a) ὅταν Mt. xv. 2. νίπντονται τὰς χεῖρας, ὅταν ἄρτον ἐσθίωσι *when (as often as) they eat*, John viii. 44. 1 Cor. iii. 4. Luke xi. 36. xvii. 10. ὅταν ποιήσῃτε πάντα, λέγετε, *when you have done* (shall have done), Mt. xxi. 40. ὅταν ἔλθῃ ὁ κύριος — — τί ποιήσει *quando venerit*. So usually with the subjunct. aor. for the Latin fut. exact. Mr. viii. 38. Rom. xi. 27. John iv. 25. xvi. 13. Acts xxiii. 35. 1 Cor. xvi. 3. 1 John ii. 28. also Heb. i. 6. (as Böhme and Wahl have already hinted)*, whilst the subjunct. pres. mostly expresses an action which is often repeated Matth. II. 1195. Similar ἡνίκα ἂν 2 Cor. iii. 16. ὁσάκις ἂν 1 Cor. xi. 25. 26. ὡς ἂν *as soon as* 1 Cor. xi. 34. Phil. ii. 23. (b) The conjunction *until that*, as ἕως ἂν† Mt. x. 11. ἐπεὶ μιν αὐτε, ἕως ἂν ἐξέλθῃτε Jas. v. 7. Luke ix. 27. ἄρχῃς οὐ ἂν 1 Cor. xv. 25. Rev. ii. 25. (Gen. xxiv. 14. 19. Isa. vi. 11. xxvi. 20. xxx. 17.) Yet even in this case ἂν is often omitted, see § 42. 3. 2. (b).

The future after ὅταν in Rev. iv. 9. ὅταν δώσουσι τὰ ζῶα δόξαν — — πεσοῦνται οἱ εἰκοσι τέσσαρες etc. is certainly used for the subjunct. *quando dederint* (*comp.* § 42, 5.), as Iliad. 20, 335. ἀλλ' ἀναχωρήσαι, ὅτε πεν ζυμβλήσειαι αὐτῷ. Other Codd. have δώσει or δώσωσι Luke xi. 2. xiii. 28. In Mt. x. 19. most of the authorities favor the subjunctive. The indicative pres. after ὅταν in Rom. ii. 14. is very uncertain, on the other hand several good Codd. have this mode in Mt. xi. 25. In the better Greek

* Künöl, regardless of time and mode, translates: ὅταν εἰσαγάγῃ τὸν πρωτόγονον *cum primogenitum introducit*.

† In Exod xv. 16. in the vulgar text we find ἕως with subjunc. and ἕως ἂν in parallel clauses.

writers it is no where established (Jacobs *Anthol. Pal.* III. p. 61. *ad Achill. Tat.* p. 452. Matth. II. 1197.; also in Diod. Sic. *Exc. Vat.* p. 100. 1. the indicat. can easily be corrected*, but in the later writers (*comp.* Exod. i. 16.) we must admit it (Jacobs in *Acta Monac.* I. p. 146. Schäfer *ind. ad Æsop.* p. 149.) It is supposed, on external grounds, that it was unknown to the N. T. writers. More striking still appears this conjunction with the indicative præter. in narrative style Mr. iii. 11. τὰ πνεύματα — ὅταν αὐτὸν ἰδοῦσι, προσκύνουσιν, *whenever they saw him (quandocunque)*, without variation. The Gr. writers would probably have used here (ὅτε, ὁπόταν with) the optative, Herm. *ad Vig.* p. 790.†, but the indicat. there can be explained as well as in ὅσοι *ἄν* ἤπινοντο *see above* 3. a. *Comp.* Gen. xxxi. 16. xxxviii. 9. Exod. xvi. 3. xvii. 11. (and ἤνιχα *ἄν* Gen. xxx. 42. Exod. xxxiii. 8. xxxiv. 34. xl. 36. and *ἰάν* Judg. vi. 3., where also a frequently repeated past action is denoted), but also Polyb. iv. 32. 5. xiii. 7. 10. (*see* Schweighäuser on the last passage) *comp.* Poppo *ad Thuc.* III. I. p. 313.‡

6. The particle of design ὥς with *ἄν*, denotes a purpose the accomplishment of which is doubtful or depends on circumstances, *ut sit, si sit*, (*see* Herm. *ad Eurip. Bacch.* 593. 1232., *de partic. ἄν* p. 120.) *ut si fieri possit, comp.* Isocr. *ep.* 8. p. 1016. Xen. *Cyrop.* 5, 2. 21. Plat. *Gorg.* p. 481. A. *see* Heindorf *ad Plat. Phæd.* p. 15.|| In the N. T. it can be applied to the two following passages which belong here (Acts xv. 17. Rom. iii. 6. are O. T. quotations¶, and in Mt. vi. 5. Fritzsche has rejected *ἄν* with many authorities): Luke ii. 35. *so that, in this case* (if this happen), Acts iii. 19. Even here it depends frequently on the writer, whether he will denote the condition, conceived in his mind, by the mode of expression itself, or speak definitely (without *ἄν*), because he apprehends the condition as certainly going on to fulfilment (Herm. *de partic. ἄν* p. 121.) In Acts iii. 19. ὥς *ἄν* is considered by some as referring to time: *cum venerint*. As Künöl thinks, this would not be wrong as far as the subjunct. is concerned, for ὥς, as well as other particles of time, especially the kindred ὡς can be connected with *ἄν* and the subjunct., where an indefinite point of time is to be denoted: *quandocunque venerint*. But the sense, which arises in this way, is not very appropriate, *see* Tittmann *Synon. N. T.* II. 63.

* As to Odyss. 10, 410. *see* Passow W. B. II. 392.

† Fritzsche *ad Mr.* p. 801. would write ἔρ' *ἄν*, to indicate that *ἄν* here belongs to a verb in the sense of *always, comp.* Schäfer *ad Demosth.* III. 192.

‡ The LXX. have ὡς *ἄν* with the indicat. præter. where a definite past action is spoken of, as Exod. xxvii. 30. ὡς *ἄν* ἐξῆλθεν 'Ιακώβ etc.

|| Bengel has already given this interpretation in the chief point *ad Rom.* iii. 4. and *ad Luke* ii. 35.

¶ *Comp.* Septuag. Gen. xii. 13. xviii. 19. l. 20.

In the N. T. *ἄν* after conjunctions never occurs with the optative, once with the infinitive 2 Cor. x. 9. *ἵνα μὴ δόξω ὡς ἄν ἐκφοβῶμαι ὑμᾶς*, which is probably to be resolved into *ὡς ἂν ἐκφοβώμην ὑμᾶς*. *tamquam qui velim vos terrere*, comp. Plat. *Crit.* p. 44. B. πολλοὺς δόξω ὡς — ἀμελήσαιμι. According to Bretschneider *ὡς ἂν* stands here for *ὡσάν quasi*.

In the N. T. text after relatives *ὅταν* often stands (as in the Septuagint and Apocrypha see Thilo *ad Acta Thom.* p. 8., sometimes in the Byzantines, e. g. Malala 5. p. 94.) according to the best authorities for *ὅταν*: Mt. v. 19. (not vii. 9.) viii. 19. x. 14. 42. xi. 27. xvi. 19. Luke xviii. 17. Acts vii. 7. (in John only once, xv. 7. and even that is not very certain), as also frequently in the Codd. of Gr., even of Attic writers. The modern philologists uniformly write *ὅταν* (see Schäfer *ad Julian.* p. V. Herm. *ad Vig.* p. 833. Bremi *ad Lys.* p. 126.; Jacobs *ad Athen.* p. 88. judges more mildly, but see *id.* in *Lectio. Stob.* p. 45. and *ad Achill. Tat.* p. 831. comp. also Valckenauer *ad 1 Cor.* vi. 18.) The editors of the N. T. have not yet ventured to do this, and *ὅταν* for *ὅταν* might have been a peculiarity of the later (if not already of the earlier) popular language, somewhat as the German *etwan* in relative clauses: *was etwan geschehen sollte*, (when something occurs, as it should be). The generalizing of the relative clause by *εἰς*, added to *ὅς*, (*ὅσους*) is analogous.

§ 44. Of the Imperative.

1. It is not singular that the imperative should sometimes express the mild *permissive* sense (which the Romans commonly denote by the subjunc. Ramshorn 415.), and we may reckon here from the N. T.: 1 Cor. vii. 15. *εἰ δ' ἄνεστος χωρίζεται, χωρίζεσθαι* *he may separate himself (separat se, non impedio)*, 1 Cor. xiv. 38. *εἰ τις ἄγνοεῖ, ἄγνοεῖτω* *if any one knows not (will not know), let him be ignorant (to his own disadvantage — per me licet.)* But interpreters of the N. T. have much abused these possible uses of the imperat., as in most of the passages ranged under this head, this mode has its genuine sense: John xiii. 27. *δ παῖς, ποίησον τὰς οὐκ* see Lücke *in loc.* and Chrysost., Mt. viii. 32. (where Jesus speaks as the sovereign of the dæmons, comp. the preceding *ἀπόστατε*), which cannot be weakened by the abuse of the parallel Luke viii. 32. *παρεκάλουν αὐτόν, ἵνα ἐπετρίψῃ, καὶ ἐπετρίψῃ*; 1 Cor. xi. 6. *if a woman cover not herself, let her also be shaven*, i. e. it follows necessarily that she also be shaven, the one requires the other, as in Gr. writers also the imperative can often be expressed by *oust*, comp. Matth. II. 1158.

In Ephes. iv. 26. (a quot. from Ps. iv. 5.) *ἀγριζέσθαι καὶ μὴ ἁμαρτάνειν* the former imperative is to be interpreted permissively: *be angry* (I cannot prevent it), only do not sin, be angry without your (therein) sinning (*comp.* Markland *ad Eurip. Suppl.* v. 557.) see Theodoret *in loc.* Anger (at that which is unchristian) cannot be avoided, (even Christ was angry with the Pharisees and hypocrites), but it must not degenerate into sin. How the latter happens, the apostle intimates in the following words. Harless, who p. 432 rejects this interpretation, gives p. 435. one not essentially different, only more verbose.* It is doubtful whether Mt. xxvi. 45. *καθεύδετε τὸ λοιπὸν* belongs here. Kypke, Krebs, Knapp and others take the words interrogatively: *do ye sleep on yet?* Thus considered, the usage of the language would scarcely justify the *τὸ λοιπὸν*. To deem it irony, with others, is inconsistent with the spirit of Jesus at that moment. Strengthened and calmed by repeated prayer, he returns the third time to his sleeping disciples; peace of mind induces mildness, and mildness, in my apprehension, excludes even the slightest sarcasm. I should therefore translate: *sleep then for the rest of the time, and take rest.* Jesus is composed and calm, needs not the disciples—feels not alone, although they sleep. But scarcely has he uttered these words, when he sees the traitor approach; hence the *ἰδοὺ ἤγγισεν* etc., which he seems to address to himself, then to the disciples *ἐγριζέσθαι* (which words Klincksieck has entirely misapprehended).

In Mt. xxiii. 32. the permissive use of the imperat., after what Fritzsche has remarked, seems to me unquestionable. Despairing of his contemporaries, Christ says: *now then fill up the measure (of the sins) of your fathers.* I see no reason for supposing irony here. Is Rev. xxii. 11. also to be understood ironically?

2. When two imperat. are connected by *καὶ*, the former sometimes expresses the condition (the supposition) under which the action denoted by the latter will take place (Matth. II. 1159.)†, e. g. Bar. 2, 21. *κλίνατε τὸν ὄμῳ καὶ ἐγείνασθε τὸν βασιλεῖ—καὶ καθίστατε ἐνὶ τῇ γῇ*, Epiph. II. p. 368. *ἴδε τοὺς τ. τοῦ λόγ. κατ. ψυχῆς σου καὶ χρείαν μὴ ἔχεις Ἐκκιναίου*, in the N. T. John vii. 52. *ἐρευνήσον καὶ ἴδε*, *comp.* in Latin the well-known *divide et impera*‡. But this construction is not chosen without reason in the N. T., *ἐρευνήσον καὶ ἴδε* expresses a stronger thought: *search and see* (convince thyself), search and you *must* arrive at the conclusion; the *ἴδε* is not a mere possible consequence, but so necessarily connected with *ἐρευνᾶν*, that a command to search is at the same time a command to see, *comp.* Fritzsche *ad Mt.* p. 187.—1 Tim.

* If Paul disapproved of every species of anger, he could not have mentioned its existence among Christians without expressing disapprobation, and even with silent approbation.

† Bornemann's quotations *ad Luc.* xxiv. 39. are of a different nature.

‡ This cannot be considered a real Hebraism, see Gesen. *Lehrgeb.* p. 776. Ewald *Krit. Gr.* p. 653.

vi. 12. *ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἵνα λαβῇ τῆς αἰωνίου ζωῆς* (where the asyndeton is not without effect) is simply to be translated: *fight the good fight of faith, take hold of* (in and by this fight) *eternal life*. The *ἵνα λαβῇ τῆς ζωῆς* is not here represented (which it might be) as a consequence of the fight, but as the matter of the strife, and *ἵνα λαβῇ* means *not to attain, to obtain*. In 1 Cor. xv. 34. the same thought seems to be expressed by the two imperatives (once tropically, again literally).

Constructions like John ii. 19. *λύσατε τὸν σάρον τούτου, καὶ ἐν τρεῖσι ἡμέραις ἔγερῶ αὐτόν*, Jas. iv. 7. *ἀντίστητε τῷ διαβόλῳ, καὶ φεύσεται ἀπ' ὑμῶν*, Eph. v. 14. *ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἡλιφανύσαι σοὶ ὁ Χριστός*, can be certainly explained in the same way as two imperatives connected by *καὶ*: *if you resist the evil, then will, etc.*: but this needs no grammatical remark, as such a use of the imperat. is altogether conformable to rule, and this lax connection of the two clauses is authorized in German also (and in Eng. *Tre.*) *Comp.* Lucian. *adv. ind.* c. 29. *τοὺς ποιητάς τοὺτους ἐπίσκηψαι καὶ ὀφεί, dial. deor.* 2, 2. *εὐχόμενα βαίνει καὶ ὀφεί, see Fritzsche as above*. It is entirely incorrect, when modern interpreters take the imperat. in John ii. 19. xx. 22. for the exact future, appealing to the Heb. in such passages as Gen. xx. 7. xlv. 18. (Glass *Philol. sacr.* I. p. 286.). Inasmuch as the command extends into the future, the future tense, as a general designation of future time may be substituted for the imperat., but the special form of the imperat. cannot, on the other hand, stand for the more general (the fut.). This would occasion confusion of language, and the practice alluded to above, like many others, is the result of the secluded study, not of a careful observation of human language. Ols-hausen has rightly interpreted John xx. 22. in opposition to Tholuck (and Künöl). On Luke xxi. 19. *see Bornemann Schol.* p. 129.

3. In Gr. usage the fut. is a milder mode of expressing commands and incitements than the imperat. (Matth. II. 1122. Bernhardt 378., *comp.* Sinenis *ad Plut. Themist.* p. 175.) Accordingly some will also interpret Mt. v. 48. *ἵνα ὦσιν ὑμεῖς τέλειος*: *you will therefore* (I expect it of you) *be perfect, comp.* Xen. *Cyr.* 8, 3. 47.* But this requirement, an imitation of the words in Lev. xi. 46., might be designedly used as the future for the imperf. But in the O. T. passages containing legal requirements (*comp.* the quotations in Mt. v. 21. Acts vii. 37. xxiii. 5. Rom. vii. 7. xiii. 9., *comp.* also Heb. xii. 20., Fritzsche *ad Mr.* p. 524.), the future is rather stronger than the imperat.: *thou wilt not kill* (where the not killing is represented as a future fact, and consequently unalterable), i. e. thou shalt not kill. The imperat. is in itself as capable of being used in a milder sense (rather beseeching or advising) and in a severe

* On the Lat., *see* Ramshorn *Gram.* p. 421.

one (commanding) as the future, and this will be denoted by the tone of voice. *Take away this stone*, may mean, either I beseech, or I command you to do it. *You will take away this stone*, is also either a command or a request, accordingly as it is expressed authoritatively or confidingly.* It is not to be forgotten that the fut. is always used in Hebrew, not the imperat., and it seems as if the fut. might have been generally used in a more intensive sense among the Hebrews than the imperat. See Ewald *krit. Gram.* p. 531. (See *Bib. Rep.* No. 29. p. 131.).

See Tholuck on Rom. vi. 14. which has been incorrectly reckoned here. The immediately following words, οὐ γὰρ ἔσται ἐπὶ νόμον ἀλλ' ἐπὶ χάριτι, in view of the doctrine of Paul, ought to have prevented *παραγγέλλει* from being taken imperatively. See also Köllner *in loc.* The fut. ἀμαρτυροῦμεν ver. 15. is manifestly related to this *παραγγέλλει*.

4. The use of *ἵνα* with the aor. to express a command, exhortation, or wish, may be regarded as equivalent to the imperat., and a circumlocution for it: *ἵνα ἔλθῃ ἐπιθῇ τὰς χεῖρας*, Eph. v. 33. ἡ γυνὴ ἵνα φοβῇται τὸν ἄνδρα (as also in Germ.: *dass aber die Frau den Mann fürchte*, let the wife fear the husband), perhaps also 2 Cor. viii. 7., and Gieseler (in *Resenm. Repert.* II. 145.) thus explains the more extended usage of John, as in John i. 8. οὐκ ἦν ἰκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ but he should bear witness to it; ix. 3. 13. 18., etc. But an ellipsis of a verb always lies at the foundation of this construction, as among the Greeks before *δπως* (Lucian *dial. deor.* 20, 2. ἀπὶ οὖν καὶ δπως μὴ χαλαρήσῃς τῷ δικαστῇ αἱ νεκρομένηαι etc., Eurip. *Cycl.* 591. Aristoph. *Nub.* 824. Xenoph. *Cyrop.* 1, 3. 18. 1, 7. 3. Demosth. *Mid.* § 59. a.). So Mr. v. 23. παρῆναι αὐτὸν πολλὰ λίγων· ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἔλθῃ ἐπιθῇ αὐτῇ τὰς χεῖρας, viz. *I entreat thee* (possibly *παρακαλῶ σε* or *δέομαι σε*) or, as Fritzsche will, from ver. 22.: ἦγω *veni*, 2 Cor. viii. 7. *as ye abound*, etc. aim at this, that ye become distinguished (*hoc etiam agite, ut*).—Gal. ii. 10. is not peculiar, see Winer's *comment. in loc.* The passages of this sort in John must be so explained: John i. 8. *he was not himself the light of the world*, but appeared (*ἦλθεν* ver. 7.) *that he might bear witness*, ix. 3. *neither this man nor his parents have sinned, but this happened that might be manifest* etc., (*comp.* 1 John ii. 19.), xiii. 18. *I speak not of you all, I know those whom I have chosen, but* (to one my words will apply) *that might be fulfilled* etc., *comp.* John xv. 25.

* In Gr. also in questions Vig. p. 453. (*wilt thou not allow me?*) the fut. is taken as stronger than the imperat. See Rost *Gram.* 639. Stallbaum *ad Plat. Sympos.* p. 18. *Comp.* Franke *de partic. neg.* I. p. 23.

Mr. xiv. 49., see Pritzsche *ad Mt.* p. 840.* Stolz translates the above passage incorrectly: *in order that the Scripture might be fulfilled, one lifted up*, etc. On 1 Tim. i. 3. see § 64. II. 1. Only *ἵνα* is here peculiar to the N. T. usage: the Greeks use *ὥπως* instead, yet see Epictet. 23. *ὃν πρῶτον χρῆσθαι σε θέλω (ὁ θίος) ἵνα καὶ τοῦτον εὐφρῶς ὑποκρίνη*, Arrian. *Epict.* 4, 1. 41. There may be reckoned here, (a) *ἵνα* with the indic. instead of the imperat. among the Byzantines, e. g. Malalas 13. p. 334. *ὡς θέλει με βασιλεύειν ὅμων, ἵνα πάντες Χριστιανοί ἴσῃτε*, 16. p. 404.— (b) the use of the subjunc. for the fut. in the declining Greek language. See Hase *ad Leon. Diac.* p. 291.

5. The distinction between the imperat. *aor.* and *pres.* is generally observed in the N. T. (Herm. *de emend. rat.* p. 219. and *ad Vig.* 746. *comp.* H. Schmid *de imperativi temporib. in ling. Græc.* Viteb. 1833. 4to.). (a) The imper. *aor.* denotes an action either quickly completed (transient), and which will be immediately commenced (*Ast ad Plat. Polit.* p. 518. Schäfer *ad Demost.* IV. p. 486.) or an action to be performed but once, as Mr. ii. 9. *ἄρῳ σου τὸν πρᾶβρον*, i. 41. *καθαρίσθητι*, i. 44. *σταντὸν δεῖξον τῷ ἱερῷ*, iii. 5. *ἐκτενον τὴν χεῖρά σου*, vi. 11. *ἐκτενάξαι τὸν χρῶν*, ix. 43. *ἀπόκοπον αὐτῆν*, John ii. 7. 8. *γερμίσατε τὰς ὁδίας ὁδοῦ* etc., xiii. 27. *ποιήσον εὐχῶν*, xiv. 8. *δεῖξον ἡμῖν τὸν πατέρα*, Acts i. 24. *ἀνάδειξον ὃν ἐξελέγω*, xii. 8. *περιβαλοῦ τὸ ἱμάτιόν σου*, 1 Cor. xvi. 11. *προπύματε αὐτὸν ἐν εὐχῇ*, Acts xxiii. 23. *ἱτοιμάσατε στρατιώτας διαποσίουσ without delay make ready for marching* (Mr. xiv. 15.). Besides Mr. ix. 22. x. 21. xiii. 28. xiv. 36. 44. xv. 30. Luke xx. 23. xxiii. 21. John ii. 8. 16. iv. 35. v. 10. xi. 39. 44. xiii. 29. xviii. 11. 31. xx. 27. xxi. 6. Acts iii. 4. vii. 33. ix. 11. x. 5. xvi. 9. xxi. 39. xxii. 13. 1 Cor. xv. 34. xvi. 1. Ephes. vi. 13. 17. Tit. iii. 13. Philem. 17. Jas. ii. 13. iii. 13. 1 Pet. iv. 1. (b) The imperat. *pres.* denotes an action being now done, or continuing, or often repeated, e. g. Rom. xi. 20. *μὴ ὀφλοφρόνῃ* (which thou doest just now), xii. 20. *ὡς πενῆ ὁ ἐχθρός σου, ψαμίζε αὐτόν*, xiii. 3. *δέλεις μὴ φοβείσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει*, Jas. ii. 12. *οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς δια νόμου ἐλευθερίας* etc., v. 12. *μὴ ὀμνύετε*, 1 Tim. iv. 7. *τοὺς βεβήλους καὶ γεωφῆεις μύθους παραιτοῦ*, *comp.* Jas. iv. 11. 2 Pet. iii. 17. 1 Tim. iv. 11. 13. v. 7. 19. vi. 11. 2 Tim. ii. 1. 8. 14. Tit. i. 13. iii. 1. 1 Cor. ix. 24. x. 14. 25. xvi. 13. Phil. ii. 12. iv. 3. 9. Eph. ii. 11. iv. 25. 26. vi. 4. John i. 44. vii. 24. xxi. 16. Mr. viii. 15. ix. 7. 39. xiii. 11. xiv. 38. So sometimes the imperat. *pres.* and *aor.* are connected in

* In Rev. xiv. 13. also *ἵνα ἀναπαύσονται* may be taken as Ewald does: *they shall rest*, properly, it is done, so that they may rest.

these different relations, e. g. John ii. 16. ἀξάτε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου, 1 Cor. xv. 34. ἰπυήψατε δικαίως καὶ μὴ ἀμαρτάνετε, *comp.* Plat. *rep.* 9. p. 572. D. θῖς τοῖνυν πάλιν — νῖον εἶδεν ἐν τοῖς τούτου αὐ ἡδεῖαι τετραμμένον. Τίθημι. Τίθεις τοῖνυν καὶ τὰ αὐτὰ ἐκείνα περὶ αὐτὸν γιγνόμενα (Matth. II. 1128.) Lucian. *dial. mort.* 10, 14. καὶ σὺ ἀπὸ θού τὴν ἐλευθερίαν — — μηδαμῶς, ἀλλὰ καὶ ἰχς ταῦτα, Eurip. *Hippol.* 473.

6. This distinction is not always observed, and especially does the imperat. *aor.* seem to be used, where the imp. present would have been most natural. This may be accounted for, if we reflect that it often depends entirely on the writer, whether he will indicate the action as happening in a point of time, and momentary, or as only commencing, or as continuing. So *μείνατε* ἐν ἡμοῖ John xv. 4. Acts xvi. 15. etc. (with *μείνατε* Luke ix. 4. 1 John ii. 28., *μείνε* 2 Tim. iii. 14. *μενέτω* 1 Cor. vii. 24. etc.), 1 John v. 21. φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδωλῶν (similar 1 Tim. vi. 20. 2 Tim. i. 12., on the contrary 2 Pet. iii. 17. 2 Tim. iv. 15.), Heb. iii. 1. κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερεῖα τῆς ὁμολογίας ἡμῶν, Mr. xvi. 15. πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον, John xiv. 15. τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε, *comp.* 1 Cor. vi. 20. 2 Tim. i. 8. ii. 3. iv. 3. Jas. v. 7. 1 Pet. i. 13. ii. 2. v. 2. The imperat. pres. and *aor.* of the same verb are thus connected in Rom. vi. 13. xv. 11. Where the *text. rec.* has the imperat. *aor.* in many passages, the Codd. vacillate, e. g. Rom. xvi. 17., as also in the Codd. of Gr. authors, these two forms are often interchanged, Elmsley *ad Eurip. Med.* 99. 222.

On the imperat. pres. after *μὴ*, see § 60, 1.

The imperat. perf. is used only where it is intended to express an action fully completed, and extending in its effects to the present time, as Mr. iv. 39. περιφύσσο, see Matth. II. 1126. Herm. *de emend. rat.* p. 218.

§ 45. Of the Infinitive.*

1. The *infinitive* (the absolute or indefinite expression of the signification of the verb), placed in immediate grammatical construction with another verb (finite), is to be taken either as its object or subject. As

* K. E. A. Schmidt on the *infm.* Prenzlan, 1823. 8vo. M. Schmidt *idem.* 1826. 8vo. Eichhoff *idem.* 1833. 8vo. Mehlhorn *Allg. Lit. Zeit.* 1833. Ergabl. n. 110.

subject (Matth. II. 1239.), e. g. in Mt. xii. 10. *οὐκ ἔστιν τοῖς σάββασι θεράπευεν* is *it permitted to heal on the Sabbath* (is the healing, etc. allowed?), xv. 26. *οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν εἰκόνων*, 1 Thess. iv 3. *τοῦτό ἐστι δόγμα τοῦ θεοῦ — ἀπείχεσθαι — ἀπὸ τῆς πορνείας* (where *ὁ ἀγιάσμος ὑμῶν* precedes, which could have been expressed also by an infinitive, Mt. xix. 10. Luke xviii. 25. Ephes. v. 12. Jas. i. 27. Acts xxv. 27. Rom. xiii. 5. 1 Cor. vii. 26. Heb. ix. 27. If in such cases the infinitive itself has also a subject, it may be either a noun, adjective or participle, and is usually in the acc., grammatically belonging to the infinitive, e. g. Mt. xvii. 4. *καλὸν ἔστιν ἡμῶς ὡς εἶναι* *that we should be here* is etc., xviii. 8. *καλὸν τοῖς ἔσθαι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ πυχλόν*, Heb. iv. 6. xiii. 9. John xviii. 14. 1 Cor. xi. 13. 1 Pet. ii. 15. Acts xxv. 27. xv. 22. *Comp.* Matthiae *ad Eurip. Med.* p. 526. Yet, according to attraction frequently occurring in Gr. writers, the limiting noun may be in the dat., if the word in the leading clause to which it relates be in the dative, as in 2 Pet. ii. 21. *κρείττον ἦν αὐτοῖς μὴ περιπατεῖν ἐν ὁδῷ τῆς δικαιοσύνης ἢ περιπατεῖν ἐν πειρασμοῖς*, Acts xv. 25. (Var.) *comp.* Thuc. 2, 87. Philostr. *Apoll.* 2, 28. Demosth. *funer.* p. 153. A. 156. A. Xenoph. *Hier.* 10, 2. Matth. II. 1249. Bernhardt 359.

It may be further observed that, (a) The infinit. in this case has sometimes the article, viz. where it is intended to render the signification of the verb more strikingly prominent by giving it a substantive form (Matth. II. 1256.), e. g. 1 Cor. vii. 26. *καλὸν ἀνδράπευ τὸ οὕτως εἶναι*, Gal. iv. 18. *καλὸν τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε* *the being zealous in that which is virtuous* is etc., Rom. vii. 18. xiv. 21., *comp.* 2 Cor. vii. 11. Phil. i. 21. 29. and Xen. *Mem.* 1, 2. 1. Diog. Sic. 5, 29. 1. 93.: in 1 Thess. iv. 6. such an infinit. with the article, is connected with others which have no article.* (b) Where the subject is to be particularly specified, instead of the infinit. we find (as to the sense) a complete clause with *ἵνα*, *εἰ*, *ἵνα*, Mr. xiv. 21. *καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη*, 1 Cor. vii. 8. *καλὸν αὐτοῖς ἔστιν, ἵνα μείνωσιν ὡς παῖδες*, John xvi. 7. *συμφέρει ὑμῖν, ἵνα ἐγὼ ἀπέλθω*. As to *ἵνα*, see below, 9., *comp.* Luke xvii. 7. This is in part the general character of the later popular language, which prefers circumstantiality, in part is owing to the Hellenistic complexion of the language. Yet similar constructions occur in Gr. authors, Isocr. *Nicochl.* p. 40. 46.

2. The infinitive denotes the *object* (predicate), where it makes up the necessary complement of the meaning of the verb, not only after *θέλω*, *δύνασθαι*, *σπουδάζειν*, etc., but also after verbs signifying *to trust*, *to hope* (I hope to come, etc.), *to say*, *to affirm* (I affirm to have been there).

* What Lipsius (*Krit. Biblioth.* 3. Jahrg. 1. B. p. 238.) has remarked on the infin. with and without the artic. is apparent from the general statement, that the infinit. without the artic. fulfils the office of a verb, with the artic. that of a noun.

The regular usage needs not to be proved out of the N. T., and therefore I shall only remark, (a) If the infinitive in such cases has its own proper subject different from that of the principal verb, it is put with all its qualifying words in the accus. (acc. with infin.), 1 Tim. ii. 8. *βούλομαι προσεύχεσθαι τοὺς ἄνδρας*, 2 Pet. i. 15. 1 Cor. vii. 10., Acts xiv. 19. *νομίζουσας αὐτὸν τεθνάναι*. Yet a complete clause is more frequently formed with *ἐν* after verbs, *to beseech, to command*, etc. (see n. 9.), with *ὅτι* after verbs *to say, to believe*, Mt. xx. 10. Acts xix. 26. xxi. 29. Rom. iv. 9. viii. 18., after *ἐπιζέω* always in the N. T. On the other hand if the infinit. and the principal verb have the same subject, the epithets are put in the nominative, Rom. xv. 24. *ἐπιζέω διαπορευόμενος θεάσασθαι ὑμᾶς*, 2 Cor. x. 2. *δίδωμι τὸ μὴ παρὼν διαβῆσαι* (Philostr. *Apoll.* 2, 23.) Rom. i. 22. 2 Pet. iii. 14., which is an attraction, comp. Krüger *Grammat. Untersuch.* III. p. 328. The subject is not repeated in this construction. The acc. with infinitive can also be used in that case (although this is not frequent), Phil. iii. 13. *ἐγὼ ἑμαυτὸν οὐ λογιζομαι κατελθῆναι*, Luke xx. 20. *ἐκπορευόμενους, ἑαυτοὺς εἶναι*, perhaps also Ephes. iv. 22. (where, according to my opinion, *ἀποδοῦναι ὑμᾶς* depends on *ἰδιδάχθητε*), comp. Xen. *Cyrop.* 5, 1. 20. *νομίζομε γὰρ ἑμαυτὸν εἰσέρπειν*, etc., 1, 4. 4. (comp. Poppo) *Anab.* 7, 1. 30. *Mem.* 2, 6. 35. Diod. Sic. 1, 50. Philoctr. *Apoll.* 1, 12. see Krüger *as above* p. 380. Yet in that place this construction is perhaps chosen on account of the antithesis (see Plat. *Sympos.* c. 3. and Stallbaum *in loc.*, comp. Krüger *as above* p. 386.) or for the sake of perspicuity: *I believe not, that I myself already*, etc. The later writers also construe thus where there is no contrast, comp. Heinechen *ad Enseb.* H. E. 1. p. 118. (Plat. *Protag.* 346. B.). (b) After the verbs *to say (to affirm), to believe*, the infinitive sometimes expresses, not that of which some one affirms, that *it is*, but that which ought to be (inasmuch as the idea of advising, demanding, or commanding, is rather implied in these verbs, see Elmsley *ad Soph. Œd. T.* p. 80. Matth. II. 1280.), e. g. Acts xxi. 21. *λέγων, μὴ περιτέμνῃ αὐτοὺς τὰ τέκνα*, *he said, they ought not to circumcise their children* (he commanded them, not to circumcise their children), comp. Diog. L. 8, 2. 6., Acts xv. 24. *λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν λόγον*, *affirming, they ought to permit themselves to be circumcised*, etc., xxi. 4. *τῷ Παύλῳ ἔλεγον μὴ ἀναβαίνειν εἰς Ἱερσό*, *they said to Paul, that he should not go* (advised Paul not to go), etc. If the clause should be resolved into a direct address, the imperat. would be used here, *μὴ περιτέμνετε τὰ τέκνα ὑμῶν*. Comp. on this infinitive (which modern writers interpret by supplying *δὲν*) Lobeck *ad Phryn.* p. 753. Buttm. *ad Demosth. Mid.* p. 131. Engelhardt *ad Plat. Lach.* p. 81. *Jen. Litt. Zeit.* 1816. No. 231., Bernhardt 371. Bähr in *Creuzer*

Melet. III. p. 88. In the N. T. however too many passages are referred to this head, Rom. xiv. 2. *ὁς μὲν πιστεύει φαγεῖν πάντα* means: *the one has the confidence to eat*, and the *may*. (the liberty) is implied in the *πιστεύειν*. In Rom. ii. 21. and Eph. iv. 22. the verbs *to proclaim* and *to be instructed*, on which the infinitives depend, denote according to their nature, that which is (and must be believed) as well as that which shall be (shall be done), and we say in the same manner: *they preached not to steal, you have been taught to give up*. Acts x. 22. *χρηματίζεσθαι* is found, which almost always is used of an instructing oracle, of divine counsel. Finally, if after the verb *to beseech* the infinitive must be translated by *may*, it lies already in the signification of these verbs in the particular context, 2 Cor. x. 2. *δεόμεαι τὸ μὴ παρῶν θάρσῃσαι τῇ πεποιθήσει*, xiii. 7.*—(c) The article is used before an infinitive of the object to make it a substantive and render it more strikingly prominent, Rom. xiv. 13. Acts iv. 18. Luke vii. 21. 1 Cor. iv. 6. 2 Cor. ii. 1. (*comp. above* p. 97.) viii. 10. Phil. iv. 10. (*Herm. ad Soph. Ajac.* 114.), especially in the beginning of sentences (*Thuc.* 2, 53. *Xen. Mem.* 4, 3. 1.) 1 Cor. xiv. 39. *τὸ λαλεῖν γλώσσαις μὴ παύετε* (*comp. Soph. Philoct.* 1241. *ὅς σε παύσει τὸ δρᾶν*); in Phil. ii. 6. *οὐχ' ἀπαγγέλον ἐγγίσαστο τὸ εἶναι ἴσα θεῷ* the article with the infinit. forms the subject to the predicate *ἀπαγγέλον*, *comp. Thuc.* 2, 87. *οὐχὶ δίκαιον ἔχει τιμαρῶν τὸ ἐκφοβῆναι*, and Bernhardt 316.

The infinitive (in Luke most frequent) after *ἰγένετο*, is especially to be remarked, as in Mr. ii. 23. *ἰγένετο παραπορεύεσθαι αὐτόν accidit, ut transiret*, Acts xvi. 16. *ἰγέν. παιδίον τινα* — *ἀπαγγέσαι ἡμῖν*, xix. 1. *ἰγέν. Παῦλον διελθόντα* — *ἐλθεῖν εἰς Ἑρεσον*, xxi. 1. 5. xxii. 6. xxvii. 44. xxii. 8. 17. iv. 5. ix. 3. 32. 37. 43. xi. 26. xiv. 1. Luke iii. 21. vi. 1. 6. xvi. 22.† Here the clause with the infinitive must be considered as the subject of *ἰγένετο*, as after *συνέβη* (*see immediately below*) and in Lat. after *sequum est*, *apertum est*, etc. (*Zumpt Gram.* 505.): *it happened (that) Jesus went through*, etc., literally, *the passing along of Jesus happened*). The construction therefore is correctly conceived in the Greek, although the frequent use of *ἰγένετο* with the infin. instead of the historical tense of the verb is an imitation of the Hebrew וַיְהִי. In the Greek *συνέβη τὴν πόλιν* — *εἶναι χορεύουσιν* is grammatically parallel, *Diod. Sic.* 1, 50.

* In 2 Cor. ii. 7. *χαίρεισθαι καὶ παρακαλεῖσθαι* are not to be understood of that which is done, but of that which should be done. Here *δοῦναι* is not to be supplied, but the clause with *ἵνα* continues to have an effect upon these infinitives: the reproach is sufficient—in order that on the contrary you now forgive him, etc.

† The same construction is followed in Acts xxii. 17. *ἰγένετό μοι ὑποστρέφαντι εἰς Ἱερουσ.* — *γενέσθαι με ἐν ἱουδαίᾳ*, where the infinit. might as well have depended on *μοι ὑποστρέ.* (*accidit mihi*), and perhaps would, if the writer had not been led off from the construction begun by the intervention of a genit. absol.

3, 22. 39. Demosth. *ada. Polycl.* p. 709. and many others, especially in Polyb. (also 2 Macc. iii. 2), also once in Acts xxi. 35., see the germ of this construction in *Theogn.* 639. πολλάκι — γίγνεται εἰς ἐν ἐξ ἑνός, with which Mt. xviii. 13. best corresponds.

The use of the acc. with infin. is not proportionally frequent in the N. T.: a clause with ὅτι is more common (see Wahl II. 19.), after the manner of the later (popular) language, which expands the contracted constructions and prefers more circumstantiality and definiteness. Hence in Latin *ut* where the (more ancient) language used the acc. with infin., and especially *quod* after *verba sentiendi* and *dicendi*, which becomes more frequent in the epoch of the declining Latin language (principally in the provinces out of Italy). The more concise construction in German *er sagte, ich sey zu spät gekommen* (*he said, I had come too late*) is more extended in the language of the common people: he said, *that* I had come too late. It must not be overlooked in regard to the N. T. that, after verbs of *speaking*, the very words of the speaker are quoted, (see Wahl. II. 18.), according to the perspicuous mode of representation which characterizes the oriental idiom.

3. The infin. (without respect to the grammatical relation of the object) can be added to several words or whole clauses for the sake of more precision (where we say *to*, *in order to*) and forms in that case very lax constructions (a) Luke viii. 8. ἔχων ὧσα ἀπουεῖν, 1 Cor. ix. 5. ἔχομεν ἰουδαίαν γυναῖκα περιάγειν*, 2 Tim. i. 12. δυνατὸς ᾗ τὴν παραθήκην μου φυλάξαι, 1 Pet. iv. 3. ἀρετὸς ὁ χρόνος τοῦ βίου — πατεργάσασθαι (like ἀρχεῖ with infin.), Heb. iv. 1. vi. 10. Luke ii. 1. 1 Cor. vii. 39. 1 Pet. i. 5. Acts xiv. 5. *comp.* Ast *ad Plat. Legg.* p. 117. Matth. II. 1237. Bernhardt p. 361. Infinitive with the accusative of the subject Rom. xiii. 11. ὧσα ἡμεῖς ἤδη ἐκ θένου ἐγχεῖσθαι *comp.* Soph. *Ajac.* 245. (241.). (b) Mr. vii. 4. ἀπαράβον κρατεῖν *which they have agreed to observe*, Mt. xxvii. 34. ἔδωκαν αὐτῷ πικρὸν ὄξος (*comp.* Apollod. 1, 1. 6. Thuc. 4, 36. Isocr. *Trapez.* p. 862. Lucian. *Asin.* 43. *Necyom.* 12. Diog. L. 2, 6. 7.) (c) Heb. v. 5. οὐκ ἴαντον ἰδόσασι γεννηθῆναι ἀρχιερεῖς, Col. iv. 6. ὁ λόγος ὁμῶν — ὅλας ἡς τετυμένους, εἰδέτω πῶς δεῖ ὑμᾶς etc. *to know* or *that you know*, Rev. xvi. 9. οὐ μετενόησαν δοῦναι αὐτῷ δόξαν, 2 Cor. ix. 5. ἵνα προέλθωσι εἰς ὑμᾶς καὶ προκαταστήσωσι τὸν προκατηγγελμένην εὐλογίαν ὑμῶν ταύτην ἐπ' οἱ μὴ εἶναι etc. *that the same might be ready*. This subjoined infin. is used most frequently of the *design* or *object* (in order

* τῷ is not to be supplied here (Haitinger in *Act. Monac.* III. 301.); it is properly used when the infinit. is expository. This twofold construction is represented somewhat differently by Matth. II. 1235. So in Lat. Cic. *Thuc.* 1, 41. *tempus est abire, comp.* Ramshorn p. 423, otherwise *abundi*. See Stallbaum *ad Plat. Phil.* p. 213. *ad Euthyphr.* p. 107. (As in Luke i. 9. we have ἔλαχεν τοῦ θυμίσαι, so in Demosth. c. *Neur.* p. 517. C. λαγχάνει βασιλεῖν).

to) Mt. ii. 2. ἡλθονεν προσκυνῆσαι αὐτῷ in order to adore him, 1 Cor. i. 17. x. 7. Mt. xi. 7. xx. 28. Luke i. 17. John iv. 15. Col. i. 22. (Plat. Phæd. p. 96. A.) Mr. iii. 14. Heb. ix. 24. Acts v. 31. John xiii. 24. νέμει τούτῳ Σίμων Π. π υ ρ ε σ θ α ι (comp. Diod. Sic. 20, 69.) also belongs here, and in Rev. xxii. 12. the infin. ἀποδοῦναι is according to the sense connected with ἔρχομαι. See Matth. II. 1234. Ellendt *ad Arrian. Alex. I.* p. 259. Held *ad Plut. Tīmōl.* p. 410. Such a relation is sometimes more clearly designated by ὥστε before the infinit. Luke ix. 52. Mt. xxvii. 1., which particle, e. g. in Mt. x. 1. was necessary for a more pliant construction. On Mr. xxvii. 1., where the interpretation of Fritzsch is very forced, comp. Strabo 6, p. 324. and Schäfer *ad Bos. Ellipse.* p. 784. *ad Soph. Œd. Col.* p. 525. Matth. II. 1232. In the Byzantines especially ὥστε is very common instead of the mere infin. e. g. Malala p. 385. ἐβουλεύσατο ὥστε ἐκβληθῆναι τὴν πενθεράν p. 545. Comp. also Heinichen *ind. ad Euseb. III.* p. 545. Euseb. H. E. 3, 28. offers a parallel with Luke: εἰσελθεῖν πότι ἐν βαλανίῳ ὥστε λούσασθαι. This extended application of the particle in the later language should be rather recognised in the N. T. than to suppose it an involved construction. (After the verbs to go, to send the participle (fut.) is more frequently used by the Greek writers).

Among the Greeks the use of an epexegetical infinit. is yet more extended, and often very loosely connected with the sentence, see Schäfer *ad Soph. II.* 324 *ad Eurip. Med.* 121. Jacob. *ad Lucian. Toxar.* p. 116. Held *ad Plut. Æm. Paul.* p. 185. Matth. II. 1235. Such a lax infin. is found only a few times in the N. T. Acts xv. 10. τί περιάζετε τὸν θεὸν ἐπιθεῖν αἰ, ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, and with the art. Phil. iv. 10. ὅτε ἤδη ποτὶ ἀνεδάτε τοὺς ὀπίεζ ἐμοῦ φρονεῖν; this infin. must be resolved by ὥστε, see Herm. *ad Soph. Ajac.* 114., *ad Philoct.* p. 223. If we read in 1 Thess. iii. 3. with the better Codd. τὸ μηδένα σάινεσθαι, the infin. is probably to be considered dependent on παρακαλεῖσθαι and as an expletive of περὶ τῆς πίστεως: in order to encourage you, that no one waver, i. e. should waver, see Matth. II. 1262.

ὥστε with infin. in a clause expressing design, end, needs little remark, as the infin. in such a case is properly epexegetical and can also be used without ὥστε. Herm. *ad Vig.* p. 998. On ὥστε with indicat. see § 42. note 1. ὥς with infin. (except the formula ὥς ἐπος εἰπεῖν Heb. vii. 29. see Matth. II. 1265.) is found only in Acts xx. 24. οὐδενὸς λόγον ποιῶμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἑμαυτῷ, ὡς τελεῖσθαι τὸν δρόμον μου μετὰ χάρις, where Stolz had no need to insert a negative. In Heb. iii. 11. iv. 8. an O. T. quotation (where וְכָא corresponds) it occurs with the indicative (in the signification so that, therefore); but in both passages it might without this parallel mean as, and this signification is to be received in Mr. iv. 27.

4. The infinitive rendered decidedly a noun by means of the article, is also found in the oblique cases, and in the N. T. (more frequently than

in the Gr. writers) it usually appears as a *genitive*, (*a*) dependent on nouns, and verbs, which also elsewhere govern this case: 1 Cor. ix. 6. *ὡς ἔχομεν ἔχουσιν τοῦ μὴ ἐργάζεσθαι*; 1 Pet. iv. 17. *ὁ καιρὸς τοῦ ἀρξασθαι τοῦ πρῶτου* etc., Acts xiv. 9. *πίστις ἔχει τοῦ σωθῆναι*, xx. 3. *ἐγένετο γνώμη τοῦ ὑποστρέφειν*, Luke xxiv. 25. *βραδεὶς τῇ καρδίᾳ τοῦ πιστεύειν*, Acts xxiii. 15. *ἔτοιμοι τοῦ ἀνελθῆναι* (Septuagint Ezek. xxi. 11. 1 Macc. v. 39.); Luke i. 9. *ἔλας τοῦ θυμιάσαι* (1 Sam. xiv. 47.) 2 Cor. i. 8. *ὥστε ἔξαπ-ρηθῆναι ὁμῶς καὶ τοῦ ζῆν*, 1 Cor. xvi. 4. *ἐὰν ἡ ἀξίον τοῦ καμῆ πορεύεσθαι* if it be worth while for me to go. *Comp.* 1 Cor. x. 18. Acts xv. 23. xxiii. 15. Luke xxii. 6. Phil. iii. 21. 2 Cor. viii. 11. Rom. vii. 3. xv. 23. Heb. v. 12. (Septuag. Gen. xix. 20. Ruth ii. 10. Neh. x. 29. Judith ix. 14.). Passages from Greek writers *see* in Georgi *Vind.* p. 325. Matth. II. 1256. (They frequently insert several words between the article and the infin., which is not done in the N. T. because of the simplicity of its diction, Demosth. *funeb.* p. 153. A. 154. C.) *Comp. above*, 3. note. Sometimes the Codd. vacillate between the infinitive with and without *τοῦ*, Rev. xiv. 15.

Here belong also Luke i. 57. *ἐπλήσθη ὁ χρόνος τοῦ γενέσθαι αὐτῆς*, ii. 22. *comp.* Septuagint Gen. xxv. 24. xlvii. 29., as the writer conceived of the genitive as directly dependent on *χρόνος*. In the Hebrew it is somewhat different, viz. infinit. with *ל*, *see* Ewald 621.

(*b*) In reference to whole clauses, in order to express *design* (*see* Valcken. *ad Eurip. Hippol.* 48. Ast *ad Plat. legg.* 1, 56. Schäfer *ad Demosth.* II. 161. V. 379. Ellendt *ad Arrian. Alex.* I. p. 338. Matth. II. 1256.) where the ancient philologists supply *ἵνα* or *ἕως*: Acts xxvi. 18. *ἀνοίξαι ὀφθαλμούς αὐτῶν τοῦ πιστεῖν ἀπὸ σκότους εἰς φῶς*, xviii. 10. *οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαι σε*, Mr. iv. 3. *ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν* (where only two Codd. omit the article), Luke xxii. 31. *ἐξητήσατο ὁμῶς τοῦ σωθῆναι ὡς τὸν οἶτον*, Heb. x. 7. *ἰδοὺ ἤκω — τοῦ ποιῆσαι*, 1 Cor. x. 13., with the negation Rom. vi. 6. *ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μὴ εἶναι* *quo minus*) *δουλεύειν τῇ ἁμαρτίᾳ*, Acts xxi. 12. Jas. v. 17. Luke xxiv. 29. Acts x. 30. Ephes iii. 17. Col. iv. 6. Heb. xi. 5. This mode of construction is particularly common in the writings of Luke and Paul. But Gr. prose writers also, especially since the time of Demosth., afford a multitude of parallel examples, and this use of the genit. results so manifestly from the primary idea of this case itself (Bernhardy *Synt.* 174.), that neither ellipsis nor Hebraism can be found in it. *Comp.* Xen. *Cyrop.* 1, 6. 40. *τοῦ δὲ μηδ' ἐντεῦθεν διαφεύγειν, σκοποὺς τοῦ γιγνομένου καθίσταται*. Plat. *Gorg.* p. 457. E. *φοβοῦμαι οὖν διελίγχειν, σε, μὴ με ὑπελάβης οὐ πρὸς τὸ πρῶγμα φιλονεικούντα λέγειν, τοῦ καταφανὲς γενέσθαι* etc. 1, 3. 9.

Strabo 25. 717. Demosth. *Phorm.* p. 603. B. Isocr. *Ægin.* p. 932. Plato *Gorg.* p. 457. E. Thuc. 1, 23. Heliod. *Æth.* 2, 8. 88. 1, 24. 46. Dion. Hal. IV. 2109. Arrian. *Alex.* 2, 21. 3, 25. 4. and 28. 12. Liban. *oratt.* p. 120. B.

The infinit. of design is found also in Phil. x. 4., where τοῦ γινῶναι is connected with verse 8., and is a resumption of the thought there expressed. (In the Septuagint this infinit. occurs in the same way, *comp.* Gen. xxxv. 16. xxxviii. 9. xliii. 17. Judg. v. 16. ix. 15. 52. x. 1. xi. 12. xv. 12. xvi. 5. xix. 3. 8. 15. xx. 4. Ruth i. 1. 7. ii. 15. iv. 10. Neh. i. 6. 1 Sam. iii. 28. ix. 13. 14. xv. 27. 1 Kings xiii. 17. Judith xv. 8. 1 Macc. iii. 20. 39. 52. v. 9. 20. 48. vi. 15. 26. Joel iii. 12.) Infinitives with and without τοῦ are connected in Luke ii. 23.

The use of the infinit. with τοῦ after verbs signifying *to be distant from, to detain, to hinder*, is different, and, nearly allied to the genitive sense, is to be referred to (a) above, as these verbs are naturally and regularly followed by the genit. of a noun: Rom. xv. 22. ἐνεχομένην — τοῦ ἰλθεῖν, Luke iv. 42. καὶ εἶχον αὐτὸν τοῦ μὴ πορεύεσθαι (*comp.* Isocr. *ep.* 7. ἀπέρχων τοῦ τινὸς ἀποκτείνειν, Xen. *Mem.* 2, 1. 16.), Acts x. 47. μήτε τὸ ὕδωρ κολῦσαι δύναται τις τοῦ μὴ βαπτισθῆναι τούτους, xiv. 18. μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ δύνειν αὐτοῖς (*comp.* παύειν τινὰ τινοῦς and παύεσθαι infinitive with τοῦ Diod. Sic. 3, 33. Phalar. *ep.* 35., also ἡσυχάζειν τοῦ ποιεῖν Malalas 17. p. 417.), xx. 17. οὐ γὰρ ἐπιστεῖλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ θεοῦ (*comp.* ver. 20.), 1 Pet. iii. 10. πανσῶτα τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ καὶ χεῖλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον, Luke xxiv. 16. (Sus. 9. Gen. xxix. 35. 3 Eser. ii. 24. v. 69. 70. Act. Thom. § 19. Protev. *Jac.* 2. a.). Perhaps also φεύγειν and ἐκφεύγειν τοῦ ποιῆσαι would be best so interpreted (like φεύγειν τινός), Xen. *Anab.* 1, 3. 2., *comp.* Bernhardy p. 356.

In Rom. i. 24. παρίδωκεν αὐτοὺς ὁ θεὸς — εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς, the infinit. depends immediately on the noun ἀκαθαρς., and the omission of τὴν before ἀκαθ. is not singular (xv. 23. 1 Cor. ix. 6.); the genit. denotes that in which the ἀκαθ. consisted: *commisit impuritati, tali, quæ cernebatur in cet.* (with which Thuc. 7. 42. may be compared). So also Rom. viii. 12. as Fritzsche *ad Matth.* p. 844. has shewn. Finally, in Luke i. 78. τοῦ δοῦναι is most naturally connected with ὄρχον.

It soon became usual to employ this construction in a looser sense, not only (a) after verbs of (*beseeking*)*, *commanding* (which is parallel to *περιδεῖν ἴνα*), *concluding*, in which instrumental design is implied: Acts xv. 20. κεῖναι — ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέρχεσθαι *to send to them the command to withhold themselves*, Luke iv. 10. τοῖς ἀγγέλοις αὐτοῦ ἐντέλειται περὶ σοῦ τοῦ διαφυλάξαι, (otherwise Fritzsche *ad Matt.* p. 847.) 1 Cor. vii. 37. (where it is harsh to consider the words καὶ τοῦτο — αὐτοῦ as an in-

* *Comp.* Malalas *Chron.* 14. p. 357. ἡγήσατο ἡ Ἀγνῶστα τ. βασιλ., τοῦ κατ' ἐθεῖν εἰς τ. ἀγ. τοῦτου, 18. p. 461.

intermediate clause, and make τοῦ τηρ. dependent on ἔχουσ.), Acts xxvii. 1. *comp.* Ruth ii. 9. 1 Kings i. 35. 1 Macc. iii. 31. v. 2. ix. 69. Malal. Chron. 17. p. 422. 18. p. 440. 458. Ducas p. 201. 217. 339. Fabric. *Pseudepigr.* I. 707. *Vit. Epiph.* p. 346.—(b) but also for epexegetis, where an infinit. with or without ὥστε could be used, and the signification of the genitive is lost in the mingling of the result and the design. So very frequently in the Septuag. (ὅ with the infinit. denotes both design and result; of εἰς with the infinit. *see afterwards*). From the N. T. *comp.* Acts vii. 19. οὗτος κατασοφισάμενος — — ἐκάκωσε τοὺς πατέρας ἡμῶν τοὺ ποιεῖν ἔχοντα τὰ βεβήη etc., (where it would be very forced to take τοὺ ποιεῖν for a genit. partit.), yet more barbarous iii. 12. ὡς πεποιηκόσι τοὺ περιπατεῖν αὐτόν (1 Kings xvi. 10.). In these passages I cannot approve of Fritzsche's interpretation (*ad Matt.* p. 846.), for on this plan many passages of the Septuag. either could not be interpreted at all, or in a very forced manner. The following may be compared: Jos. xxii. 26. εἵπαμεν ποιῆσαι οὕτω τοὺ οἰκοδομῆσαι, 1 Kings xiii. 16. οὐ μὴ δύνωμαι τοὺ ἐπιστρέψαι (1 Macc. vi. 27.), xvi. 19. ἵπλες τῶν ἀμαρτιῶν αὐτοῦ, ὧν ἠκούσας τοὺ ποιῆσαι τὸ πονηρὸν etc. viii. 16. ἦλθεν ἐπὶ τὴν καρδίαν σου τοὺ οἰκοδομῆσαι, Judith xiii. 12. ἐσπύδασαν τοὺ καταβῆναι, xiii. 20. ποιῆσαι σοι αὐτὰ ὁ θεὸς εἰς ἔλεος αἰώνιον τοὺ ἐπιστρέψασθαι σε ἐν ἀγαθοῖς, 1 Macc. vi. 59. στήσωμεν αὐτοῖς τοὺ πορεύεσθαι τοῖς νομίμοις, Ruth i. 16. μὴ ἀπάντησαί μοι τοὺ καταλιπεῖν σε, Joel ii. 21. ἰμεγάλυνε κύριος τοὺ ποιῆσαι.

How manifold the use of the infinit. with τοὺ is in the Septuag. may be seen by the following passages, which can be easily classified, and shew, some more and some less clearly, the relation denoted by the genitive: Gen. xxvii. 1. xxxi. 20. xxxiv. 17. xxxvi. 7. xxxvii. 18. xxxix. 10. Exod. ii. 18. vii. 14. viii. 29. ix. 17. xiv. 5. Jos. xxiii. 13. Judg. ii. 17. 21. 22. viii. 1. ix. 24. 37. xii. 6. xviii. 9. xxi. 3. 7. 1 Sam. vii. 8. xii. 23. xiv. 34. xv. 26. 1 Kings ii. 3. iii. 11. xii. 24. 3 Est. i. 33. iv. 41. v. 67. Judith ii. 13. v. 4. vii. 13. Ruth i. 12. 18. iii. 3. iv. 4. vii. 15. Ps. xxvi. 13. So also Philo *ad Act. Thom.* p. 10. Such an infinit. in the Byzantines is not unfrequent, e. g. Malalas 18. 452. 18. 491. *comp. index to Ducas* pag. 639., where p. 320. even occurs εἰ βούλεται τοὺ εἶναι φίλος, *comp.* p. 189., and p. 293. δύναται τοὺ ἀνταποκριθῆναι. In this use of the τοὺ must be acknowledged an excess of the declining (Hellenistic) Greek, unless we prefer to explain it as an involved construction. This mode of speech seems to have become with the Hellenists an imitation of the infinit. with ὅ in its numerous relations; and as happens in customary, established forms, they no more conceived it in the sense of the genitive.* It is besides analogous to the manner of the

* In *Æsop.* 172. *de Fur.* occurs ἰμᾶλλον, ἀπὸν τῷ καταδοῦναι ταύτην, where Schäfer, adverting only to the use of the genit. infin. in 4. (b), would reject the τῷ.

Byzantines, who place *ὥστε* before the infinitive after such verbs as *ἀναγορεύειν*, *βουλεύεσθαι*, *δοκεῖν* etc., see *Index* to Malalas ed. Bonn.*

In Rev. xii. 7. *γίνεται πόλεμος ἐν τῷ οὐρανῷ* — *Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολέμου* (where others have the connection *ἐπολέμησαι*), the construction is one which I cannot explain, unless *ὁ Μιχ. καὶ οἱ ἄγγ. αὐτοῦ* is to be considered an unapt parenthesis, which rendered it necessary for the author again to supply the *γίνεσθαι* and the phrase *τοῦ πολ.* I think Fritzsche's interpretation (*ad Matth. Exc. 2. p. 844.*) artificial, and it is certainly very difficult with Lücke (*Einleit. in d. Offenbar. Joh. p. 216.*), from *γίνεται* to supply *γίνοντο* (*appeared, came*) to *ὁ Μιχ.* etc.—In Acts x. 25. the *τοῦ* is probably to be rejected, as in many good Codd. However *γίνεται τοῦ εἰσιλθεῖν* would be a verbatim translation of the Heb. *לָבֹא לְיָדָי*, see Gesen. *Lehrgeb.* Yet as the LXX. themselves do not translate this phrase so literally, it is much less to be expected in Luke. In Luke xvii. 1. *ἀνιδεκτόν ἐστι τοῦ μὴ εἰσελθεῖν τὰ σκάνδαλα* some Codd. omit the *τοῦ*. If genuine, the genitive probably proceeds from the idea of distance or exclusion, which is implied in *ἀνιδεκτόν*. *Comp. p. 256.*

5. The *dative* of the infinit. indicates the *cause* (which idea already belongs to this case, see § 31, 3. c.) Matth. II. 1258. Schäfer *ad Demosth.* II. 163. 2 Cor. ii. 12. *οὐκ ἔσχηκα ἀνεῖν τῷ πνεύματι μου τῷ μὴ εἰσελθεῖν Τίτον, comp. Xen. Cyrop. 4, 5. 9. Demosth. funebr. p. 156. B. ep. 4. p. 119. B. Achill. Tat. 5, 24. Lucian. Abdic. 5. Diog. Laert. 10, 17. Himer. 4, 2. Joseph. Antt. 14, 10. 1. Agath. 5, 16. This infinit. in 1 Thess. iii. 3. must be taken as implying the *design*, *τῷ μὴ εἰσελθεῖν σαίνοισθαί ἐν ταῖς θλίψεσι* in order that no one be shaken, as if. for the not being shaken (Schott in loc.), which is subordinate to the *εἰς τὸ στηθεῖν* and therefore not again expressed in this form. In Gr. however no such dat. infinit. occurs, and it ought probably to be read as good Codd. have it, *τὸ μὴδ. σαιν.* See above, 3.*

6. In oblique cases the infinit. is often connected with *prepositions*, especially in historical style (in the N. T. rather more frequently than in Gr. authors), in which case the article is never omitted.† Mt. xiii. 25. *ἐν τῷ καθεύδειν τοὺς ἀνθρώπους* during the sleeping of the people (whilst the people slept) Gal. iv. 18., Luke i. 8. Acts viii. 6. *ἐν τῷ ἀκούειν* during the hearing, i. e. as, because they heard (Xen. Mem. 2, 1. 15.), Acts iii. 26. *ἐκπορεύοντα ὑμᾶς ἐν τῷ ἀποστρέφειν* etc. by the turning away; 1 Cor.

* The Greeks themselves could apprehend this infin. as a genitive after such verbs as *δύναμαι*, *θέλω*, etc. in as much as the action expressed by the infinit. is dependent on the principal verb, as a part of the whole.

† *Comp. Theodoret. III. 424. ἀπὸ καθεύδειν τὸ ἵπνα, IV. 851. κατὰ συγκρίσεσθαι.* It occurs sometimes in the Greek prose writers (Bernhardy 353. Kühner II. 352.).

x. 6. εἰς τὸ μὴ εἶναι ὑμᾶς ἐπιθυμητὸς κακῶν in order that you may not be, (Xen. *Cyrop.* 1, 4. 5. *Anab.* 8, 20.); 2 Cor. vii. 3. ἐν τοῖς καρδιαῖς ὑμῶν ἵσται εἰς τὸ συναποθανεῖν etc. even to dying with you, so that I would die with you; 2 Cor. viii. 6. εἰς τὸ παρακαλεῖσθαι ὑμᾶς Τίτον so that we besought Titus (properly, to the beseeching etc. comp. Xen. *Anab.* 7, 8. 20.)*, Heb. xi. 3.; Heb. ii. 16. διὰ πάντος τοῦ ζῆν through the whole life, Phil. i. 7. διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς because I have you etc. Acts viii. 11. xviii. 2. Heb. vii. 23. (Xen. *Cyrop.* 1, 4. 5. *Mem.* 2, 1. 11. Strabo 11, 525. Polyb. 2, 5. 2.); Jas. iv. 15. ἀντὶ τοῦ λέγειν ὑμᾶς instead of your saying (Xen. *Apol.* 8.); Mt. vi. 8. πρὸ τοῦ ὑμᾶς αἰτεῖσθαι before you ask Luke ii. 21.; Mt. vi. 1. πρὸς τὸ θεωθῆναι αὐτοῖς in order to be seen of them, 2 Cor. iii. 13. 1 Thess. ii. 9., μετὰ with acc. Mt. xxvi. 32. μετὰ τὸ ἵστασθαι με after my rising (resurrection), when I shall have been raised, Luke xii. 5. Mr. i. 14. (Herodian. 2, 9. 6. 3, 5. 12.; εἰνεκεν τοῦ φανερωθῆναι τὴν σκουδὴν ὑμῶν 2 Cor. vii. 12.) Thuc. 1, 45. Demosth. *fun.* p. 516. A. B. Herod. 3. 32.

By Paul, design is very frequently expressed by the infinit. with *πρὸς* or *εἰς*, although the author of the *Epistle to the Hebrews* in such cases prefers a nom. derivat. See Schulz on *Epist. to Heb.* p. 146.

The infinit. with *κριν* or *κριν ἢ* (Reitz *ad Lucian.* IV. 501. ed. Lehm.) may be considered as a nominal infinit., for John iv. 49. παρὰβῆθι κριν ἀποθανεῖν τὸ παιδίον μου is equivalent to *πρὸ τοῦ ἀποθ.* etc. This particle is used not only of a future event (Matth. II. 1200.) Mt. xxvi. 34. (Acts ii. 20.), but also of a past (Xen. *Cyrop.* 3, 3. 60. *Anab.* 1, 4. 13. Herodi. 1, 10. 15.) in connection with preterites Mt. i. 18. Acts vii. 2. John viii. 58., yet it stands with infinit. aorist. As to *κριν ἢ comp.* Herod. 2, 2. 4, 167. *Æl.* V. H. 10, 16.

7. The infinit. is used for the imperat. except in antiquated and epic style (therefore in prayers Bremi *ad Demosth.* p. 230. comp. also the ancient formula of salutation χαίρειν — in oracles Herm. *ad Vig.* p. 743. Siebelis *ad Pausan.* 9, 18. 4. and in laws Ast *ad Plat. legg.* p. 71.), in prose (designedly) only in vivacious, impassioned style, or one which is imperative (see Herm. *ad Soph. Œd.* T. 1057. Poppo *ad Thuc.* I. I. p. 146. *ad Cyrop.* p. 309. Schäfer *ad Demosth.* III. 530.; more frequently in Plat. see Heindorf *ad Plat. Lys.* p. 21. Ast *ad Polit.* p. 552. Bernhardt p. 358.). In most of those passages in the N. T., where the use of the infinit. for the imperat. has been considered too much extended (Georgi *Hierocr.* I. I. 58. adduces entirely inappropriate examples), the

* The rendering of the infin. with *εἰς* by *so that* cannot be objectionable, as *εἰς* is employed in expressing both the design and the result. Comp. Eurip. *Bacch.* 1161. *Trac.* 1319.

form taken for infinitive is the optative 1 Thess. iii. 11. 2 Thess. iii. 5. ii. 17. 1 Pet. v. 10. 2 Cor. ix. 10. (var.); in other places however the right construction was overlooked by the interpreters. In Rom. xii. 15. there is a variation in the structure (*see* verses 9. 10. — 13. 14. 15. 16. 17.) *comp.* Arrian. *Alex.* 4, 20. 5., and the infinit. is used no more for the imperat. than ver. 7. ὁ διδάσκων nom. for διδασκαλίαν. Luke ix. 3. the μήτε — χιτώνας ἔχειν, as this negation shows, is not parallel with μηδὲν αἰεῖτε (then it ought to be μηδέ — ἔχ.), but with μήτε βάβδ. etc., and the writer has mingled two different constructions, *see* Bornemann in *loc. comp.* § 64. III. 1. He could also write in the preceding εἰπε πρὸς αὐτοὺς μηδὲν αἰεῖν εἰς τ. ὁδ., μήτε βάβδον — — ἔχειν *to take nothing for the way, to have neither staff nor etc.* (as also in the parallel passage Mr. vi. 8. a variation of the structure is to be seen). And in such addresses consisting of several members, (also in Arrian. *Alex.*) the imperat. and infinit. are immediately connected, e. g. 4, 20. 5. σὺ τῶν μάλα σφαύλαξ οὖν τὴν ἀρχὴν· εἰ δὲ δὴ — σὺ δὲ — παρὰ τοῦτον 5, 23. 12. *see* Ellendt *ad* Arrian. *Alex.* I. 167. (Jacobs *ad* *Achill. Tat.* p. 799.). In Rev. x. 9. δοῦναι depends on λέγων (*commanding*), as in Col. iv. 6. εἰδέναι on ἀλατὶ ἡγευμένος, *see above*, 3. Phil. iii. 16. πλὴν εἰς δὲ ἐφθάσαμεν, τῷ αὐτῷ στοιχείῳ may be quoted here with more propriety; the infinit. would not be inappropriate in a precise and powerful admonition (Apostolic command), and could be justified here as well as sometimes in Plato. I consider this interpretation of the passage, and my own (*Gram. Excurs.* p. 115.) preferable to that of Fritzsche (*dissertatt in epp. ad Corinth.* II. p. 92.).

8. The well known distinction between the infinit. pres. and aor., as well as the infinit. aor. and fut. (Herm. *ad Vig.* p. 771.) is very evidently observed in the N. T. The infinit. aor. is used: (a) in the *narrative* style after a preterite, on which it depends (according to the parity of the tenses which is particularly observed by the Greeks, *see* Schäfer *ad Demosth.* III. p. 432. Stallbaum *ad Phileb.* p. 86. and *ad Phæd.* p. 32.), e. g. Mr. ii. 4. μὴ δυνάμενοι προσεγγίσειν αὐτῷ — — ἀπεστέγασαν, v. 3. οὐδεὶς ἠδύνατο αὐτὸν δῆσαι, Luke xviii. 13. οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάξει, John vi. 21. 1 Thess. ii. 19. Mt. i. 19. viii. 11. 29. xiv. 23. xviii. 23. xxiii. 37. xxvi. 40. Luke xv. 28. vi. 48. xiv. 30. Acts xxv. 7. xvii. 3. xxviii. 15. This is entirely correct and needs no illustrations from the Greek writers. The infinit. present, however, sometimes occurs, John xvi. 19.). The infinit. aor. is regularly connected with the imperat. in Mt. viii. 22. ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς verse 31. xiv. 28. Mr. vii. 27.—(b) Where a (quickly) passing

action is to be expressed (Herm. *ad Vig.* p. 771.), after each tense: e. g. Mr. xiv. 31. *ἴδω με δὲ συναποθανεῖν σοι*, xv. 31. *ἑαυτὸν οὐ δύναται σῶσαι*, Mt. xix. 3. *εἰ ἔστιν ἀνδράπων ἀπολῦσαι τὴν γυναῖκα* (it is but *one* act) Mt. v. 13. *εἰς οὐδὲν ισχύει ἔτι, εἰ μὴ βληθῆναι ἔω*. *Comp.* John iii. 4. v. 10. 11. 37. ix. 27. xii. 21. Acts iv. 16. Rev. ii. 21. 1 Cor. xv. 53. 2 Cor. x. 12. xii. 4. 1 Thess. ii. 8. Ephes. iii. 18. Here belongs also John v. 44. (*πιστεύειν* means *to exercise faith, to become a believer*). (c) After the verbs, *to hope, to promise, to command, to desire*, etc. the Greeks frequently use the infinitive aor. (Lob. *ad Phryn.* p. 751. Poppo *ad Xen. Cyrop.* p. 153. Ast *ad Theophr. charact.* p. 50. Jacobs *ad Achill. Tat.* p. 525. 719. Kühner *Gr.* II. 81., especially Schlosser *vinic. N. T. locor. adv. Marcland.* Hamb. 1742. 4to. p. 20.), where the action is to be denoted merely as finished or as quickly passing by (Herm. *ad Soph. ad Ajac.* p. 160. Stallbaum *ad Plat. Phileb.* p. 158. and *ad Phæd.* p. 56.), whilst the infinit. pres. expresses something which just now happens or continues, but the infinit. fut. (with verbs *to hope, to promise*), something future which will happen at some uncertain distance of time (Held *ad Plut. Timol.* p. 215. *comp.* Stallbaum *ad Plat. Crit.* p. 188.). On the difference between the infinit. fut. and pres. after such verbs see also Pflugk *ad Eurip. Herod.* p. 54. *ἔλπιζω* in the N. T. always takes the infin. aor., and, as it frequently depends on the author, to apprehend the subject one way or another, there can be no difficulty about examples, Luke vi. 34. *πας ὡς ἐλπίζει ἀπολαβεῖν*, Phil. ii. 23. *τοῦτον ἐλπίζω πέμψαι*, ὡς ἂν ἀπιδῶ etc. verse 19., 2 John ver. 12. *ἐλπίζω γενέσθαι πρὸς ὑμᾶς*, 3 John ver. 14. Acts xxvi. 7. Rom. xv. 24. 1 Cor. xvi. 7.* Also *ἐπαγγέλλεσθαι* is usually connected with infin. aor. Mr. xiv. 11. *ἐπαγγέλλασθαι αὐτῷ δοῦναι*, Acts ii. 30. *ὅτε καὶ ἔμουσεν αὐτῷ ὁ θεὸς ἐν καρπῷ τῆς σαφούς αὐτοῦ παδίσας ἐπὶ τοῦ θρόνου*, Acts iii. 18. On the contrary see infinit. fut. Heb. iii. 18. The infinit. pres. is frequently used after *πείθειν* of an action which must happen immediately or which continues, Acts xvi. 22. *ἐπέλεον βαδίζειν*, xxiii. 35. *ἐπέλεον αὐτὸν ἐν τῷ πραιτωρίῳ φυλάσσεσθαι*, xiv. 21. xxvii. 43. etc. Yet *comp.* infinit. aor. viii. 18. Acts viii. 38. xxy. 6. (only in the narrative style).

* According to this the infinit. aor. after *ἔτοιμος* and *ἐν ἐτοίμῳ ἔχειν* (of the future time) is to be explained 2 Cor. x. 6. xii. 14. 1 Pet. i. 5. Acts xxi. 13., which is more frequent than the infin. present. It is rare in the Greek writers, yet *comp.* Dion. Hal. 8, 17. Joseph. *Antt.* 12, 4. 2. 6, 0.

* An infin. per. is found after *ἐλπίζω* in 2 Cor. v. 11. *ἐλπίζω* --- *σφαριεῖσθαι*, where *ἐλπίζω* is not used exactly for *νομίζω*, but denotes a trusting which first needs confirmation: but the perfect infinitive after the preceding *σφαριεῖσθαι* requires no elucidation.

2.) *Ἦν* and *ἦν* in the historical style or to express the future exact are always connected with the infinit. aor., see Herm. *ad Eurip. Med.* p. 343. *comp.* above No. 6. note.

In Rom. xv. 9. τὰ ἔθνη ὑπὲρ ἐλπίους δοξάσαι τὸν θεὸν the infinit. aor. is properly an infinit. preterite, depending on λέγων ver. 8. and to be connected with γεγενῆσθαι verse 8., as ὑπὲρ ἔλ. relates to ὑπὲρ ἀληθείας. To interpret it by the omission of δειν is inadmissible.

The infinit. *pres.* is generally used where an action is to be expressed which is just now taking place or one which (in itself or in its consequences) is permanent, or which is frequently repeated: e. g. John ix. 4. ἐμὲ δὲ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, vii. 17. εἰς τις δέλη τὸ δόλημα αὐτοῦ ποιεῖν, xvi. 12. οὐ δύνασθε βαστάσειν ἄρτι, Acts xvi. 21. xix. 33. Gal. vi. 13. Luke xiv. 30. 1 Cor. xv. 25. Tit. i. 11. Phil. i. 12. 1 Tim. ii. 8. John i. 33. iii. 30. Hence in general propositions Luke xvi. 13. οὐδεὶς οἰκέτης δύναται δυοὶ κυρίους δουλεύειν, Mr. ii. 19. Acts v. 29. Mt. xii. 2. 10. Jas. iii. 10. The infinit. *pres.* is connected with verbs of believing, where something is to be expressed, which has already taken place or which has at least already begun. (Herm. *ad Soph. Œd. C.* 91.) 1 Cor. vii. 36. Phil. i. 17. (16). See Ast *ad Plat. Legg.* p. 204.

If this difference is not always observed where it might be expected, it is to be explained by the fact, that in many cases it depends entirely on the author, whether he will represent an action as permanent or as transitory and only occupying a point of the past (*comp.* Luke xiv. 28. δόλων κύριον οἰκοδομῆσαι, where merely the action of building is denoted, xix. 5. Mt. xxii. 17.) and that in such cases every author is not sufficiently careful. Hence infinitives aor. and *pres.* are sometimes used in parallel passages in the same relation Mt. xxiv. 24. *comp.* Mr. xiii. 22. Mt. xiii. 3. *comp.* Luke viii. 5., as even in the better Greek writers, e. g. Xen. *Cyrop.* 1, 4. 1. εἰ τι τοῦ βασιλείας δέονται τοὺς παῖδας, ἐπέλεον τοῦ Κυρου δεῖσθαι διαπραξάσθαι σφίσι· ὁ δὲ Κύρος, ὅτε δέονται, αὐτοῦ οἱ παῖδες, περὶ παντὸς ἐποιεῖτο διαπραξάσθαι 6, 1, 45. ἦν ἐμὲ ἑαυτὸς πέμψαι, 46. ἐπέλεον πέμπειν, 2, 4, 10. οὗς ἂν τις βούληται ἀγαθοῦς συνεργοὺς ποιήσεισθαι — — — οὗς δὲ δὴ τῶν εἰς τὸν πόλεμον ἔργων ποιήσασθαι τις βούλοιτο συνεργοὺς προθύμους (*comp.* Poppo in *loc.*), Demosth. *adv. Timocr.* p. 466. Α. μὴ ἐξίνααι λύσαι μηδὲνα (νόμον) — — τότε ἐξίνααι — λύειν. *Comp.* Arrian. Alex. 5, 2. 3. and 6. A visible distinction between the infinit. *pres.* and aor. in parallel sentences takes place e. g. in Xen. *Cyrop.* 5, 1. 2. 3. *Mem.* 1, 1. 14. Herod. 6, 117. etc. see Matth. II. 944. From the N. T. *comp.* Mt. xiv. 22. ἠνάγκασε τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον (quickly passing by) καὶ προάγειν (permanent) εὐτὸν etc.

The infinit. aor. (as that which expresses the least precision) is used more frequently than the infinit. pres. where the selection of the infinitive is indifferent, especially after *ἔχω possum* (see Herm. *ad Eurip. Suppl.* p. 12. præf.) *δύναμαι, δυνατός εἰμι, θίλω* etc. The infinit. aor. and pres. are often interchanged in the Codd. of the Greek authors, see Xen. *Cyrop.* 1, 2. 9. 2, 2. 13. Arrian. *Alex.* 4, 6. 1. Elmsley *ad Eurip. Med.* 904. 941. *Comp.* also in the N. T. John x. 21. Acts xvi. 7. 1 Cor. xiv. 35. 1 Thess. ii. 12.

The use of the infinit. aor. after a hypothetical clause is also thus explained: John xxi. 25. *ἄνω, ἂν γράφηται καὶ ἐν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι non comprehensurum esse*, where some would unnecessarily supply *ἂν, comp.* Isocr. *Trapez.* p. 862. Demosth. *adv. Timoth.* p. 702. A. Thuc. 7, 28. Plat. *Protag.* p. 316. C. (in some of these sentences, it is true, *εἰ* with the optative precedes). The expression (without *ἂν*) contains more confidence, see Stallbaum *ad Plat. Protag.* p. 43. *comp.* Lösen. *Obs.* p. 162. The infinit. fut. (also without *ἂν, comp.* Herm. *de partic.* *ἂν* p. 187.) is not strange in such a construction, Isocr. *ep.* 3.

The verb *μέλλειν* with the infinit. is among the Greek writers most frequently connected with the infinit. fut. (*comp.* Ellendt *ad Arrian. Alex.* II. p. 206.), more rarely with the infinit. pres. (*comp.* Dion. Hal. IV. p. 2226, 8. Arrian. *Alex.* 1, 20. 13. 5, 21. 1. and Krüger Dion. p. 498.), which, however, as the idea of futurity is already implied in *μέλλειν*, is not very strange, and is analogous to the construction of *ἐπιτίθειν*; and still more rarely with the infinit. aor. (Isocr. *adv. Callim.* p. 908. Pausan. 4, 18. 2. 8, 28. 3. Some ancient grammarians, however, think the last construction not to be Greek, or at least not Attic, e. g. Phrynich. p. 336., but the contrary is sufficiently proved by a number of undoubted examples from Böckh *ad Pind. Olymp.* 8, 32. Elmsley *ad Eurip. Heracl.* p. 117. Bremi *ad Lys.* p. 446. and especially from Lobeck *ad Phryn.* p. 745., *comp.* also Herm. *ad Soph. Ajac.* p. 149. In the N. T. after *μέλλειν* we most frequently find (a) the infinit. pres. (in the evangelists always), (b) sometimes the infinit. aor., mostly of transitory actions, as in Rev. iii. 2. *μέλλει ἀποθανεῖν*, iii. 16. *μ. ἐμῆσαι*, xii. 4. *μ. τεπεῖν*, Gal. iii. 23. *μέλλονσαν πιστεῖν ἀποκαλυφθῆναι, comp.* Rom. viii. 18. (contrary 1 Pet. v. 1.); (c) more rarely the infinit. fut., viz. in Acts xi. 28. *λεμὸν μέγαν μέλλειν ἵσθεσθαι*, xxiv. 15. *ἀνάστασιν μέλλειν ἵσθεσθαι νεκρῶν*, Acts xxvii. 10. (contrary Acts xxiv. 25., this reading vacillates).

The infinit. perfect frequently occurs in narrative style, where a completed action is to be denoted, the consequences of which however still remain, e. g. Acts xvi. 27. *ἔμελλεν ταυτὸν ἀναγεῖν, νομίζων ἐκπεφυγῆναι τοὺς δεσμίους, they had fled*, and therefore now away, xxvii. 13. *δόξαντες τῆς προδοσίας πεπραγμέναι, they would have (already) executed their purpose* (and would find themselves therefore in the possession of the advantages), Acts xxvi. 32. xxvii. 9. Rom. xv. 9. 2 Pet. ii. 21. On 2 Cor. v. 11. see p. 261. marg. note.

9. That the N. T. writers sometimes use *ἵνα*, where according to the rules of the Greek book language the mere infinitive ought to be expected, is rightly acknowledged by the older biblical philologists, but decidedly contradicted by Fritzsche (Exc. 1. *ad Matth.*). It is certain that *ἵνα* (*a*) retains its signification *that* after verbs expressing *to command*, e. g. Mt. iv. 3. *εἰπὲς, ἵνα οἱ λίθοι οὗτοι ἄρτοι γίνωται* *speaking (a powerful word) that these stones become bread* (Luk. iv. 3.), Luke x. 40. *εἰπὲς αὐτῇ, ἵνα μοι συναρπάσῃται*, Mr. 5. 43. *δυστέλειτο αὐτοῖς πολλά, ἵνα μηδεὶς γινῶ τοῦτο* *he strictly charged them (not to say any thing), that no one should know it*, Mr. iii. 9. *εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προεπαρτίσῃ αὐτῷ* *he gave orders to his disciples, that a small ship should be ready for him*. In these passages it is possible to suppose the clause with *ἵνα* the design (not the object) of the command, for something can be added to *the command* as its proper object, e. g. he commanded his disciples to go to a fisherman, to seek a fisherman, or Luke x. 40. command her to leave thee now, to return to the domestic duties, *that* etc. But this is more difficult to translate after verbs of *beseeching* or *wishing*, Mt. xiv. 36. *παρεκάλουν αὐτὸν ἵνα μόνον ἀφῶνται τοῦ πρασπίδου*, *they begged him, in order that they might touch* will appear harsh to every one. And for what did they beg him? certainly for nothing else, than that he would permit them to touch. Here therefore the *object* of the request is expressed in the clause with *ἵνα*, not its design; otherwise a particular emphasis must be laid on the verb *to beg*, as in German: *I beg* (I condescend to beg you), in order that you do it. But this is neither applicable to the former nor to the following passages, Mr. v. 18. *the one who had been possessed with the devil besought him, (with the design) that he might be with him*, vii. 32. *they besought him, (in order) that he would put his hand upon him*, viii. 22. *they besought him, (in order) that he might touch him*, Luke viii. 31. *they besought him, (in order) that he would not command him*. After *παρεκαλ.* the object of the request is here most naturally expected, and such an unusual method of expression as, according to the above translation of Luke, must be chosen, would be very striking, especially in this accumulation of the construction. Why not take the clause with *ἵνα* simply as the object of the request? Because this usage does not occur in the Greek writers? But could not the later language, especially the Hellenistic, make use of many a particle in a manner which is foreign to the better prose writers? and is it not precisely one peculiarity of the popular language, to expand by means of particles that, which is expressed more concisely by the infinitive? * Yet in wri-

* The concise Tacitus however prefers the infinit. alone, *Acce minora RELINQUERE hortatur*, where others construct with *ut*.

ters of the *ποιῶν* the *ἵνα* is found thus weakened after verbs of beseeching, as in Dion. Hal. I. p. 215. *δεήσεσθαι τῆς θυγατρὸς τῆς σῆς ἡμελλον ἵνα με πρὸς αὐτὴν ἀγάγοι*, II. p. 666. *πρὸς αὐτὴν ἵνα ἐλθῇ* — *ἐγένετο καὶ δεήσεις* — *ἵνα μὴν* etc. *Charit.* 3, 1. *παρακαλεῖ Καλεβρόην ἵνα αὐτῷ προσέλθῃ* (see Schäfer *Melet.* p. 121. *comp.* from Hellenists 3 Esr. iv. 46. Joseph. *Antt.* 11, 8. 4. 12, 3. 1. 14, 9. 4. Porphy. *de Styge* p. 230. ed. Schott, Ignat. *ad Philad.* p. 379. Fabric. *Pseudep.* I. 673. II. 705. Act. Thom. 10. 24. 26., on *ὅπως* see below note), also after verbs of commanding, see Herm. *ad Orph.* p. 814., *comp.* Leo Phil. Anthol. *Epigr.* I. I. p. 3. *εἴπε παύσασθαι πρὸς τοὺς ἵνα δῆξας ἐγείξῃ*, Basilic. I. p. 147. *πτελεύω ἵνα*, *δισπίζω ἵνα* (3 Esr. vi. 31. 1 Kings v. 17. Malalas 10. p. 264. Act. Thom. p. 33.), and of demanding, asking (*ἀξιῶν ἵνα* Demosth. Schäfer II. p. 279. 8.). Must we interpret here also so constrainedly, in order to preserve to the *ἵνα* the signification of *that*?—(b) So *δέλω ἵνα* would also simply be: *to desire (wish) that*,* *comp.* Arrian. *Epict.* 1, 18. 14. Macar. *hom.* 32, 11. If in Mt. vii. 12. *ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν* means, *to desire with the design, that they may do it*, it cannot be conceived, why *δέλω ἵνα* has not become so common a phrase in the language, that *δέλω ἵνα* may be always so construed. And shall Mr. vi. 25. *θέλω ἵνα μοι δῶς τὴν κεφαλὴν Ἰωάννου* mean, *I will, in order that you give me*? What then here is the object of the willing? Is it that she may receive the head of John? Mr. ix. 30. *ὅτι ἠθέλην ἵνα τις γινῶ* cannot be translated: *he willed not, in order that any one should know*. *That no one should know* is the object of his willing. *Comp.* Acts xxvii. 42. *βουλὴ ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι*, John ix. 22. *συντίθειντο αἱ Ἰουδαῖοι, ἵνα* — *ἀποσυνάγωγος γίνηται*, and, as a single specimen of such construction among the Greeks: Teles *ap. Stob. serm.* 95. p. 524. *ἵνα γίνηται Ζεὺς ἐπιθυμήσει*. Ποτεῖν *ἵνα* John xi. 37. Col. iv. 16. also belongs here. Yet if the *ἵνα* cannot be rendered simply by *damit, in order that, so that*, but a phrase must first be introduced into the sentence by artificial interpretation, which will render *ἵνα* tolerable, it is questionable in narrators so plain as the Evangelists.—Or finally, (c) Is the interpretation of Mt. x. 25. *ἀρετὴν τῷ μαθητῇ, ἵνα γίνηται ὡς ὁ διδάσκαλος αὐτοῦ satis sit discipulo non superare magistrum, ut ei possit par esse redditus*, easy and appropriate? In John iv. 34. *ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πατρὸς μου* is the *ἵνα*

* Hence the modern Gr. derived its circumlocution of the infin. *θέλω νὰ γράφω* or *γράφω* for *γράφω*, *γράφαι*. A few passages from the *Orthod. Confess.* will shew the extensive application of the particle *νὰ* in mod. Gr. p. 20. (ed. Normann.) *πρίναι νὰ πιστώσωμαι* (p. 24. 30.), p. 36. *λέγεται νὰ πατακῇ*, p. 43. *ἐφάβητο νὰ δουλεύῃ* (he hesitated, *comp.* Mt. i. 20.), p. 113. *ἔμπορεῖ νὰ διχθῇ*, etc.

really rendered correctly by the translation, *meus victus hoc continetur studio, ut Dei satisfaciam voluntati*? Then σπουδάζειν ἵνα would be the usual and most simple construction. I also very much fear that the resolution of Mt. xviii. 6. συμφέξει αὐτῷ, ἵνα κρεμασθῇ μύλος δεξιᾶς — — καὶ καταποντισθῇ etc. into συμφ. α. κρεμασθῆναι μύλον δεξ. — — ἵνα καταποντ. etc. (by attraction) will be generally pronounced strained. See also Luke xvii. 2. 1 Cor. iv. 2. 3. The unprejudiced, in all these formulas, will acknowledge that the clause with ἵνα denotes what among the Greeks would have been expressed by the infinit. (Matth. II. 1238.), and among the Latins (especially of the silver age) by *sequum est ut, mos est ut, expedit ut*, where the mere infinit. (instead of the subject) would be sufficient, see Rainshorn p. 546. Accordingly we should not be inclined to apprehend John i. 29. οὐ ἐγὼ οὐκ εἰμι ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα otherwise than ὥστε λύσαι would be used by the Greeks (Matth. II. 1238.), comp. also Mt. viii. 8. οὐκ εἰμι ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς where the interpretation: *non sum ego idoneus, ut quidquam agas eo consilio, ut in meam te domum conferas*, is certainly strained. Moreover this mode of expression and the infinit. construction are sometimes united 1 Cor. ix. 15. καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις πενώσῃ, where it can easily be seen what induced the Apostle to change the construction. My view (and Titmann's also Synon. II. p. 46.) in general is this, that where the more concise language used the infinit. alone, the later writers, in accordance with the above mentioned inclination to diffuse the condensed style, formed the sentence with ἵνα. This particle was originally adopted (δέομαι ἵνα, πελεύω ἵνα etc.), because the infinitive denoted something *designed* (in Latin *volo ut, impero ut*, etc.), therefore the ἵνα of design, which in the earlier Gr. had respect only to a design referring to a *past* action (I call to thee, in order that thou mayest see), was felt to be proper. Thus far we can trace it in the native Greek writers.—Foreigners (and perhaps the people) extended the use of ἵνα still further (ἄξιος ἵνα, ἄρκει ἵνα), although here also the general idea, *fit for the purpose, sufficient for the purpose* was possible. How ἵνα as particle of design is not entirely lost in these constructions, Fritzsche has skilfully proved; but he ought not to have denied, that the N. T. authors used that construction as equivalent to the infinit, nor should the ἵνα *eo consilio ut* be required in the old language. The modern Greek, going still further, forms *every* infinit. with νά, but it must be remembered that many corruptions of it were certainly common much earlier in the popular language. How much the latter had already declined in the second century Lob. Phrynich, especially p. 15. etc., shews. Finally, the infinit. with

τοῦ after verbs like *ἀπεισθεῖναι δύνασθαι, κελύειν* in the Byzantine writers is evidently parallel, (see e. g. *B. index ad Ducas* ed. Bonn. p. 639.).

What Wytttenbach *ad Plutarch. Mor. I. 409.* quotes from the Greek writers, to prove this lax usage of *ἵνα*, is not all appropriate. In *πείθειν ἵνα* the verb is not considered as having its complement in the clause with *ἵνα* (by persuasion to effect *that*), but as independent: to speak persuasively to some one, *in order that*; *τί μοι τοιοῦτο συνέγας, ἵνα τοιαύταις με πολακύνῃς ἡδοναῖς* means: *what hast thou perceived so much in me, in order to flatter*, i. e. concisely: *what could induce you to flatter me*. In *Adv. Colot. p. 1115. A.* that is attributed to the writer as *design*, which is properly only the result, as we also say: *in what desert did he write his book so that you could not receive it?* Liban. *decl. 17. p. 472.* no slave is bad in order that he may be condemned. *ἵνα* not used for *ὥς* after intensives (so bad, *that*), but of the design connected with the *πονηρία* of the slaves. These passages are not exactly parallel with the above quoted N. T. constructions, but they show the gradual transition to them. The construction *ὥς, ὅπως* does not belong here, as *ὅπως* is usually differently explained (Matth. II. 1231.) after verbs of *beseeching, commanding*, etc. (Mt. viii. 34. ix. 38. Luke vii. 3. x. 2. xi. 37. etc.) in which connection it is not uncommon in Greek (*comp. Schäfer ad Demosth. III. p. 416. Held ad Plutarch. Timol. p. 439.*) See Titm. *Synon. II. p. 59.*

The usage (principally in John), by which *ἵνα* is placed after a demonstrative which gives prominence to what follows, merits especial remark: 1 John iv. 17. *ἐν τούτῳ τετελείωται ἡ ἀγάπη, ἵνα παρήσῃαν ἔχωμεν*, where the Greek would say: *ἐν τῇ παρῇ. ἔχων ἡμᾶς*, John xv. 8. Luke i. 43. *πόθεν μοι τοῦτο, ἵνα ἔλθῃ* for *τὸ ἐλθεῖν τῆν μ.*, John xvii. 3. (Herm. *de part. ὧν* here takes also the clause with *ἵνα* for infinit.) Different is John viii. 56. *ἡγαλλιάσατο ἵνα ἴδῃ* (not *he rejoiced, in order to see*, but) *he rejoiced, that he should see*, which, although the idea of the design is implied in *ἵνα*, would not be expressed in the Greek with *ἵνα* alone, for a Greek would not have understood the formula at all in *that* sense. (The construction in John is also usually reckoned here *ἐλθόντων ἡ ὥς, ἵνα δοξασθῇ*, xii. 23. xiii. 1. xvi. 32. Yet here the *ἵνα* shows something of the design: *the time is at hand, in order that*, i. e. which is destined for the purpose, that etc. By the Greeks however the infinitive *ἐλθᾶ. ἡ ὥς (τοῦ) δοξασθῆναι*, perhaps *ὥστε δοξ.* would have been used in the same sense.*)

According to some interpreters (Beza, Grotius, Homberg etc.) *ὅτε* with the finite verb for the infinit. occurs in Rom. ix. 6. *οὐχ' οἶον δὲ ὅτε ἐκπύτωκεν ὁ λόγος τοῦ θεοῦ fieri non potest, ut* etc. But such a circumlocution of the infinit. could not be proved even by Hellenistic writers, and besides *οἶον τε* (in prose) ought to be expected (*comp. Wetst. II. 65.*), and therefore perhaps should be read *οἶον τε δὲ* (Ælian. V. H. 4, 17.) The interposed *δὲ* prevents *οἶον ὅτε* from being taken as a pleonastic expression,

* The subjunctive will not allow that *ἵνα* in this case be taken for *where* (Hoogev. *particul. I. p. 525.*); else we must suppose the subj. aor. to be exactly equivalent to the fut. (Lob. *ad Phryn. p. 723.*) See Tittmann *Synon. p. 49.*

like ὡς ὅτι (or ὡς ὅς, ὡς περ in later writers, see Lob. *ad Phryn.* p. 427.) It was perhaps a brachyological formula (common in the popular language), like many formed with ὡς: οὐ τοῖον δὲ (ἵσται or λέγει) αἶον, ὅτι non tale vero (est) dico, quale (hoc est) excidisse verbum div. Fritzsche (*Sendschreiben an Tholuck* p. 58.) has directed attention to the οὐχ οἷον, which frequently occurs and is explained by Herm. *ad Vig.* p. 798. οὐ τοῖον οἷον. He renders it: *the thing is not of such a kind, that*, i. e. it is not at all to be supposed that (οὐ τοιοῦτον ὅτι). But the Greeks add the finite verb immediately after the formula: οὐχ αἶον βαδίζεις Athen. 6. 244. and no one of Fritzsche's three attempts to interpret ὅτι is satisfactory. I believe this ὅτι analogous to that which immediately precedes quoted words.

NOTE 1. It might appear, as if the infinit. act. were sometimes used instead of the infinit. pass. (*comp.* d'Orville *ad Char.* p. 526.), e. g. 1 Thess. iv. 9. περὶ τῆς φιλადελφίας οὐ χρεῖαν ἔχετε γράφεσθαι ὑμῖν (Heb. v. 12.), *comp.* v. 1. οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι: (Heb. vi. 6.) but both are equally correct (actively, *you need not, to write to you*, i. e. that I write to you, as if the meaning were: you render the writing unnecessary), see Elmsley *ad Eurip. Heracl.* p. 151. Lips. Bornemann *ad Xen. Conviv.* p. 54. Jacobs *ad Philistr. Imagg.* p. 620. Matth. II. 1245. especially Theodoret. II. 1528. IV. 566.

NOTE 2. Ὅτι occurs with the infinit. Acts xxvii. 10. δεωρῶ ὅτι — — μέλλειν ἰσοῦσαι, which is a mingling of two constructions, μέλλειν ἰσοῦσαι τὸν πλοῦν and ὅτι μέλλει ἰσοῦσαι ὁ πλοῦς. So especially after *verba sentiendi et dicendi* Herm. *ad Vig.* p. 898. Schäfer *ad Bast. Epist. erit.* p. 37. Heindorf *ad Plat. Phæd.* p. 30. Ast *ad Plat. Legg.* p. 479. Wytttenb. *ad Plutarch. Moral.* I. p. 54. Boissonnade *ad Philostr.* p. 284. Fritzsche *quæst. Lucian.* p. 172.

NOTE 3. A trace of the Hebrew infinit. absolute is found in Rev. ii. 23. ἀποκτενᾶν ἐν θανάτῳ (*comp.* Gen. xl. 15. xliii. 2. l. 24. Exod. iii. 16. xi. 1. xv. 26. xviii. 18. xxi. 20. xxii. 16. xxiii. 24. Zeph. i. 2. How the LXX. otherwise express it, see below, § 46. n. 7.

§ 46. Of the Participle.

The participle, representing the verbal idea in an adjective form, remains in the N. T. language a participle, and in no place stands for the infinitive, and still less for the finite verb., as exegesis have supposed. It was taken for the infinit. subject. and object. in the well known formulas (a) Acts v. 42. οὐχ ἐπαινόητο διδάσκοντες, Acts xii. 16. ἐπέμνε πρὸς αὐτὸν, Luke vii. 45. 2 Pet. ii. 10. 2 Thess. iii. 13. Rev. iv. 8. (b) John xi. 17.

εἶπον αὐτὸν ἔχοντα, Mr. xvi. 5. Acts ii. 11. vii. 12. Heb. xi. 24. But rationally considered either participle or infinit. may be used in these passages; the German chose the latter, and for the most part the Latin, the former was preferred by the Greek (and generally by the Eng. Trs.) and this usage rests on a nice distinction, which was foreign to the feeling of other nations. *Ὅτε παύοντο διδάσκοντες* means: *teaching* or as those who taught *they did not cease**, *εἶπον αὐτὸν ἔχοντα* I found him *having, as one who has*. The participle here always expresses an action or a state, which already exists, and is not first introduced by the principal verb, see Herm. *ad Vig.* p. 769. Matth. II. 1228. Bernhardt p. 477. Besides *comp.* in respect to (a) 1 Cor. xiv. 18. *εὐχαριστῶ τῷ θεῷ πάντων ὑμῶν μᾶλλον ἡλώσασαι λαλῶν*, that I can speak (as one who speaks) *comp.* Herod. 9. 79.; Acts xvi. 34. *ἠγαλλιάσατο πεπιστευπὼς τῷ θεῷ* (*comp.* Eurip. Hipp. 7, 8. Soph. Phil. 879. Plut. Camill. p. 527.); Rom. vii. 13. does not belong here, see Rückert *in loc.* In respect to (b) Luke viii. 46. *ἐγὼ ἔγωγε δύναμιν ἐξελθούσαν* (similar Thuc. 1; 25. *γρόντες* — — *οὐδὲ μίαν σφίον ἀπὸ Κορυφῆς τιμαρίας οὐσαν*, Xen. *Cyrop.* 1, 4. 7. Dion. Hal IV. 2238, 11., see Monk *ad Eurip. Hepp.* 304. and *ad Alcest.* 152. Acts xxiv. 10. *ἐκ πολλῶν ἑτῶν ὅτε ἀσεχεῖν τῷ θεῷ τούτῳ πιστάμενος*. (On the contrary Luke iv. 41. *ἤδεισαν τὸν Χριστὸν αὐτὸν εἶναι*, where a Greek prose writer perhaps would also have used the participle, *comp.* Mehlhorn *Allgem. litt. Zeit.* 1833. No. 110.; see Elmsley *ad Eurip. Med.* 580.), 2 John ver. 7. *οἱ μὴ ὁμολογούντες Χριστὸν ἐρχόμενον εἰς τὸν κόσμον*, *comp.* 1 John iv. 2.† On verbs of speaking, with the participle see Matth. II. 1289. Jacobs *ad Elian. anim.* II. 109. The Greek prose writers also so use the verb *ἀσχεῖσθαι*, e. g. Xen. *Cyrop.* 3, 2. 16. *ἀσχυνοίμεθ' ἄν σοι μή ἀποδοδόντες*, 5, 1. 20. *ἀσχύνομαι λίγων* Diog. Laert. 6, 1. 4. 6, 2. 6. Liban. *oratt.* p. 525. B. Yet here we see how correctly the participle is chosen in these last passages: an infinit. is also connected with this verb by Gr. writers, but the two constructions are essentially different (they occur together with *πυνθάνομαι* see Ellendt *ad Arrian. Alex.* I. 145.) see Poppo *ad Xen. Cyrop.* p. 286. The participle is only used when some one is already doing something (or has done), of which he is ashamed (in the moment of the action), but the infinitive where the shame of something yet to be done (but not yet really done) is to be de-

* Krüger (*Unt. aus. d. Geb. d. Lat. Sprachl.* III. p. 356. 404.) considers this use of the partic. in the nominative as attraction, which is not materially different. *Comp.* Herm. *de emend. rat.* p. 146.

† Hier. Wolf has already shown that those passages quoted (even by Matth. II. 1289.) as parallel out of Isocr. *Paneg.* c. 8, are not so in reality. *Comp.* Baier *in loc.*

noted (*comp. e. g. Isocr. ad Philipp. p. 224.*). Luke (xvi. 3.) observing this distinction wrote correctly: *ἡναυτὸν αἰσχύνομαι to beg I am ashamed*; had the speaker been already a beggar, it ought to have been written: *ἡναυτῶν αἰσχ.*, *comp. Sus. ver. 11. 2 Kings viii. 22.*

Ἀκούειν, which is also several times construed with the participle of the object (Luke iv. 23. Acts ii. 11. *comp. with the last passage Xen. Mem. 2, 4. 1.*), is often followed by *ὅτι*, once also by the accusative with infinit. 1 Cor. xi. 18. *ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν (ὑπάρχοντα)*, *comp. Xen. Cyrop. 1, 3. 1. 4. 16.* The construction in Ephes. iv. 21. 22. differs *εἰγὶ ἡκούσατε* — — *ἀποδέσθαι ὑμᾶς* — — *τὸν παλαιὸν ἀνδραποῶνον that you ought to put off, see § 45. 2.*

The use of the participle explained in the § above is much more frequent among the Greeks (even the prose writers) than in the N. T., see Jacobs Anthol. III. 235. and *ad Achill. Tat. p. 828. Monk ad Eurip. Alcest. 773. ad Eurip. Hippol. 304. Ast ad Plat. Polit. p. 500. Schäfer ad Eurip. Hec. p. 31.*, yet the construction of *παύσθαι* with the infinit. is disapproved even by ancient grammarians, although incorrectly, see Schäfer *ad Apoll. Rhod. II. p. 223. Ast ad Theophr. Char. p. 223.* *Ἀεχέσθαι*, which among the Greeks is often followed by the participle (Xen. *Cyrop. 8, 7. 26. 8, 2. Herod. 6, 75.*), in the N. T. always takes the infinitive, *καλῶς ποιεῖν* occurs on the contrary with the participle, 2 Pet. i. 19. *ὃ καλῶς ποιεῖτε προσέχοντες*, 3 John ver. 6. Phil. iv. 14. Acts x. 33. Similar Plat. *Symp. p. 174. E.* and *εὖ ποιεῖν Plat. Phæd. p. 60. C. Herod. 5. 24. 26.* Also in 1 Tim. v. 13. *ἅμα δὲ καὶ ἀργαὶ μαθάνουσι περὶ εὐχόμενοι*, the participle is by almost all interpreters taken for infinit.: *they learn (they accustom themselves) to walk about idle*, etc., which gives a suitable sense. But where the participle is connected with *μαθ.*, this verb is used in the signification, *to perceive, to understand, to observe*, of that which is already taking place, Herod. 3, 1. (see Valckenaer *in loc.*), Soph. *Antig. 533. Æsch. Prom. 62. Aristot. Polit. 8, 6. Pindar. Pyth. 8, 15. Lucian. dial. deor. 16, 2.* On the other hand the signification *to learn*, occurs with the infinit. in 1 Tim. v. 4. The former construction then would have been abusively extended beyond rational grounds. But *ἀργαὶ μαθ.* might rather be connected and *περὶ εὐχ.* be taken as the proper participle (whilst they walk about); the former would be concise language, as sometimes with an adjective (e. g. *διδάσκων σοφόν*), which does not include the idea of time and mode, like the participle.

Such a verb is once construed with an adjective in Acts xxvii. 33. *τεσσαρεςκαιδεκατην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι (ὄντες) δια-τελεῖτε*, *comp. Xen. Cyrop. 1, 5. 10. ἀναγνώριστος διατελεῖ. Hell. 2, 3. 25. Isocr. Paneg. p. 53. D. Ἀνάπανσιν ἔχειν* also appears like *ἀναπαύεσθαι* with the participle Rev. iv. 8.

In 1 Tim. i. 12. some incorrectly take the participle for the infinit. in the words: *πιστόν με ἡγήσατο θεός εἰς διακονίαν*, the meaning is: *he esteemed me faithful*, whilst he appointed me to the service (by this very thing he proved that he thought me faithful).

2. Still less can the participle be arbitrarily used for the *finite verb* (see Herm. *ad Vig.* 768. 774. Bremi *in den philol. Beyträgen a. d. Schweiz* I. 172. Bornemann *ad Xen. Conviv.* p. 146. and *Schol. in Luc.* p. 183. Döderlein *ad Soph. Œd. Col.* p. 593. Bernhardy p. 479.), as interpreters of the N. T. affirm of many passages. But without respect to the occasional omission of the verb εἶναι which sometimes occurs (in the better Greeks rarely, and as to the Byzantines see *ind.* to Malal. ed. Bonn. p. 797.) see Herm. *as above*, 768. Matth. II. 1303. Siebelis *ad Pausan.* III. p. 106. Fritzsche *dissertatt. in Corinth.* II. p. 43.), in such cases there either is a real finite verb preceding or following with which the participle is connected (where however we must not be misled by the common interpunction of the text), or an anacoluthon, as the writer has lost sight of the construction with which he began. (a) In 2 Cor. iv. 13. ἔχοντες must be connected with the following πιστεύομεν: *as we have — we also trust* (so correctly Schott); in 2 Pet. ii. 1. it appears as if καὶ — ἀξυνούμενος should be connected with ψευδοδιδοῖ. *even denying their Lord*, and ἐκάγοντες — ἀπωλ. is then: *who bring*, etc. In Rom. v. 11. ἀλλὰ καὶ καυχώμενος is not so parallel with σωθησόμεθα, that we ought to expect καυχώμεθα (var.), but the meaning seems to be: *but we shall not only be saved* (simply and in fact), but whilst we, so that we etc., 2 Cor. viii. 20. στελλόμενοι is according to the sense connected with συνεπιμύχμεν; Heb. vi. 8. ἐκφύγουσα stands not for ἐκφέγει, but this participle corresponds with πιούσα and τίκτουσα in ver. 7, and to ἀδόκιμος and κατὰρας ἰγγύς an ἔστι must be supplied; 2 Pet. iii. 5. συνεστῶσα is a proper participle (epithet.), and the antecedent ἦσαν refers also to ἡ γῆ; 2 Cor. viii. 3. 4. the verb to αὐθαίρεται is the following ἔδωκαν (ἑαυτοῖς) ver. 5., the apostle corrects himself: *voluntarily — — or they rather gave themselves*; Heb. vii. 2. ἐξμην. must be connected with Μελλουσ. ver. 1., as ὁ συναστ. and φ ἑμὶς are parentheses, and the principal verb of the clause follows after all the predicates ver. 3. μένει ἱερὸς etc.; Ephes v. 21. ὑποτασσ. is certainly connected like the other participles ver. 19. 20. with the principal verb πληροῦσθαι ἐν πν. and is not to be taken for imperative with Koppe, Flatt and others. The following ver. 22. flows from the ὁποι. ἀλλήλους. In 1 Pet. v. 7. also the participles are such that they may be joined very well to the preceding imperat. ver. 6. (b) Acts xxiv. 5. begins with the participle εὐρόντες τὸν ἄνδρα, and ver. 6. ought to have been continued: ἐκαστήσαμεν αὐτόν; but instead of this the author joins this principal verb to the inserted relative clause ὅς καὶ — — ἐπαιέσας; 2 Pet. i. 17. λαβὼν γὰρ παρὰ θεοῦ etc. the construction is interrupted by the parenthetical clauses φωνῆς — — εἰδόνησα, and the apostle continues ver. 18. καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν, instead of, as he intended to say,

ἡμᾶς εἶχε ταύτῃ τὴν φωνὴν ἀκούοντας or in something similar (*see Fritzsche Diss. in 2 Cor. II. p. 44.*); 2 Cor. v. 6. *ῥαβδούμεν*; after several inserted clauses is resumed in the *ῥαβδούμεν δὲ* ver. 8.; 2 Cor. vii. 5. *οὐδεμίαν ἐσχάμεν ἄνοιαν ἢ σαρξὲ ἡμῶν, ἀλλ' ἐν παντὶ θεοὶ βόμηνος, ἔκωθεν μάχαι* etc., the *ἡμεῖς* (from *ἡ σαρξὲ ἡμῶν*) can be supplied (*Herm. ad Vig. p. 768.*), but an anacoluthon may also be adopted (*Fritzsche Diss. in 2 Cor. II. p. 49.*), as if Paul had written in the preceding: *οὐδεμίαν ἄνοιαν ἐσχάμεν ἐν σαρκὶ ἡμῶν*. 2 Cor. v. 12. *ἀφορμὴν διδόντες* must be taken participially, but the preceding clause be apprehended as if it read: *οὐ γὰρ γράφομεν ταῦτα πάλιν ταῖς αὐτοῖς συνιστάνομεν*. *Comp.* yet 1 Pet. ii. 12. and Hottinger *in loc.*; on Gal. iii. 5. *see Winer's comment.*, on Heb. viii 10. *appendix § 62.*

Also in Rom. iii. 23. *πάντες — ὁσπεριζονται τῆς δόξης τοῦ θεοῦ, δικαιοῦμενοι δωρεάν* etc. the participle cannot stand for the finite verb, but the Apostle, as his words testify, has conceived of the connection thus: *and they came short of the glory of God, whilst (as) they are justified graciously*. But whether Paul would not have written more perspicuously and perhaps more correctly with the finite verb, is a question, which lies beyond the Grammar; only the idea could hardly have been joined with *ἀλλά*, as Tholuck prefers.

1 Cor. iii. 19. *ὁ δρασόμενος τοῖς σοφοῖς ἐν τῇ πανουργίᾳ αὐτῶν* is a quotation from the O. T., which does not form a complete sentence, but only contains the words adapted to the Apostle's purpose, *comp.* Heb. i. 7. What the Apostle quoted incompletely, we must not endeavor to render plain by the addition of *ἐστι*. On 1 Pet. i. 14. *see Fritzsche Conject. I. p. 41.* The participle *μὴ συζηματιζόμενοι* can be taken as dependent on *ἐπιστάει*, or as I prefer, be connected with *γενήθητε* ver. 15.—In proverbs also, as in 2 Pet. ii. 22. *κύων ἐπιστρέφας ἐπὶ τὸ ἴδιον ἐξίγαμα*, the participle is not to be changed into the finite verb, although Stolz has done so. The words read thus: *a dog, who returns to his own vomit*, as if spoken *διεστειλώς* in reference to a common case, as in German, e. g. *a scabby sheep!* (in Eng. *a black sheep*. *Trs.*), when a wicked man becomes notable among the good.

Luke and Paul (and still more the author of the Epistle to the Hebrews)* prefer the participial construction, and Paul accumulates participles on participles, *comp.* 1 Thess. ii. 14. 2 Tim. i. 9. Tit. ii. 13. 2 Cor. iv. 8—10.

3. The connection of two or more participles in different relations, co-ordinate and subordinate, with *one* principal verb, is particularly frequent in the historical style; (*a*) not only so that one participle *precedes* the finite verb, and the other *follows*: Luke iv. 35. *βίψαν αὐτὸ τὸ δαιμόνιον εἰς μίσην ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτὸν* *throwing him down (after he had thrown him down) the demon went out from him, not doing him*

* On the authorship of the Ep. to the Heb. *see Stuart's Comm. on Hebrews § 32. Trs.*

any harm, x. 30. Acts xiv. 19. xvi. 23. Heb. x. 12. Mr. vi. 2. (Lucian. *Philops* 24. and *Peregr.* 25.); but, (b) more frequently in immediate succession without a copula: Mt. xxviii. 2. ἄγγελος κυρίου κατὰ βᾶς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον etc. Acts v. 5. ἀκούων Ἀνανίας τοῦς λόγους τούτους, πεσὼν ἐξέψυξε, Luke ix. 16. λαβὼν τοὺς πέντε ἄρτους — —, ἀναβλέψας εἰς τὸν οὐρανὸν ἐδόξγησεν, xvi. 23. vii. 36. xxiii. 48. Acts xiv. 14. xv. 24. xxi. 2. xxv. 6. Mt. i. 41. ii. 28. v. 25—27. viii. 6. Col. i. 3. ἐν-χαριστοῦμεν — — προσευχόμενος — — ἀκούσαντες, whilst we pray, as we have heard, Heb. xi. 7. xii. 1. 2 Cor. v. 3. Luke ii. 12. Philem. ver. 5. (Gersdorf I. 506.) etc. Nothing is more frequent among the Greeks, comp. Xen. *Hell.* 1, 6. 8. Strabo 3. 165. Polyæn. 5, 33. 4. Lucian. *Asin.* 18. *Alex.* 19. Xen. *Ephes.* 3, 5. *Alciph.* 3, 43. *Plat. rep.* 2. p. 366. A. *Garg.* p. 471. B., Liban. *Vit.* p. 32. Arrian. *Alex.* 3, 30. 7. see Heindorf *ad Plat. Protag.* p. 562. Stallbaum *ad Plat. Phileb.* § 32. and *ad Plat. Euthyphr.* p. 27. *ad Apol.* p. 46. Boissonade *ad Aristænet* p. 257. Jacob *ad Lucian. Toxar.* p. 43. Ellendt *ad Arrian. Alex.* II. p. 322. and others. (In several passages the Codd. have more or less the copula καὶ, as in Acts ix. 10. Mr. xiv. 22.)

The historical style of the N. T. does not use the participle so frequently nor so variously as Greek historical writers; it rather adopts simple sentences (especially those connected by the oft-recurring καὶ) and avoids the more elaborated periods, in which the Greeks abounded.

4. The participle pres. (with the article) is frequently used as a noun and then excludes all specification of time, Ephes. iv. 28. ὁ κλέπτων μὴ κίττι κλεπτέτω not for ὁ κλέψας (as some Codd. have), but: let the thief steal no more, Gal. i. 23. ὁ διώκων ἡμᾶς our (former) persecutor, Mt. xxvii. 40. ὁ καταδύων τὸν ναὸν the destroyer of the temple (in imagination) Rev. xv. 2. οἱ νεκῶντες ἐκ τοῦ θηρίου (which Eichhorn *Einkl. N. T.* II. 378. quotes as strange!) xx. 10. Rom. iv. 4. Luke i. 35. 1 Thess. i. 10. v. 24. 1 Pet. i. 17. Jas. v. 11. Heb. vii. 12. (perhaps also Luke xi. 52.), comp. Soph. *Electr.* 200. ὁ ταῦτα πράσσων, Antig. 239. οὐδ' ὤδεν δοσεῖς ἦν ὁ δειλὸς, Pausan. 9, 25. 5. ὁποῖα ἴσται αὐταῖς καὶ τῇ μητρὶ τὰ δεινέμενα, Diog. L. 1, 5. 5. βροδῶς ἰχθυεῖ τοῖς κραιπνομένοις (faciendis), Demosth. *adv. Timoth.* p. 701. C. Strab. 15. p. 713. Arrian. *Alex.* 5, 7. 12. See Herm. *ad Vig.* 771., Poppo *ad Thuc.* I. I. p. 152. Schäfer *ad Eurip. Orest.* p. 70. *ad Demosth.* V. p. 120. 127. *ad poet. gnom.* p. 228. Seidler *ad Iphig. Taur.* ver. 1272. Bremi *ad Demosth.* p. 72. Bornemann *ad Luc.* p. 10. Jacob *ad Lucian. Alex.* p. 22. (The particip. aor. of past time is used otherwise in John i. 33. v. 20. Acts ix. 21., comp. Eurip. *Electr.* 335. οἱ τῶν ἰόντων τικάντες Æschyl.

Pers. 243. *Aristoph. Eccl.* 1118.). Where the pres. partic. is used *adjectively*, it excludes the designation of time, *Heb.* vii. 8. ὡς διεπάτας ἀποθνῆσxonτες ἀνθρώποι λαμβάνουσιν *dying* (mortal) *men*, 1 *Pet.* i. 7. *comp. Schäfer ad Plutarch.* V. 211.

5. Where the present participle is a real participle, it is restricted to the limits of the present (and imperf.), and cannot represent any time whatever. In all passages thus falsely interpreted the partic. pres. is therefore, either (a) a genuine present, or (b) imperfect, or (c) it expresses what will be forthwith commenced or has been already begun. As to (a) *comp. Jas.* iii. 6. ἡ γλῶσσα καθίσταται -- φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ἐκ τῆς γέννης *qua incenditur*, see Thiele in *loc.* On 2 *John* ver. 7. ἔρχομαι. see Lücke in *loc.* It cannot be taken with Bengel for the participle imperf. by referring to 3 *John* ver. 3.—(b) *Acts* xxi. 16. συνήλθον -- ἄγοντες, xxv. 3. παρῆλθον αὐτὸν αἰτούντες χάριν etc. *Rev.* xv. 1. 6. εἶδον ἀγγέλους ἑστᾶς, ἔχοντας πλεγάς (the ἔδωκε τοῖς ἑστᾶς ἀγγέλοις ver. 7. defines more exactly), *comp.* 1 *Pet.* i. 11. iii. 5. *Acts* iv. 21. *Heb.* xi. 21.—(c) *Mt.* xxvi. 28. αἷμα -- τὸ περὶ πολλῶν ἐκχυρόμενον, *Luke* xxii. 19. διδόμενον, 1 *Cor.* xi. 24. σῶμα κλώμενον not: *which will be shed, will be given* etc. (at some time, participle fut.) but: *which is being shed* (on the point of being shed), the resolution to shed which is fixed. *Mt.* vi. 30. βαλλόμενον denotes, *which (to-morrow) is thrown*, a usual and certain fate (of the grass).

According to this all the other passages are to be explained, where it is believed that the participle pres. must be taken for the future. In *Rom.* xv. 25. it expresses the design, which they are on the eve of accomplishing, and have already begun to realize (so frequently in the Gr. after ἔρχεσθαι, ἀποστέλλεσθαι, see *Matthiæ ad Eurip.* Suppl. 153. Böckh *ad Pind.* *Pyth.* 1, 52. 4, 106. Monk *ad Eurip.* *Hippol.* 592. Schäfer *ad Plut.* IV. p. 391.), *comp. Acts* xxi. 2. εὐρόντες πλοῖον διαπερὶν εἰς Φοινίκην (*Xen. Ephes.* 3, 6. in.); it was just sailing, *Acts* xv. 27. ἀπεστέλλαμεν Ἰούδαν καὶ Σίλαν -- ἀπαγγέλλοντας* τὰ αὐτὰ means (as those who announce) *with the same message* (*Polyb.* 28. 10. 7. *Demosth. c. Dionys.* p. 739. C. *Plat. Phæd.* c. 65. *comp. Bernhardt* p. 370.).—Also in *Acts* xxiii. 3. κρίνων is used of *that which already is, or is done*, without respect to time: as a legal judge over me, 2 *Pet.* ii. 4. παρῆλθεν εἰς κρίσιν τηρουμένους is properly *he delivered them over as those who (now) are kept*, 1 *Pet.* i. 9. ἀγαλλιάσθαι -- πομίζόμενοι etc. *whilst you receive*, i. e. as those who are destined to receive (others as e. g. Steiger, from doctrinal views, contend for the present here). The future might have been rather expected in 2 *Pet.* ii. 9. ἀδίκους εἰς ἡμέραν κρίσεως καταζοιμούς τερασίν. It is however not necessary, as the idea of futurity is already

* Cod. D. has here ἀπαγγελλόντας, which is evidently a correction, as in MSS. of Gr. writers in similar passages the partic. fut. is often substituted for the part. pres.

implied in *τηρεῖν εἰς ἡμέραν*, and to express the sentence by an infinitive construction, could not seem strange to any one: *ἀδίκους τηρεῖν* (*ῶστε*) *πολάζειν* (*πολαΐσθαι*).—In the N. T. the participle of the fut. is mostly connected with the aorist of a verb signifying *to go*, where a design then present is to be expressed, Acts viii. 27. xxii. 5. xxiv. 11. 17. xxv. 13., here the participle pres. would not have been exact, and might easily have produced misunderstanding.

Acts xxi. 3. *ἐκεῖσε ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον* cannot be translated with Valckenaer and others: *eo navis merces expositura erat*, but it means: *thither the ship unloaded her cargo*, i. e. concisely for: *thither the ship sailed, to unload her cargo* (unless *ἐκεῖσε* be taken for *ἐκεῖ*: *there the ship unloaded her cargo*, narrative). Comp. Bornemann *Schol.* p. 176.

In Mr. viii. 11. x. 2. *πειράζοντες* is not *in order to try*, but *trying*, whilst they tried. Heb. xiii. 13. *ἐξερχόμεθα* — — *τὸν ὀνειδισμὸν αὐτοῦ φέροντες*, as in Latin *egrediamur ferentes*, i. e. *egrediamur et feramus*, where the participle fut. would have separated the *φέρειν* very far from the *ἐξερχεσθαι*. Comp. Herm. *ad Vig.* p. 771.

In 2 Pet. iii. 11. *τούτων πάντων λυομένων* means *as now all these things are dissolved*, i. e. are in their nature destined to be dissolved; the lot of dissolution as it were inheres already in these things; *λυησομένων* would express only the mere future: *as the dissolution will once take place*.—1 Pet. i. 7. *χρυσίου τοῦ ἀπολλυμένου* is also to be translated: *gold that perishes*, perishable gold, comp. 1 Cor. ii. 6. The Apostolic (Pauline) *οἱ ἀπολλύμενοι*, *οἱ σωζόμενοι* (substantively see 4.) denotes: *those who perish* etc. not merely in time to come, but already now, as they reject the faith and so become liable to eternal death.

As the participle pres. also takes the place of a participle imperf., it is frequently used in narrative style of that which was being done, at the time of another event: Acts vii. 26. xviii. 5. Heb. xii. 22. Luke v. 18. Therefore of permanent states in Acts xix. 24. 1 Pet. iii. 5.; *ὡν*, connected with a preterite, is also the participle imperf. e. g. i. 49. v. 13. xi. 31. 49. xxi. 11. Acts vii. 2. xi. 1. xviii. 24. 2 Cor. viii. 9. But in John iii. 13. *ὡν* (see Lücke and Olshausen *in loc.*) means *who* (essentially) *is in heaven, who belongs to heaven*; it is scarcely to be doubted that *ὡν* in John i. 18. is to be translated as the present; John ix. 25. *ὅτι τυφλὸς ὡν ἄρτι βλῆκα* means however: *as I am a blind man* (from my childhood)*. In Rev. vii. 2. *εἶδον* — — *ἄγγελον ἀναβαίνοντα* (which Eichhorn very strangely took for a solœcism) *I saw him ascend* (whilst he was ascending) is also found a participle imperf. and entirely in its place, as something is designated which is not on the point of being completed. On the contrary in Rev. xiv. 13. *ἀποδηήσονται* is unquestionably the participle pres.

6. The distinction between the participle aor. and perf. (Rost *Gr.* 579.) is also observed in the N. T.; the former is used of an action performed

* *ὡν* is connected with the principal verb of the sentence in the pres. tense, but by *πρότι* is rendered rather a partic. imperf., as Lucian. *dial. mer.* 13. 2. *ἐπὶ ζαλοτυπῆς ὑπερέπτης πρότις ἦν*.

once (Acts ix. 21. Rom. viii. 11. xi. 22. xvi. 22.), the latter of an action now past, but still operative at the present time, Acts xxii. 3. *ἐγὼ εἰμι δὲ τῆς Ἰουδαίας, γεγεννημένος ἐν Ταρσῷ, ἀνατετραμμένος δὲ ἐν τῇ πόλει ταύτῃ, — — παιδευόμενος* etc. (all acts, whose effects yet remain), 1 Pet. i. 23. ii. 4. John xix. 35. Heb. ii. 9. Acts xv. 5. Mt. xxvii. 37. 1 Cor. xv. 54.* In narrative style the participle perf. is frequently to be translated as pluperfect, John xiii. 2. Rev. ix. 1. Acts xviii. 2. xxviii. 11., but (*comp.* § 41, 5.) the participle aor. is much oftener so used, Mt. ii. 13. xxii. 25. Acts v. 10. xiii. 51.

It is supposed that the participle *perf. pass.* is sometimes used in the N. T. after the manner of the Hebrew and Aramean for the participle *fut. pass.* or an adjective with the addition of *würdig* (*worthy*), e. g. Gal. ii. 11. *ὅτι κατεγγρασμένος ἦν*, *because he was worthy of reproach* (*tadelns-würdig*), had deserved reproach (Koppe, Platt). But the Heb. usage of the language (Ewald *krit. Gramm.* 538.) must not be transferred directly to the Greek; *κατεγγ.* can only be taken in the same sense as *laudatus* for *laudandus* (one who is praised, and hence, as may be concluded, also praiseworthy) as worthy of reproach, a case by no means adapted to the above passage. The ground taken by Platt, that Paul would not have reproached Peter publicly, if the latter had not appeared *worthy of reproach*, is ridiculous, and it would be strange indeed if the Apostle, having so much at stake in this apprehension of it, should have written so inappropriately. See Winer's *Comment.* and Usteri *in loc.* In Jude 12. the participle aor. *ἐκτιζόμενα* stands not for *eradicanda*: Stolz here has already translated correctly.

The participle aor. never stands for the participle fut., not even in Heb. ii. 10. John xi. 2. (where the event long since past, which he first relates in chapter 12. is before the mind of the writer as past). On the other hand the participle aor. is sometimes (in connection with a future) to be translated by the fut. exact., Mr. xiii. 13. *ὁ δὲ ὑπομένων εἰς τέλος οὗτος σωθήσεται*, *he who will have endured*. But it is as in the German and Eng.: *he who has endured to the end, will be saved*; the designation of future tense is contained in *σωθήσ.*, *ὑπομένων* indicates something entirely past at the period in which the *σωθήσ.* takes place. *Comp.* Acts xxiv. 25. Luke xxiii. 16. Rom. xv. 28. 2 Tim. iv. 8. etc. Lysias *in Andoc.* 18. Herm. *ad Vig.* p. 774. and *ad Eurip. Jon.* 713. Matthiæ *ad Eurip. Hipp.* ver. 304. Participle perf. and aor. connected in parallel members, see in 1 John v. 18. (Ellendt *ad Arrian. Alex.* I. 129.).

In Mr. xvi. 2. *ἀνατίλαντος τοῦ ἡλίου* some improperly take the participle aor. for the pres., and translate, to suit the parallel passages Luke xxiv. 1. John xx. 1., *orientis sole*. See on the contrary Fritzsche *in loc.*

In some passages the Codd. vacillate between the participle pres. and

* In an O. T. quot. 1 Pet. ii. 10. we find in close connection the partic. perf. *ἐλπίμενοι* and partic. aor. *ἐλπεόμενοι*, the latter referring to the fact of the divine mercy flowing out towards them. On the connection of part. perf. and pres. in Col. ii. 7. see Bengel and Bähr *in loc.*

aor., as in Rev. xviii. 18. Mr. vi. 2. In both places however the participle pres. even externally seems more correct, the participal aor. looks like a correction.

7. It is well known that the participles govern the case of their verbs (*comp.* Mt. xxvii. 40. Heb. xii. 10. Gal. i. 23. Phil. ii. 26. Luke viii. 3. xxi. 4.). But when used substantively, they sometimes (*viz.* in established meanings) take the genitive, e. g. 1 Cor. vii. 35. πρὸς τὸ ὑμῶν συμφέρον (*comp.* Demosth. *cor.* p. 234. τὰ μὲν συμφέροντα τῆς πόλεως) *see* Schäfer *ad Gregor. Corinth.* p. 139. Held *ad Plutarch. Æmil.* p. 252.

8. In O. T. quotations a participle is sometimes connected with some person of the *same* verb: Acts vii. 34. ἰδὼν εἶδον from Exod. 3. (*comp.* Arrian. *Ind.* 4, 15. Lucian. *dial. mar.* 4, 3.) Hebr. vi. 14. εὐλογῶν εὐλογῶσά σε καὶ πληθύνων πληθύνῶσά σε (from Gen. 22.), Mt. xiii. 14. βλέποντες βλέπετε (from Isa. 6.). This connection is very frequent in the Septuagint, and is a transfer to the Greek of the Hebrew infinit. absolute, which however the LXX. might have already found in the Greek, for that construction not only exists in poets, but also in prose writers (e. g. Herod. 5, 95. φεύγων ἐκφεύγει, Plat. *Lach.* p. 185. D. σκοποῦμενοι σκοποῦμεν), *see* Lobeck *ad Soph. Ajac.* p. 370. Matth. II. 1301. (Georgi *Vind.* p. 196. has mingled dissimilarities), as also in the Fathers, e. g. Euseb. H. E. 6, 45. The participle originally includes an emphasis, which may have been afterwards weakened. This emphasis is perceptible in the three passages above mentioned: *long* (and with pain) *have I observed, I will bless thee richly, with eyes you shall see*, etc. (From the Septuag. *comp.* Judg. i. 28. iv. 9. vii. 14. xi. 25. xv. 16. Gen. xviii. 18. xxvi. 28. xxxviii. 8. 10. xliii. 6. Exod. iii. 7. 1 Sam. xviii. 28. Ruth ii. 16. 1 Macc. v. 40.).

Here belongs also Ephes. v. 5. τοῦτο ἵστε γινώσκοντες, *comp.* Isa. xlii. (xlix.) 22. Every one must see that 1 Pet. i. 10. 12. Acts v. 4. does not come under this canon. It is surprising that Künöl quotes Heb. x. 37. ὁ ἰσχυόμενος ἤξει (it is true he omits the article) as an instance of the above usage, (*comment. in ep. ad Heb.* p. 198.).

9. The participles pres. are frequently found (in the historical books) connected with the verb εἶναι (*viz.* with ἦν or ἦσαν, yet also with the infinit. Luke xii. 1. and fut.), sometimes instead of the corresponding person of the finite verb (Aristot. *Metaph.* 4, 7. Bernhardt 334.), as in Mr. xiii. 25. οἱ ἀσπίτες τοῦ οὐρανοῦ ἔσονται πίπτοντες (where σαρκενῶσονται immediately follows), Luke v. 1. Acts ii. 2., sometimes, as it seems, to express that which is permanent (rather a state than an action), and

which could be expressed, but with less linguistic propriety, by the form of the imperfect,* (*comp.* Beza *ad Mt.* vii. 29.), *Mt.* xv. 43. ἡ προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ (*comp.* Luke xxiii. 51.), Luke xxiv. 32. ἡ παρὰ δία ἡμῶν καιομένη ἦν ἐν ἡμῖν, *Acts* viii. 28. ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ, *x.* 24. *Mr.* ix. 4. xiv. 54. Luke iv. 31. v. 10. vi. 12. xxi. 24. xxiv. 13. *Mt.* vii. 29. *Acts* i. 10. ii. 42. viii. 13. Hence used of that which is customary in *Mr.* ii. 18. ἦσαν οἱ μαθηταὶ Ἰωάννου — — νηστεύοντες (they were accustomed to fast). In another place εἶναι is not the mere auxiliary verb, *Mr.* x. 32. ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσ. they were on the way, traveling towards Jerusalem, v. 5. 11. (*Herm. ad Soph. Philoct.* p. 219.) i. 4. ii. 6. Luke ii. 8. xxiv. 53. John i. 28. *Mr.* xiv. 4. ἦσαν τινες ἀγανακτοῦντες, there were some (present) who were angry, or the participle has acquired more the nature of an adjective *Mt.* xix. 22. ἦν ἔχων πτύματα he was wealthy, ix. 36. Luke i. 20. xii. 6. The participle not dependent immediately on εἶναι occurs also in Luke vii. 8. ἐγὼ ἀνδρωπός εἰμι — — εὐσεβέμενος (*Lucian. dial. mar.* 6, 2.). The idea of the verb was perhaps also sometimes diffused into the participle and the substant. verb,† to render it more prominent in the aspect of a noun, 2 *Cor.* v. 19. (1 *Cor.* xiv. 9.). Such a use of the participle is not foreign to the Greeks, *comp.* Eurip. *Herc. fur.* 312. εἰ μὲν σθένων τῶν ἐμῶν βραχιόνων ἦν τις σ' ὑβρίζων, *Herodian.* 1, 3. 5. κρατήσας ἦν τοῖς ὀπλοῖς (where *κροσηγάγετο* precedes), *Xen. Anab.* 2, 2. 13. ἦν ἡ στρατηγία οὐδὲν ἄλλο δυναμένη, *Lucian. Eunuch.* 2. διζασταὶ ἀφροζοῦντες ἦσαν οἱ ἀριστοὶ *Herod.* 5, 99. see *Reiz ad Lucian.* VI. p. 537. *Lehm. Couriers ad Lucian. Asin.* p. 219. *Jacob quæst. Lucian.* p. 12. *Ast ad Plat. Polit.* p. 597. *Boissonade ad Philostr.* 660. *Nicet.* p. 81. *Elsner Obs.* II. 173. *Matth.* II. 1302. In later writers (e. g. *Agath.* 126, 7. 135, 5. 175, 14. 279, 7.) and in the Septuag. it is found frequently, although to the latter the Hebrew seldom offers an occasion for this construction.

10. The solution of the participles in translating (*Kühner Gr.* 369.) always depends on the connection. The following passages may serve as instances: *Acts* v. 4. οὐχὶ μένον σοὶ ἔμενε did it not remain thine, while it (unsold) remained? (*Xen. Mem.* 1, 4. 14. 2, 3. 9. *Plat. Symp.* p. 208. *D. comp. Schäfer Melet.* p. 57.), iv. 21. ἀπέλυσαν αὐτοὺς μηδὲν εὐρίσκοντες

* The popular language expands concise modes of speech for the sake of perspicuity or expressiveness, see § 45. 2. note.

† *Comp.* *Kühner* II. 40. See *Soph. Aj.* 588. μὴ προδὸς ἡμᾶς γίγῃ. I think *Matthia's* explanation of these words incorrect.

etc. *because they found not*, 1 Thess. iii. 5. (Xen. *Mem.* 1, 2. 22. Lucian. *dial. mort.* 27. 8.); Heb. viii. 4. οὐδ' ἂν ἦν ἱερεῖς ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὸ δῶρα, *as the priests are there, who* etc. Rom. vii. 3. τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἄνδρι ἐτίξω, *if (in case that) she has taken another husband*, 1 Tim. iii. 10. iv. 4. vi. 8. 2 Pet. i. 4. 8. (Plutarch. *Æmil.* 17.); John xii. 37. τοσαῦτα αὐτοῦ σημαία πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευσαν εἰς αὐτόν *although he had done so many miracles*, xxi. 11. Luke xviii. 7. Rom. i. 32. Philem. ver. 8. Jas. iii. 4. 1 Pet. ii. 19. 1 Tim. i. 7. 1 Cor. ix. 19. *comp.* Xen. *Mem.* 3, 10. 13. Plat. *Hipp. maj.* p. 285. A. Philostr. *Apoll.* 2, 25. Lucian. *dial. mort.* 26, 1. (In this meaning καί τις occurs with the participle in Phil. iii. 4. Heb. v. 8. vii. 5. 2 Pet. i. 12. *see* Xen. *Cyrop.* 4, 5. 32. Diod. Sic. 3, 7. 17, 39., *comp.* Matth. II. 1313.).

NOTE 1. By the participle an action is sometimes supposed to be expressed, which follows the one denoted by the finite verb (Bähr in *Creuzer Melet.* III. p. 50.) In the N. T. there exists no certain example, Luke iv. 15. ἐδίδασκεν — — δοξαζόμενος ὑπὸ πάντων means: *he taught—praised by all*, whilst he was praised by all (during the time he was teaching) Jas. ii. 9. εἰ δὲ προσωποληπεύτε, ἁμαρτίαν ἐργάζεσθε ἐλεγχόμενος ὑπὸ τοῦ νόμου etc. *so you sin, whilst (as) you are convinced (as προσωποληπεύοντες)*. The opinion of Gebhart is incorrect. The use of the participle aor. in narrative style, remarked by Herm. *ad Vig.* p. 772. takes place in Acts xix. 29. ὤρμησάν τε ὁμοθυμαδὸν εἰς τὸ θίατρον, συναπασάντες Γαῖον καὶ Ἀγρίσταρχον *not AFTER they had violently carried them off, but WHILST they carried them off with them, or AND they carried them off*, Luke i. 9. On Rom. iii. 23. 24. *See above*, 2.

NOTE 2. Two finite verbs are sometimes so closely connected by καί, that the former is logically to be taken as a participle, e. g. Mt. xviii. 21. ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ, i. e. ἁμαρτήσαντι τῷ ἀδελφῷ. This division of *one* (logical) sentence into two grammatical ones is a peculiarity of the oriental language and occurs frequently Mt. xviii. 21. Rom. vi. 17.

§ 47. Connection of the Subject and Predicate.

1. The predicate is sometimes connected with the subject, not according to the grammatical form of the latter, but according to the *sense*, instances of which are found in the best Greek writers (*see* Wurm *ad Dinarch.* p. 82. We remark (*a*) in reference to *number*: the *collective*

τοιχεί, *comp.* Jud. ver. 7. opposite 2 Pet. iii. 10. With subjects of *different genders* the predicate takes the masculine *comp.* Jas. ii. 15.

A mingling of these two constructions takes place in Luke ii. 33. ἡ Ἰωσήφ καὶ μητρὶς αὐτοῦ θαυμάζοντες. Similar Acts v. 29.

The predicate in the singular follows two nouns sing. connected by ἡ (or rather disconnected), in Mr. xii. 25. πᾶσα πόλις ἡ οἰκία — οὐ στα-
θήσεται, xviii. 8. 1 Cor. xiv. 24. 1 Tim. v. 16., on the contrary *comp.* Jas. ii. 15. ἐὰν ἀδελφός ἡ ἀδελφὴ γυμνοὶ ἐπάσχωσι. The Greeks in such cases usually employed the plural of the verb, *comp.* Porson *ad Eur. Hecub.* p. 12. Lips. Schäfer *Melct.* p. 24. (just as after ἄλλος, ἄλλω etc. see Jacobs *ad Philostr.* p. 377.) The distinction which Matth. *ad Eurip. Hec.* 84. *Sprachlehre* II. 768. laid down, is at least not to be seen in the N. T.

3. Plural neuters take verbs in the singular (see Bernhardy p. 418. and Kühner *Gram.* II. 49.) Yet plural verbs are connected with neuters, (a) when they denote *animated beings*, especially persons (in the better authors almost uniformly, Porson *Addend. ad Eurip. Hec.* 1149. Herm. *ad Vig.* p. 711. 737.): Mt. xii. 21. τῷ ὀνόματι αὐτοῦ ἰδοὺ ἰλπιούσι (Rev. xi. 18.) Mr. 5. 13. ἐξελθόντα τὰ πνεύματα — ἐισῆλθον, Jas. ii. 19. τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν, Rev. xi. 18. xvi. 14. εἰσὶ γὰρ πνεύματα δαιμονίων, (on the contrary Luke iv. 41. viii. 30. 39. xiii. 19. 1 John iii. 10. iv. 1. Mr. iii. 11. iv. 4. viii. 28., but almost nowhere without variation), John x. 8. οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα (ver. 27. var.) Luke xii. 30. (var.) Jas. ii. 19., *comp.* Xen. *Cyrop.* 2, 3. 9. τὰ ζῶα ἐπίστανται Thuc. 1, 58. Eurip *Hec.* 1149. Bacch. 674. Arrian. *Alex.* 3, 28. 11. 5, 17. 12. Sing. and plural are connected in John x. 27. τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει — καὶ ἀπολοδοῦσί μοι, 1 Cor. x. 11. *comp.* 1 Sam. ix. 12. ἀπεκρίθη τὰ ποτάμια καὶ λέγουσιν, *Iliad* 2, 135. καὶ δὴ δοῦρα σίστηι νεῶν καὶ σπάζτα λένονται. The sing. alone stands 1 John iii. 10. ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου, even with the interposition of a numeral Luke viii. 2. ἀφ' ὧν δαιμόνια ἐκτὰ ἐξηλῶθαι, *comp.* yet vi. 20. Mr. xiv. 27. (Septuagint). (b) Occasionally, when they denote *inanimate objects* (even although the writer could not well have had in his mind another noun masc. or fem., see Herm. *ad Vig.* 711. *ad Soph. Electr.* p. 67. Poppo *Thucid.* I. I. p. 97. and *ad Cyrop.* p. 116. Stallbaum *ad Plat. rep.* I. p. 82. II. 67. Schneider *ad Plat. rep.* I. p. 93. Yet see Bornemann *ad Xen. Mem.* 2, 2. 7.), if the reference be manifestly to a numerical plurality (Kühner II. 50.) Rev. i. 19. ἃ εἶδες καὶ ἃ εἰσὶ (yet immediately after ἃ μέλλει γίνεσθαι), Luke xxiv. 11. John xix. 31. The latter occurs in Gr. prose writers, as is generally supposed (although the

Codd. vary considerably), *comp.* Xen. *Mem.* 4, 3. 12. Cyrop. 7, 1. 2. (also perhaps 2, 2. according to good Codd.) Palairot p. 357. Reitz. *ad Lucian.* VII. p. 483. Bip. Herm. *ad Soph. Electr.* 480. Ast *ad Plat. Legg.* p. 46. Zell *ad Aristot. Ethic. Nicom.* p. 4. 209. Bremi *exc.* 10. *ad Lys.* p. 448. Jacobs *ad Philostr. Imog.* p. 236. Held *ad Plut. Æm. Paull.* p. 280. Ellendt *præf. ad Arrian.* I. p. 21., but chiefly among the later Greeks (Agath. 4, 5. 9, 15. 26, 9. 28, 1. 32, 6. 39, 10. 42, 6. etc. Thilo *Apocr.* 1. 182.). Jacob's proposal (*ad Athen.* p. 228., *comp.* also Heindorf *ad Cratyl.* p. 137.), to amend such passages by substituting the singular, is probably now recalled even by this learned man, although where Codd. offer the sing., it might be preferred in the better writers, with Boissonnade *ad Eunap.* p. 420. 601. Plur. and sing. occur in close connection in 2 Pet. iii. 10. στοιχεῖα λυθῇ ἡ σὸν τῆς — — τὰ ἐν αὐτῇ ἔργα κατακαήσεται, *comp.* John xix. 31.

About Luke ix. 28., where some would construe ἐγίνετο — — ὡσεὶ ἡμίσει δπτῶ (*comp.* Matth. II. 765.) see *append.* § 64. I. 1.

It cannot seem strange, that the imperat. ἄγε, which is almost a mere interjection, is connected with a plural subject, Jas. iv. 13, ἄγε νῦν οἱ λεγόντες, and v. 1. ἄγε νῦν οἱ πλούσιοι. This occurs frequently in Greek prose writers, e. g. Xen. *Cyrop.* 4, 2. 47. 5, 8. 4. Dion. Hal. 7. p. 456. *comp.* Aberti *observatt. on Jas.* iv. 13. Palairot *observatt.* p. 502. Wetsten. N. T. II. 676. *φίε* is also so construed, Herm. *oratt.* 17, 6.

NOTE. Instances of the Hebrew *Beth essentia* (Gesen. *Lehrgeb.* p. 838. Stuart's *Heb. Gr.* § 547.) were supposed to be found in Mr. v. 25. γυνή τις οὕσα ἐν ῥύσει αἵματος, Rev. i. 10. ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ (Glass. I. p. 31.), Ephes. v. 9. ὁ καθὼς τοῦ φωτός ἐν πάσῃ ἀγαθῶσύνῃ (Hartmann *linguist. Einleit.* p. 384.) and John ix. 30. ἐν τούτῳ θαυμαστόν ἐστι (Schleusner see under ἐν). But in the first passage εἶναι ἐν εἰς, is to be in the (state) of the issue of blood, in the second γίνεσθαι ἐν πνεύματι ἐν to be present somewhere in spirit, in the third εἶναι ἐν is equivalent to *contineri, positum esse in*—(see the interpretation), in the last we can very appropriately translate: *herein this is marvellous* etc. Gesenius has also incorrectly urged this construction upon the Latin and Greek writers; for εἶναι ἐν σοφοῖς, *in magnis viris (habendum) esse*, certainly does not belong here, as the connection is very natural and is to be translated: *to belong to the number of them.* A *Beth essentia* could only express *in* and *in*, if it signified ἐν σοφῇ, *in sapienti viro*, i. e. σοφός. But this is incorrect, and generally the *Beth essentia* is a mere fiction of empiric grammarians,* see Winer's *edition of Simonis* p. 109. and Fritzsche *ad Mr.* p. 291. The instances quoted by Haab (p. 337.) are evidently inappropriate.

* *Comp.* Ælian. V. H. 10, 11. ἀποθανὼν ἐν καλῷ ἔστιν with the entirely misunderstood כּוֹנֵן בְּרַע Exod. xxxii. 22. Can this too stand for καλῷ ἔστιν?

§ 48. Apposition.

An apposition refers sometimes not only to single words but also to whole clauses (Erfurdt *ad Soph. Œd. R.* 602. Monk. *ad Eurip. Alcest.* 7. Matth. *ad Eurip. Phoen.* 223. *Sprachl.* II. 803. Stallbaum *ad Plat. Gorg.* p. 228.), and (a) the nouns, thus in apposition, according to the conformation of the clause in the accusative or nominative, can frequently be resolved, in an independent clause, by the accusative Rom. xii. 1. *κατακαλῶ ὑμᾶς, παραστήναι τὰ σώματα ὑμῶν θυσίας ζώσαν, ἁγίας, εὐάγεστον τῷ θεῷ, τὴν λογικὴν λατρείαν*, i. e. *ἡ ἱστοι λογ. λατρ. qui est cultus etc.* (to connect *παραστήσαι λατρείαν*, as modern interpreters do, is harsh), 1 Tim. ii. 6. *ὁ θεὸς ἑαυτὸν ἀντίληπτον ἐπέχει πάντων, τὸ μαρτύριον ποιῶν ἰδίως* (*comp. Sueton. Calig. 16. decretum est, ut dies, — Parilia vocaretur, VELUT ARGUMENTUM rursus conditæ urbis*, Cust. 4, 7. 13. *repente abductæ cælo nubes condidere solem, INGENS æstu fastigatis AUXILIUM*), 2 Thess. i. 5. *comp. Eurip. Orest.* 1103. *Androm.* 291. *fur.* 59. 417. *Plat. Gorg.* p. 507. E., about the Latin, see Ramshorn 296. Bengel incorrectly transfers this usage to Ephes. i. 23. *τὸ πλήρωμα etc.* (b) A participle in the nominat. relates to a whole clause, Mr. vii. 19. *καὶ εἰς τὸν ἀφιεθῶνα ἐκποιεῖται, καθαρίζον πάντα τὰ βρώματα* which (viz. the *ἐκποι.* *εἰς τ. ἀφ.*) makes all meats pure, see Fritzsche in loc.

On the apposition added to a whole clause in Mr. xii. 40. Phil. iii. 18. see § 62. Also in Rev. xxi. 17. *μέτρον ἀνθρώπων* is a lax apposition to *ἐμέτρησι τὸ τεῖχος* etc.

2. Sometimes the word, which expresses the apposition, is not added to its noun in the same case, but in the genitive: e. g. 2 Cor. v. 5. *τὸν ἀρραβῶνα τοῦ πνεύματος* the spirit as a pledge (Ephes. i. 14.), perhaps also Rom. viii. 23. *τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες* the spirit as the first fruits, as if of the heavenly harvest, which sometime shall follow, Rom. iv. 11. *σημεῖον λαβεῖ περιτομῆς* (where some authorities as a correction have *περιτομήν*), Acts iv. 22. 1 Pet. iii. 7. Col. iii. 24. Rom. viii. 21. 2 Cor. v. 1. Heb. vi. 1. xii. 11., perhaps also Ephes. iv. 9. *τὰ κατώτερα (μέρη) τῆς γῆς* (= *ἡ γῆ*) into the lower parts, viz. (to) the earth, or which the earth forms (*comp. Isa. xxxiv. 14. εἰς τὸ ἔσχατον τοῦ οὐρανοῦ* Acts ii. 19.). This method of expression, which from the nature of the genit. is easily explained, (the sign of the circumcision, which consisted in the circumcision), occurs frequently both in Greek and in Hebrew (Gesen. *Lehrgeb.* 666. Stuart's *Heb. Gr.* § 422.), although most of the instances collected by Bauer *Philol. Thuc. Paull.*

p. 31. may be doubted. In Latin *comp.* besides the similar instances *urbs Romæ, fluvius Euphratis** (Ramshorn *Gr.* § 103.), also Cic. *off.* 2, 5. *collectis ceteris causis, eluvionis, pestilentie, vastitatis rel.* (i. e. *quæ consistunt in eluv., pestilentia, etc.*).

3. The apposition stands before the (personal) noun Tit. i. 3. *κατ' ἐκτεταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ*, i. e. *of God, who is our Saviour*, 1 Tim. ii. 3. 2 Tim. i. 10. Luke i. 26. 2 Pet. i. 11. ii. 20. 1 Pet. v. 8. 1 Cor. xi. 3. 2 Cor. xii. 7. *comp.* Lucian. *Soma.* 18. *Alcyphr.* 3, 41. Paus. 1, 10. 5. But here the *office* (of Saviour) is the chief idea in the writer's mind, and the proper noun is added for more distinctness, as frequently in Latin, Suet. *Gulb.* 4. *adoptatus a noverca sua Livia*, Liv. 27, 1. *comp.* Suet. *Vitell.* 1. Liv. 10, 35. The position of the words should therefore be retained in the translation.

4. About the grammatical annexion of the apposition, we remark:
(a) The apposition in the plural is connected with the substantive in singular, 1 John v. 16. *καὶ δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτανουσι μὴ πρὸς θάνατον.* The αὐτῷ, as is clear from εἰ τις in the beginning of the verse, is distributive and hence to be taken as a collective, *comp.* Matth. II. 749.—
(b) The apposition is separated from the substantive by an intervening clause, Jas. i. 7. *μὴ οἰσθῶ ὁ ἄνθρωπος ἐκεῖνος, ὅτι λέγεται τι παρὰ τοῦ κυρίου, ὡς διψυχος, διπαράσματος etc.*, we say: *he who is a double-hearted man*, *comp.* also 2 Pet. ii. 6.—(c) The apposition appears in constructions with a relative clause, 1 John ii. 25. *αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτοὺς ἐπηγγείλατο ἡμῖν τὴν ζωὴν τὴν αἰώνιον*, Phil. iii. 18., *comp.* Plat. *Phæd.* p. 66. *τότε — ἡμῖν ἔσται οὗ ἐπιθυμοῦμεν — φρονήσεως*, Hipp. *maj.* p. 281. C. *οἱ παλαιοὶ ἐκεῖνοι; ὧν ὀνόματα μεγάλα λέγεται — Πιττακοῦ καὶ Βίαντος, — φαίνονται ἀπεχόμενοι*, *τέρ.* 3. p. 402. C. Lucian. *Eunuch.* 4. (Gen. xl. 5. Judith vi. 15.) *see* Wolf *ad Demosth. Lept.* 315. Stallbaum *ad Plat. Apol.* p. 92. *ad Protag.* p. 15. Krüger *Grammat. Untersuch.* III. 203.

An abstract noun can be placed in apposition with a concrete: 1 John iv. 10. *ἀπέστειλε τὸν υἱὸν αὐτοῦ ἵνα σμὸν περὶ τῶν ἀμαρτιῶν ἡμῶν*, 2 Cor. viii. 23. Jas. v. 10. The product is placed in apposition with the instrument, Col. iii. 5. The apposition is joined to the subject included in the verb 1 Pet. v. 1. *παρακαλῶ (ἐγὼ) ὁ συμπεριβοῦντος καὶ μάττος etc.* (It is well understood that an apposition can take place with a personal pronoun as well as with a noun, e. g. Ephes. i. 19. *εἰς ἡμᾶς τοὺς πιστεύοντες*, 1 Pet. ii. 7. Bornemann *ad Luc.* p. 114. has gathered instances from the Greeks.)

* *Comp.* in the later Latin *vocabulum silentium* for *vocabulum silentii*.

A particular clause is chosen instead of an apposition in Jas. iii. 8. τὴν γλῶσσαν οὐδεὶς δύναται ἀνδρ. δαμάσαι· ἀκατάσχετον κακὸν, μεστὴ τοῦ θανάτου φόβου. So also Rev. i. 5. ἀπὸ Ἰησοῦ Χρ., ὁ μάρτυς ὁ πιστός etc. 2 Cor. xi. 28. χαρὶς τῶν παγεπτῶς, ἡ ἐπισύστασις μου ἢ καθ' ἡμέραν, ἡ μερίμνα might perhaps be thus explained. But the harshness can be avoided, if only an anacoluthon be adopted: *independently of that which took place additionally (by which the series ver. 23—27. is broken off), my daily being overrun (with ecclesiastical business).*

NOTE 1. An apposition must be adopted in many passages, especially in Paul and Luke, where the interpreters have not always recognised it, e. g. Rom. viii. 23. νόθεσιαν ἀπεδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ὡμῶν for τοῦτ' ἐστὶ τὴν ἀπολ., Ephes. i. 7. ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν — τὴν ἄφεσιν τῶν παραπτωμάτων, comp. ii. 5. Col. i. 14. Luke ii. 30. 32. Rom. ix. 16. 1 Cor. xi. 10. Heb. xii. 32. Knapp *scripta*. var. II. p. 390. Yet see Mr. viii. 8. ἤσαν περισσεύματα κλασμάτων ἐπὶ τὰ σπυρίδας *they took up of the remnants seven bushels*, and 1 Pet. ii. 5. καὶ οὗτοι ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευμ. *built as (for) a spiritual building.*—According to the reading which follows, there would be an apposition in the last words of Mt. xvi. 13. τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου, see Bornemann *ad Luc.* p. LII. and Olshausen *in loc.* I think it scarcely justifiable to omit the με almost exclusively on the authority of the translations. The Dutch critics particularly have frequently taken offence at such appositions and hastily changed them, see Bornemann *diss. de glossem.* N. T. cap. 5. *preceding his Schol. in Luc.* (The predicate annexed by means of εἰς is referable to apposition, e. g. Acts vii. 21. ἀνδείψατο αὐτὸν ἑαυτῇ εἰς υἱόν, see p. 179. comp. Xen. *Anab.* 4, 5. 24. πάλους εἰς δασμὸν βασίλει τρεφομένους, on the contrary Arrian. *Alex.* 1, 26. 5. τοὺς ἑπταυσ οὗς δασμὸν βασίλει ἔτρεφεν, see Ellendt *in loc.*)

NOTE 2. Conciseness of expression, connected with apposition, is found in 2 Cor. vi. 13.: τὴν αὐτὴν ἀντιμισθίαν κλητύνθητε καὶ ὁμοί; for τὸ αὐτὸ, ὁ ἰσὺν ἀντιμισθία, see Fritzsche *diss. in 2 Cor.* II. p. 113.

NOTE 3. 1 Pet. iii. 21. is peculiar δι' ὕδατος, ὃ καὶ ἡμᾶς ἀντίτυπον τῶν σώζει βάπτισμα, where the ὃ is more precisely defined by ἀντίτ.: the *water*, but not the same, out of which the Noachites were saved, but an *antitype* of it; the ἀντίτ. however takes βαπτ. as an expletive, viz. the *water of baptism*. The reading φ is certainly only a corruption of copyists.

§ 49. Impersonals.

In the N. T., verbs are used *impersonally* in the third person plural: John xv. 6. xx. 2. Mr. x. 13. Mt. vii. 16. Luke xii. 20. 48. see Fischer *ad Weller* II. 1. 347.

The third pers. sing. also in 2 Cor. x. 10. *ὅτι αἱ ἐπιστολαὶ, φησὶ, βασιλεῖαι*; the *φησὶ* (*φασὶ* is evidently a corruption) is likewise used impersonally among the Greeks, as in the German: *heisst es, it is said*, see Bos *ad Schüfer* p. 92. Wolf *ad Demosth. Lept.* p. 258. Wytttenbach *ad Plut. Moral.* II. p. 105. Boissonnade *ad Eunap.* p. 418. (similar in Latin *inquit, ait*, see Ramshorn *Gramm.* p. 383.) John vii. 51. *μὴ ὁ νόμος κρίνει τὸν ἀνδραπον, ἰὰν μὴ ἀπεύσῃ παρ' αὐτοῦ πρότερον καὶ γνῶ* is of a different kind. The only subject is here wanting of which *ἀκούειν* and *γυγνώσκειν* in this connection can be predicated, *ὁ κριτής*, see Rüdiger *ad Demosth. Olynth.* p. 129. and below § 64. In Heb. x. 38. *καὶ ἰὰν ὑποστείληται* etc. is not conceived of impersonally, but from the preceding *ὁ δικαίος*, the general *ἀνδραπος* is to be supplied. In none of these passages is there either Hebraism or Aramæism (yet *comp. Gesen. Lehrgeb.* p. 797. Stuart's *Heb. Gr.* § 500. Winer's *Chaldean Gramm.* p. 102. Haab. p. 288.)

1 John v. 16. *αἰτήσῃ καὶ δώσει αὐτῷ ζωὴν* must be translated: *let him pray, and he* (God, as chief subject, *comp. ver. 14. ἀκούει ἡμῶν*) *WILL give him life*; unless, although a little harsh, we interpret with Schott and Stolz: *and he* (he who prays) *will thereby acquire for himself eternal life*, *comp. Jas. v. 20.* The formula of quotation *λέγει* Heb. i. 7. 2 Cor. vi. 2. Gal. iii. 16., *φησὶ* Heb. viii. 5., *μαρτυρεῖ* Heb. vii. 17. (rabb. וואר, see Surenhus. βιβλ. παλαιά. p. 11.) is to be taken as originally an ellipsis, *λέγει ὁ θεός, τὸ πνεῦμα, ἡ γραφή*, 1 Tim. v. 18. John xix. 36.

CHAPTER V.

USE OF THE PARTICLES.

§ 50. *Of the Particles in general.*

1. **ALTHOUGH** simple sentences and compound can be formed by means of the flexions of the noun and verb already syntactically explained (the former particularly by the so extensive use of cases in the Greek, the latter by the infinit., participle etc.), still those flexions with the great variety of the relations, from which sentences simple and compound originate, are not in themselves sufficient. The language has therefore besides a great treasury of *particles*, which render possible the formation of all imaginable sentences and the expression of all their conceivable mutual relations. As is well known, they are divided into prepositions, ad-

verbs and conjunctions, although grammarians have not yet been able to agree as to the precise limits of these three species; *comp.* especially Herm. *de emend. rat.* p. 149.

The *interjections* are no words, but *sounds*, and generally lie beyond the boundaries of syntax and grammar.

2. Without intending to settle the discussion of the grammarians on the distinction between these three species of particles, I remark thus much: (1) that the classification ought not to be made according to the words but their signification, as it has been long since acknowledged that, e. g. prepositions frequently take the nature of adverbs and the reverse (Herm. *de emend. rat.* p. 161.); (2) that all the particles serve either only for the completion of a single clause, and have no influence beyond it, or are intended to connect one clause to another. The latter are justly called *conjunctions*; and if in the grammar we regard rather the language (thought in words) than the (mere) thought, we may reckon here the comparative particles $\omega\varsigma$ ($\omega\varsigma\kappa\epsilon\varsigma$), the particles of time ($\iota\pi\epsilon\iota$, $\acute{o}\tau\epsilon$, $\acute{o}\pi\omicron\tau\epsilon$ etc.), the negative particles of design $\mu\eta$ etc., in as much as they are also conjunctions, so that these particles according to their nature belong to two classes, the adverbs and conjunctions. To complete the structure of a simple sentence, the adverbs and prepositions are used, the latter of which express only *relations* (of the substantives), the former *inherent attributes* (of the qualifying words, consequently of the adjectives and verbs, in as much as the latter are equivalent to a copula and an attributive term), see especially Herm. *as above*, 152.

An entirely satisfactory classification of the particles will perhaps never be effected, as empirics in the language do not pursue exactly the same course with those who adopt the rational mode of representation. Various good explanations of the relation of the particles to the formation of sentences are found in Grotefend *Grundzüge einer neuen Satztheorie*. Hannover 1827. 8vo. Krüger *Erörter. der grammat. Eintheil. und grammat. Verhältn. der Sätze*. Frankf. a. M. 1826. 8vo. *Comp.* Werner in *d. neuen Jahrb. für. Philol.* 1834. I. p. 85.

3. The N. T. language partakes only in part of the great riches of the Greek particles, as they exist in the refined Attic language; and that not only because the (later) popular language of the Greek was not so free in the use of the particles, but also because the N. T. authors, transferring the Jewish coloring to their representations (p. 35.), did not feel themselves confined to the nicer shades in the relations of sentences. But in the nature of the thing, they could least dispense with the *prepositions*, most easily with the *conjunctions* in their variety. The N. T. *Grammar*,

if it would not encroach on the field of lexicography, must not undertake to develop all the ramified significations of the several particles, but must rather distinctly specify all the forms of thought which the particles are used to designate, and in each case show *how far* the N. T. authors express them by using the abundance of the Greek particles. It will thus endeavor, according to the existing state of the N. T. lexicography and exegesis, to develop in its fundamental traits the organism of the significations in the principal particles, and will powerfully lift its warning voice against the arbitrary adoption of a so called enallage of the particles.

The doctrine of the Greek particles even to the present time has not been exhausted, either empirically (particularly with respect to the different epochs of the language) or rationally. The works of Mt. Devarius (latest edition by Reusmann, Lips. 1798. 8vo.) and H. Hoogeveen (Amsterd. 1769. II. 4., extract by Schütz. Lips. 1806. 8vo.) do not answer any more, especially as they entirely exclude the prepositions. On the other hand I. A. Hartung's *Lehre v. d. Partikeln der griech. Spr.* Erlang. 1832. II. 8. merits approbation. There is yet wanting a lexicon of the particles of the Septuagint and the Apocrypha for the biblical system of particles, as the concordances and Schleusner also in his *thesaur. philol.* have entirely excluded these words. Tittmann's treatise on the N. T. particles *de usu particular. N. T. Cap. 1. 2.* Lips. 1831. II. 4., also in his *Synonym. N. T.* II. p. 42.) has been interrupted by the death of this skillful and learned man.

§ 51. *Of the Prepositions in general*, and those construed with the genitive in particular.*

1. The prepositions correspond with the cases of the language. Hence each one, according to its signification, is connected with a certain case, whose fundamental signification is equivalent to the fundamental meaning of the preposition. Prepositions are employed where the cases do not suffice for the designation of a relation (for these relations are very various), and sometimes also where a case would have answered, but on account of the variety of its uses, was in view of the speaker not suffi-

* *Comp. Herm. de emend. rat.* p. 161. R. G. Weiske *de præposition. gr. comment.* Gorlic. 1809. K. G. Schmid *quæst. gram. de præposit. gr.* Berol. 1829. 8vo. Bernhardt p. 195. See on the several prepos. Rob. *Gr. and Eng. Lex.* It was not my intention in the above section (as has been supposed by some) to exhaust the subject, but only to show how the principal uses of the prepositions are derived simply and naturally from the primary ones.

ciently definite for his purpose. In the N. T. prepositions are proportionally used more frequently than in the Greek prose writers, because the apostles were not so familiar with the cases in their extended applications, as cultivated native Greeks; and besides the inhabitants of the east prefer the more perspicuous representation, whence the Hebrew Aramean language expresses by prepositions almost all relations denoted in Greek by the case alone.

2. In treating of the prepositions, it is important in the first place clearly and distinctly to apprehend the radical or primary signification, from which the others emanate like beams from a central sun, and to refer these radiated meanings of the prepositions to it, (i. e. to render it manifest how, in the mind of the speaker (writer), the transition to such change of meanings was effected); secondly to point out the case which, from its nature, follows a preposition generally or in a particular circle of significations (Bernhardy *Allg. Sprachl.* I. 164.) and by the aid of this knowledge to circumscribe its derived meanings. The former will set in a proper light the interchange of the prepositions among themselves, which in the N. T. was considered altogether arbitrary; the latter must be done without any fondness for subtleties, and with the prefatory acknowledgment that several different cases can be connected with a preposition according to the individual, and the more or less clear apprehension of a relation (especially psychological) *comp.* Herm. *emend. rat.* p. 163. In respect to the N. T. language, it remains only to be observed, how far the later, especially the popular language, of the Greeks extended the prepositions, abolished nicer distinctions, and even abused them, and how constant is the reference to the Heb. Aramean, which delights in prepositions, and denotes many relations differently from the Greek (*comp.* e. g. *ὁμοῦται ἐν τινι, ἀποκτείνειν ἐν βομφαίᾳ*).

On all these points N. T. philology has done very little; indeed the earlier Lexicographers (even Schleusner) and Exegesisists did not even feel the necessity of such investigation of these exceedingly important particles, on which the correct sense of whole passages so often depends, attributed to each preposition almost every signification which might seem desirable in a superficially examined context (*see* Tittm. *de Scriptor. N. T. diligentia Gram.* p. 12. Synn. I. p. 207.), and referred to the Hebrews for at least the appearance of justification. Alas! that the Heb. prepositions should have been treated so empirically even to the present time, as through the simplicity of the language they admit a more psychological investigation. It has recently been attempted (Fwald *krit. Gr.* 598. *comp.* Winer's *Exeget. Studien* I. 27. and *d. neu. Simonis und. d. einz. Ausg.*), and thus has this Heb. bulwark of empirical indolence

been removed from N. T. exegesis. And really it is time to relinquish this absurd enallage of prepositions, which has introduced so much arbitrariness into interpretation (*see* among others the interpretations of 2 Pet. i. 17.) and to return to rational philological principles. In respect to the relation of the Gr. and Heb. linguistic elements in the use of the preposition, it must not be overlooked, (1.) That many a term of expression familiar to the N. T. writers from their mother tongue has a parallel in the multiplicity of prepositions in the poets and later prose writers; (2.) That although in the more prominent Hebraizing writers (especially in the Apocalypse) the interpretation is intimately connected with the Hebrew, the Gr. prepositions, with which the Apostles acquired an abundance of special relations to be expressed in language, must not therefore be referred to the Heb. prepositions, without distinction in all the books, since, as close observation will evince, the Apostles had become accustomed to conceive the prepositional relations in the *Greek manner*; (3.) That, especially in Paul (and John), a use of many prepositions foreign to the Greeks (e. g. of *iv*) stands in close relation to the *dogmatical* language, and belongs to the complexion of the Apostolical (Christian) diction.

3. In each preposition, the *proper* and the *derived* significations are to be carefully distinguished. The former always refer immediately to *local* relations (Bernhardi I. 290.), which, if contemplated by a nation in greater multifariousness, must consequently result in a multiplicity of prepositions. There are but two simply local relations, that of rest and that of motion (or also direction, which is contemplated more or less as a motion). The latter is partly motion *towards* (whither), partly motion *out of* (whence). The dative answers to the idea of rest, the acc. to motion *towards*, the genit. to motion *from out of*.

Local designations, with correspondent prepositions are, (a) *of rest*: in *iv*, *with*, *by*, *by the side of* *παρά*, *upon* *ἐνί*, *above*, *over* *ἐπί*, *below*, *under* (*ὑπό*), *among*, *between* (with) *μετά*, *before* *πρό*, *behind* *μετά*, *around* (*ἀμφί*) *περί*; (b) *of (direction) motion to a place*: *to*, *into* *eis*, *towards*, *against* *κατά*, *unto* *πρός*, *thereon*, *upon* *ἐνί*, *near by*, *along side* *παρά*, *under*, *thereunder* *ὑπό*; (c) *of (direction) motion from a place*: *out of* *ex*, *from* *ἀπό*, *from under* *ὑπό*, *down from* *κατά*, *from near by* *παρά*. *Διά* *through*, relating to place, comes under the last class, instead of which the Hebrew says, like the German sometimes, *out*, e. g. *to go out of the door*.

4. Language first treats of the idea of time after the type of local relations, and therefore *temporal* significations are attributed to most of the prepositions. Then follows the transition to internal, purely psychological relations, which every nation conceives of under a more or less external type; and hence arises a great difference of languages in this re-

spect. - Thus while the Greek says λαλεῖν περὶ τινος, the Latin *dicere de aliqua re*, the Hebrew דבר, and the German frequently *to speak (über) over something*, (and the Eng. *of, about*, and also *over*, to talk *over*. Trs.). The first conceives of the object as the central point, which the speaker as it were *encompasses* (to speak *around* something); the Latin as a whole, of which the speaker communicates (to the hearer) something (*de* as it were to speak *off* something from the thing); the Hebrew as the basis of the speaking (to speak *on* something); the German as something lying before, *over which* the speech spreads itself (for *über* (over) in this connection governs the accusative. Κατά could also be taken thus in the formula λέγειν κατὰ τινος, or as analogous to the Latin *de* (*de aliquo*).

The idea of the *origin* and hence of the *cause* is that most simply belonging to the prepositions *from, out* (ἀπό, ὅπο, παρὰ, ἐκ), of *the occasion* and hence of the *motive* to πρός, εἰς (e. g. *on the report*), ἐκί with dat. and διὰ with accus. (*on account of*), ἐκί in this case relates to the idea of the basis, *on* which something rests, whence we also say *grund* (*ground*) for *ratio* (*reason*); διὰ is connected with the idea of *means*; this idea, of means, mediation, belongs to διὰ with genit. (*see below*). The *design* and *aim* (or *end*) are expressed by the prepositions, ἐκί with dat., εἰς, πρός with accus.; the *condition* by ἐκί with dat., as we say also with a like transition: *to speak properly (auf upon) for, on condition of a reward*. The *object* which gives rise to an emotion of the mind, is denoted by ἐκί with gen., as we also say: *sich freuen über* (to rejoice *over*), *stolz sein auf* (to be proud *on*, in Eng. to pride himself *on*). What is said, in respect to the object, is considered either as similar to something resting (hovering) *on* or *over* the object, therefore λέγειν ἐκί τινι, *loqui super re*, to speak *over* (*see above*), or according to another conception, is expressed by περὶ. The *norm, rule or law* is indicated either by (*nach*) *after, according to* (πρός, κατὰ) or *out of* (ἐκ); by the former, inasmuch as the rule is thought of as something, *according to* which a thing must be regulated; by the latter, because the law, that which regulates, is contemplated as that from which the thing regulated proceeds.

5. In certain cases prepositions can certainly be used *for each other; those*, however, must not be so regarded, where an internal psychological relation is equally well denoted by several prepositions (*loqui de re* and *super re*, ζῆν ἐκ and ἄπό τινος Xen. Mem. 1, 2. 14., also ἐκί τινι; ἀποδοῖσκειν ὀπίς and περὶ τῶν ἀμαρτιῶν, ἐκλέγεσθαι ἀπὸ and ἐκ τῶν μαθητῶν).*

* The same relation is expressed in different languages even by opposite prepositions, because it was viewed in different aspects, as the Ger. and Eng. say *on* and

Properly speaking, there would in such cases be no enallage of prepositions, if the prepositions most frequently thus used be considered as the type. On the other hand it is possible that, especially in local relations, the more extensive preposition is used for the more contracted one, as it appears not to be always necessary to speak with entire precision (*comp.* he comes *from* the house, he goes *to* the house), and the author through negligence may have used the more indefinite for the more definite. The interchange of the preposition is only apparent, where it is used pręganter, i. e. if it incluces at the same time a second relation, the antecedent or consequent of that which it properly expresses: e. g. κατοικεῖν εἰς τὴν πόλιν, ἐρχεσθαι ἐν τῇ γῇ, or Luke ix. 61. ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου; εἶναι ὑπὸ νόμον.

An arbitrary interchange of the prepositions one for another (of which the N. T. commentaries are full, and which was sustained in part by the abuse of the parallelism, especially of the evangelists) would never have been thought of, if it had been more customary to consider the languages as *living* means of communication. It is absurd to believe, that any one could have said *he travels to Egypt* for *he travels in Egypt* (εἰς for ἐν), or *to him is all*, for *from him is all*. It is even not quite indifferent whether *through*, *by*, is denoted by διὰ or ἐν. The latter is not very suitable before names of persons (ἐν Χριστῷ, ἐν Κυρίῳ, is not exactly the same as διὰ Χρ.), and the Latin language also usually places *per* before names of persons, and uses the ablative of things. Close observation generally proves how correctly the N. T. authors have used the kindred prepositions, and that we should honor them as well as ourselves by acknowledging every where their accuracy.

In cases where two prepositions can be used equally well of the same relation, perhaps the selection of the *one* in the N. T. belongs to the complexion of the Hellenistic language. The philologist at least must reflect on this as possible. But Planck (*articuli nonnulli Lex. nov. in N. T.* Götting. 1824. 4to. p. 14.) errs when he thinks ἀγαθὸς πρὸς τὸ (Ephes. iv. 29.) not to be as good Greek as εἰς τὸ. The former construction occurs more frequently, e. g. Theophr. *hist. plant.* 4, 3. 1. 7. 9, 13. 3. Xen. *Mem.* 4, 6. 10. *see* Schneider *ad Plat. rep.* II. 278.

When internal relations are to be expressed two cases (as *in* with the genit. or accus.) may with equal correctness follow prepositions, which under different significations govern different cases. In the N. T. this was frequently but incorrectly applied to διὰ, *see below*, § 51. i. (d) *comp.* § 53. (c). On the contrary purely external ideas do not permit such interchange in attentive authors; only the latest writers, viz. the Byzantines, take this liberty, and confound them e. g. μετὰ with the gen. and accus.,

also *pro*, where the Heb., Gr. and Lat. say *a dextra*. The same language also sometimes expresses a relation (especially internal) by opposite prepositions, as we say, *on* condition, and *under* the condition.

see ind. to *Malala* ed. Bonn. and *this word*, comp. also Schäfer ind. ad *Æsop.* p. 136.

Prepositions with the Genitive.

(a) ἄντι, locally *towards* (*opposite*) denotes, when transferred to a different relation, that one object is placed *over against* another, hence is given *for* it, *instead of* it, or takes its place, and consequently governs the genitive, as this is the case of the *going out from and separating*: e. g. 1 Cor. xi. 15. ἡ κόμη ἄντι περιβολαίου δέδοται (τῇ γυναικί) *instead of a covering* (to serve her as a covering comp. Lucian. Philop. 22.), Heb. xii. 16. δὲ ἄντι βρῶσις μὲν ἀπένδοτο τὰ πρωτοτόκια αὐτοῦ, Mt. v. 38. ὀφθαλμὸν ἄντι ὀφθαλμοῦ (*eye for eye*), Heb. xii. 2. ἄντι τῆς προκειμένης αὐτῷ χαρᾶς ὑπεμίμνησται (FOR the joy that was set before him, placing the death of the cross against this). Mt. xx. 28. τοῦ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἄντι πολλῶν, Mt. xvii. 27. ἐκείνον (στατήρα) λαβὼν δὲς αὐτοῖς ἄντι ἱμοῦ καὶ σοῦ (to free us from our obligations to the tax-gatherer), ii. 22. Ἀρχιλαὸς βασιλεύει ἄντι Ἡρώδου, in the room of Herod, comp. Herod. 1, 108. Xen. Anab. 1, 1. 4. Witsten. in loc. Therefore ἄντι is exclusively the preposition of the price, for which something is bought or sold (for which the merchandise is given or received); hence, and indeed from the general signification *over against* (comp. the Latin *ob.*) may be explained the transition to a causal relation ἀπὸ ὧν properly (as a recompense) *therefore, that, because* in Luke i. 20. (Wetsten. and Raphael in loc.), more general ἀντι τούτου in Ephes. v. 31. (Septuagint) *therefore (for this)* comp. Pausan. 10, 38. 5. With a peculiar construction, but having reference to the fundamental signification, this preposition occurs in John i. 6. ἐλάβομεν — — χάριν ἄντι χάριτος *grace over grace* (Theogn. Lent. 344. ἀντ' ἀνιῶν ἀνίας Xen. Mem. 1, 2. 64.) comp. Wetsten. in loc., properly *grace against (for) grace*, in the place of grace, grace again, therefore uninterrupted, always renewed grace. Ἐπίεῖς is kindred.

(b) ἄπὸ, ἐκ, παρὰ, ὑπὸ all express that which the genitive denotes, viz. the idea of *going out* (proceeding) of one object from another, yet with a well-founded difference, in as much as the relation which the two objects are conceived of as sustaining to each other may be nearer or more remote, more intimate or more general. Ἐκ undoubtedly denotes the *most intimate* ἐκ, ὑπὸ a *less intimate*, and παρὰ (*de chez moi* Dyd) and ἀπὸ* a *yet more remote*. The reason of the interchange of these prepositions,

* The distinction between ἀπὸ and ἐκ is recognized in Luke ii. 4. and in John xi. 1. (see Lücke in loc.) they are connected with equivalent meanings.

at least of ἀπὸ and ἐκ, as also ἀπὸ, ἐπὶ, παρὰ, is that this kind of relation is apprehended sometimes more sometimes less precisely (*see above* 5.).

For the distinction between the prepositions ἀπὸ, παρὰ, ἐπὶ it may further be observed: if the *proceeding from* something is thought of in general, ἀπὸ is used; if distinctly conceived of as from something *personal* παρὰ or ἐπὶ is required. If the personal object is only denoted as active in a general way παρὰ is used, but if it is represented as the properly effective, productive principle, ἐπὶ is selected, and consequently is the regular preposition after passives.

Παρὰ is properly used in relation to such objects as come from the immediate *vicinity* (*neighborhood*) of another: e. g. Mr. xiv. 43. Ἰούδας παραγίνεσθαι, καὶ μετ' αὐτοῦ ὄχλος πολλός — — παρὰ τῶν ἀρχιερέων *from the high priests* (with whom, around whom they were as servants *comp.* Lucian *Philops.* 5. Demosth. *adv. Polycl.* p. 710.), Mr. xii. 2. ὡς παρὰ τῶν γεωργῶν λάβη ἀπὸ τοῦ καρποῦ a part of the produce (of the vineyard), which was in the *hands of the vintners*, John xvi. 27. ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξήλθον (*comp.* i. 1. ὁ λόγος ἦν πρὸς τὸν θεόν) xv. 26. Ephes. vi. 8. Acts ii. 33. etc. Tropically with verbs signifying *to inquire* Mt. ii. 4. 16. Mr. viii. 11., *to learn* 2 Tim. iii. 14. Acts xxiv. 8. (Xen. *Cyrop.* 1, 3. 15. 2, 2. 2.), in as much as the subject to be learned etc. is conceived of as existing in some one's (mental) power (more lax ἀπὸ Mr. xv. 45. Gal. iii. 2. Col. i. 7., more expressive ἐκ τινος Xen. *Œc.* 13, 6.). Παρὰ is sometimes connected with passives, Acts xxii. 30. κατηγορεῖται παρὰ τῶν Ἰουδαίων. So especially in later writers (Bast *ep. crit.* p. 156. 235. Ellendt. *Arrian. Alex.* II. 172.). Luke however could not well in that place say ἐπὶ τ. Ἰουδ. (they had not yet entered a complaint), as it relates to the occasion of the dissatisfaction of the Jews with Paul, therefore to that of which he was accused *on the part of the Jews*. So also Mt. xxi. 42. παρὰ κυρίου ἐγένετο αὐτῇ (Septuagint) signifies, *from God* (*divinitus*, by means existing in the power of God) *this proceeded*. In John i. 6. ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ the last words do not relate to the fact of the mission (of him whom God had sent), but means: he appeared as one (sent) out from God (and consequently) as being there.

It is a very correct remark (Viger 580.), confirmed also in the N. T., that παρὰ with the genitive in prose is usually connected only with words, which denote animated beings. But in no passage of the N. T. is it used with the genit. expressly for παρὰ with the dat. (Bretschneider II. 210.), as it certainly occurs in the Greek writers (Erfurd *ad Soph. Antig.* 955. Schäfer *ad Dion. comp.* p. 118. Held *ad Plutarch. Timol.* p. 427.) In ἐδίδασκεν 2 Tim. i. 18. the idea of *acquiring* is also implied; Mr. v. 26. is evidently attraction (*see append.*), but Mr. iii. 21. the αἰ

παρ' αὐτῶ are probably *his relations* (who descended from him) see Fritzsche in *loc.* Luke xii. 48. by no means belongs here, as Wahl was inclined to believe. On a circumlocution of the genitive by παρὰ see § 30. note 5. It is very apparent that τὰ παρ' ὑμῶν in Phil. iv. 18., τὰ παρ' αὐτῶν Luke x. 7. are not merely equivalent to τὰ ὑμῶν (ἀμέτεγα) αὐτῶν; in both cases verbs of receiving are connected with this formula (*receiving that which comes from you*, i. e. your presents, eating that which is offered, served up by (from) them).

Ἐκ is used originally in reference to such objects, as come forth out of the interior (the circumference, the limits) of another from within (the opposite of εἰς Luke x. 7. xvii. 24. Herod. 4, 15. 10. Æschin. *dial.* 3, 11.) Luke vi. 42. ἔλαβας τὴν δοχὸν ἐκ τοῦ ὀφθαλμοῦ (it was ἐν τῷ ὀφθ.), Mt. viii. 28. ἐκ τῶν μυημάτων ἐξερχόμενοι, Mt. i. 16. ἐξ ἧς (Μαρίας) ἐγεννήθη Ἰησοῦς, *comp.* Mt. i. 18. (where ἐν γαστρὶ ἔχειν ἐκ τοῦ πνεύμ. ὡγ. is an imitation of ἐν γ. ἔχειν ἐξ ἀνδρός), 1 Cor. xi. 8.; concisely in Luke v. 3. ἐδίδασκεν ἐκ τοῦ πλοίου out of the ship (speaking from within it). The use of this preposition to denote the matter out of which any thing is made is allied to this. Mt. xxvii. 29. Rom. ix. 21. *comp.* Herod. 8, 4. 27. Ellendt *ad Arrian Alex.* I. 150. and also its partitive use: ἀνδρών ἐκ τῶν Φαρισαίων 1 John iv. 13. 2 John ver. 4. ἐξ αὐτῶν ἀποκτενοῦσα, John xvi. 17. εἶπον ἐκ τῶν μαθητῶν (τινες), Rev. ii. 10. Mt. xxiii. 34. 1 John iv. 13. 2 John ver. 4. (instead of which the genitive alone is mostly used by the Greeks), and finally, its use to express the condition, state out of which some one comes Acts i. 25. Rev. vii. 14. (or brachyologically of that out of which something is undertaken 2 Cor. ii. 4. ἐκ πολλῆς θλίψεως — — ἔγχαθα ὑμῖν).

Sometimes ἐκ also stands in a local sense with less accuracy for *de*, down from: Acts xxviii. 4. περάμενον ἐκ τῆς χειρὸς, Herod. 4, 10. Xen. *Mem.* 3, 10. 13. Odyss. 8, 67. (unless it there means: out of the hand), Acts xxvii. 29. or instead of *from** Heb. xiii. 10. φαγεῖν ἐκ τοῦ θυσιαστηρίου from the altar; even of the mere direction from Mt. xx. 21. ἐκ δεξιῶν — εἰς ἐκ δεξιῶν etc., where we say at (on) the right, but the Latin also a *dextra* (*comp.* the Hebrew נ). In such designations it is indifferent whether the going out be from the object to be determined (to ourselves), or from ourselves to the object to be determined. The Greeks have chosen the former, the Germans the latter *comp.* Göller *ad Thuc.* 8, 33. In a temporal sense ἐκ is used of the beginning of a certain

* Luke xxi. 18, (Acts xxvii. 34.) xxiii. 7. Mr. xi. 8., where Bretschneider translates from, do not belong here. We must not forget that two languages may represent a relation differently and yet both correctly, e. g. Rom. iii. 12. ἐγερθεῖσαι ἐξ ὕπνου to arise from (out of) sleep. In Rev. vi. 14. ἐκ was probably chosen designedly, as the mountains stand fast in the earth.

period of time: *since, from* Mt. xix. 20. John vi. 66. Acts ix. 38.*; the Greek says here *out of*, according to a lively perception, as he does not (as we do) conceive of time as a point *from* which the account begins, but as something expanded *out of* which something grows or extends itself (as ἐξ ἡμέρας, ἐξ ἔτους etc.). Transferred to internal relations this preposition denotes every *source* and *cause*†, out of which something emanates: Acts xix. 25. Rom. x. 17. 2 Cor. iii. 5., as specimens of which signification the following constructions may be especially remarked: Rev. viii. 11. ἀποδύσκειν ἐκ τῶν ὑδάτων, (Dio. Cass. p. 239, 27.) Rev. xv. 2. νικῶν ἐκ τίνος (*victoriam ferre ex aliquo* Liv. 8, 8. *extr.*), Luke xii. 15. οὐκ — — ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων (1 Cor. ix. 14. ἐκ τοῦ εὐαγγελίου ζῆν), Rom. i. 4. ὁρισθέντος νικοῦ θεοῦ ἐξ ἀναστάσεως νεκρῶν (*source of proof and conviction*) *comp.* Jas. ii. 18., Luke xvi. 9. ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, with the person‡ 2 Cor. ii. 2. λυπούμενος ἐξ ἐμοῦ, John vii. 22. οὐκ ἐκ τοῦ Μωϋσέως ἐστὶν (ὁ περιτομή), Rom. xiii. 3. ἔχεις ἱπταῖον ἐξ αὐτῆς (ἐξουσίας), John x. 42. πολλὰ κατὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου. 1 Cor. vii. 7. John iii. 25. vi. 35. (mostly so of Kings, magistrates etc. Xen. *Anab.* 1, 1. 6. Herod. 1, 69. 121. 2, 151. Polyb. 15, 4. 7.). Ἐκ is used particularly of the *state of mind, the feeling from* which something originates 1 Tim. i. 5. 1 Thess. ii. 3. Mr. xii. 30. (Xen. *Anab.* 7, 7. 43. ἐκ τῆς ψυχῆς φίλος ἦν Arrian. *Epict.* 3, 22. 18. Aristoph. *Nub.* 86.), then of the *occasion* Rev. xvi. 21. ἐβλασφήμησαν τὸν θεὸν ἐκ τῆς πληγῆς (Lucian *Asin.* 46. Demosth. *adv. Conon.* p. 727. B.), of that from which a judgment is deduced Mt. xii. (33.) 37. *see* Kypke *in loc.* Xen. *Cyrop.* 2, 3. 6. Æsop. 93, 4. (in German according to another transition: to judge something by, *according to, comp.* ἐν 1 John v. 2. iii. 19.) and hence of the rule or law 2 Cor. viii. 11. The *price* is also sometimes denoted by ἐκ Mt. xxvii. 7. ἠγόρασαν ἐξ αὐτῶν (ἀργυρίων) ἀργέον (Palæph. 46, 3.), in as much as the possession results to us from the money (given for it), *comp.* Mt. xx. 2. (where there is conciseness of

* The passages from the N. T. quoted by Wahl II. 455. in favor of the signification *statim post* do not prove it. Luke xi. 6. is to stop *from his journey*, xii. 36. to return *from the wedding*, John iv. 6. to be wearied *from or by his journey*, 2 Cor. iv. 6. to shine *out of darkness* etc. In many of these passages *statim post* (*immediately after*) would be unsuitable, in others it would specify the point of time, where the writer only thought of the *von her* (wherefrom, whence), *von aus* (out of, out from) of the thing. In Heb. xi. 35. the preposition has no reference to time.

† See Held *ad Plut.* Tim. p. 331. on the affinity between ἐκ and ἀπ.

‡ This use of the preposition is very extended, especially in Herod. *see* Schweighæusa. *Lex. Herod.* p. 192. *Comp.* also Æl. V. H. 7, 1. Diog. L. 1, 2. 6. Philostr. *Soph.* 2, 12. and Sturz *Lex. Xen.* II. p. 88.

expression). On ἐξ ἰσγῶν εἶναι and Gal. iii. 10. see Winer's comment. in loc. The formula εἶναι ἐκ τινος partakes of the entire variety of this preposition, comp. e. g. 1 Cor. xii. 15. ὅτι οὐκ εἰμι χεῖρ, οὐκ εἰμι ἐκ τοῦ σώματος; we say on the contrary: *belong to the body*.

ὑπὸ is originally used in relation to objects which proceed from the *under part* of another object (ὑποῦ): e. g. Herod. *Theog.* 669. Σκῆψις — ἐπὶ τοῦ χθονὸς ἦκε etc. Pausan. 10, 12. 1. ὑπὸ σκητῆς περὶ τὴν *under the tent* (see Bernhardt p. 268.); then usually with passives, to designate the subject from which the action proceeds, in whose power it was to do or to omit it, also with neuter verbs of a passive signification, 1 Cor. x. 9. ὑπὸ τῶν ὀφθαλμῶν ἀπώλοντο, Rev. vi. 8. ἀποκτείνονται — ὑπὸ τῶν θηρίων, Mt. xvii. 12. 1 Thess. ii. 14. 2 Cor. xi. 24. comp. Lucian. *m. Peregr.* c. 19. Xen. *Cyrop.* 1, 6. 45. Anab. 7, 2. 22. Lysias in *Theomnest.* 4. Pausan. 9, 7. 2. Plat. *Apol.* p. 17. A. Soph. *Philoct.* 334. Philostr. *Apoll.* 1, 28. (Polyæn. 5, 2. 15.) Porson *ad Eur. Med.* p. 97. The powers, which had produced the death and destruction, were considered here as *efficient agents*, equivalent to being put to death by, destroyed by etc.; but if ἀπὸ had been used, they would only have been that, from which a consequence followed. In the former passage, the active construction *the ser-pents destroyed* etc. might be substituted, in the latter it would be inadmissible. Comp. the parallels Mt. xvi. 21. with xvii. 12. and Mr. v. 26., and βλάπτεσθαι ἀπὸ τ. different from ἐπὶ τ. Xen. *Cyrop.* 5, 3. 30. Æschin. *dial.* 2, 12. See Engelhardt *ad Plat. Apol.* p. 174. Lehmann *ad Lucian.* VIII. p. 450. II. p. 23. Schulz *vom Abendmal* p. 218. (Bretschneider should not have translated this ἐπὶ by *per*, as it never denotes the mere means or instrument like διὰ. In scientific definitions the inaccuracy of the popular language must be avoided).*

Ἀπὸ is related to objects which, having been previously *on, at* (not *in*), *with* another object, are now separated from it (therefore the opposite of ἐνὶ with acc. Diog. L. 1, 1. 3.): e. g. Mt. xxviii. 2. ἀπεκρίσθη τὸν λίθον ἀπὸ τῆς θύρας, Mt. xiv. 29. καταβὰς ἀπὸ τοῦ πλοίου, as we say: to be *on* (not *in*) the ship, *from on board*, Acts ix. 3. περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ down *from heaven* (xx. 9. Xen. *Cyrop.* 3, 3. 60. Æschin. *dial.* 1, 4.), Mt. iii. 16. ἀνέβη ἀπὸ τοῦ ὕδατος up *from the water* (not *out of*), Luke xxii. 45. ἀναστὰς ἀπὸ τῆς προσευχῆς (after the conclusion of the prayer, in which to this time he had been engaged), Luke vi. 13. ἐκλεξάμενος ἀπὸ τῶν μαθητῶν δώδεκα *twelve, who* hitherto had been among the

* In 2 Pet. i. 17. φων. ἤρχθ. αὐτῷ τοι. ὑπὸ τῆς μεγαλ. δοξ. the signification (*water*) *from under, in company with* is unnecessary (Wahl II. 597.). Luther is more correct, *whilst a voice came to him from* (out of) *the divine majesty*.

μαθῆτ. (more exact *ἐκ τ. μαθ.*), *comp.* Mt. vii. 16. John xxi. 10. Accordingly as this fundamental meaning is applied ἀπό is (a) the preposition of *separation* and of *being separated*, Mt. vii. 23. ἀποχωρεῖτε ἀπ' ἐμοῦ, Luke xxiv. 31. ἀφ' αὐτοῦ ἐγενετο ἀπ' αὐτῶν, Rev. xviii. 14. (*comp.* also ἀποκρύπτειν ἀπό Mt. xi. 25. Luke ix. 45., ἰσθίειν ἀπό Mr. vii. 28. Mt. xv. 27., the pregnant formulas Luke vi. 17. Col. ii. 20. Rom. ix. 3. 2 Cor. xi. 3. etc.), and consequently also of *distance* John xxi. 8. (Rev. xii. 14. *comp.* Xen. *Anab.* 3, 3. 9. Soph. *Œd. Col.* 900.).—(b) Of *originating and proceeding from* something in any respect, viz. the *source* Acts ix. 13. ἀπὸ πῶς ἀπὸ πολλῶν (1 John i. 3.), the *matter* Mt. iii. 14. *comp.* Lucian. *dial. deor.* 7, 4. (hence also Luke viii. 3. διακονοῦν ἀπὸ τῶν ὑπαρχόντων taking the gift *from* their means, Xen. *Anab.* 5, 1. 12. *comp.* Rev. xviii. 15. and Æschin. *dial.* 2, 36.), the *descent or derivation* (out of a people or country), as of the dwelling-place, of the sect, Mt. xxi. 11. xxvii. 57. Acts ii. 5. John xi. 1. xii. 21. Acts xv. 5. (Polyb. 5, 70. 8. Plut. *Brut.* c. 2. Herod. 8, 114.), concretely of the *author or possessor*, from whom something proceeds Acts xxiii. 21. τὴν ἀπὸ σοῦ ἐπαγγελίαν (*see above* § 30. 5.) Rom. xiii. 1. ὃ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ θεοῦ, 1 John ii. 20. iv. 21.; Mt. xvi. 21. παθεῖν ἀπὸ τῶν πειραστικῶν (Lucian. *dial. deor.* 6, 5. Plat. *Phæd.* p. 83. B.), Mt. xii. 38. Gal. i. 1. 1 Cor. iv. 5. Col. iii. 24. (yet never, where the possessor is to be conceived of as immediately efficient, instead of παρὰ, *see* Schulz v. *Abendmal* p. 215.)*, seldom and perhaps never, after passive verbs for the more definite ἐκ†

* When ἀπὸ stands after verbs of *receiving, borrowing* etc. it denotes merely and only generally the *whence, wherefrom*: Mt. xvii. 25. ἀπὸ τίνος λαμβ. τίλη; the λαμβάνοντες are kings, whilst παρὰ would denote the *immediate going out from* (in this passage, if publicans were spoken of). In λαμβ. παρὰ τ., the τις is conceived of as active (as giving or offering), in λαμβ. ἀπὸ τ., only as the possessor. In 3 John ver. 7. μηδὲν λαμβ. παρὰ τὸν ἰδν. would be written, if the writer had intended to say that the ἰδν would have given a thank offering. Col. iii. 24. ἀπὸ κυρίου ἀπολήψ. τ. ἀντίκ. it will go out from the Lord, but παρὰ κυρ. the Lord will (immediately) render it to you. On the other hand the παρὰ in John x. 18. ταῦτα τὴν ἡτολμὴν ἔλαβ. παρὰ τ. πατρ. is used correctly. So in 1 Cor. xi. 23. παρὰ τοῦ κυρ. is right (*of from the Lord I have received*, not the Lord himself has imparted it to me), and παρὰ, which some Codd. have, is undoubtedly to be attributed to transcribers, *see* Schulz *as above* 215. *comp.* N. Theol. Annal. 1818. II. p. 820.

† The readings of (Rom. xiii. 1.) Mr. viii. 31. differ, and Fritzsche adopts ἐκ. In Gr. authors ἀπὸ and ἐκ are often interchanged by transcribers (Bast. *ad Greg. Cor.* ed. Schäfer p. 794. 833. Schäfer *Melet.* p. 22. 83. Schweigh. *Sex. Polyb.* p. 69. etc.), and so in Luke ix. 22. xvii. 25. ἐκ may be written. Ἄπὸ for ἐκ after passives is frequent in the later writers (especially the Byzant. e. g. *Ind. to Malal.* ed. Bonn), with the more ancient rare, *see* Poppo *ad Thuc.* III. I. 158. Bernhardy *Synt.* 224.

Jas. i. 13. Luke vi. 18.*—and abstractly of *the efficient power*, whence it can be translated *by* or *through* Acts xx. 9. Rev. ix. 18., of the *cause and motive*, Mt. xiv. 26. ἀπὸ τοῦ φόβου ἐξῆλθεν *from or through fear*, Luke xxi. 26. xxii. 45. xxiv. 41. Acts xii. 14. Plutarch. *Lysand.* 23. Viger. p. 581., of *the (objective) reason (the why or wherefore)*, Acts xxii. 11. οὐκ ἐβέβηκον ἀπὸ τῆς δόξης τοῦ φώτος *on account of (for) the glory* (the not seeing had its reason in the glory), Luke xix. 3. xxiv. 41. John xxi. 6. *see* Kypke *in loc.* (according to some, also Heb. v. 7.) *comp.* Held *ad Plutar. Tim.* p. 314. (Judith ii. 20. Gen. xxxvi. 7. Herod. 2, 64.). Acts xvi. 33. is a prægns constr. ἔλουσεν ἀπὸ τῶν πληγῶν *he washed and cleansed them from, of the stripes*, i. e. of the blood, with which they were sprinkled in consequence of the stripes (Kypke incorrectly, *propter vuln.*). Mt. vii. 16. is easily interpreted: *from the fruits* (object.) will the knowledge *be derived* (differently Luke xxi. 30. ἀπ' ἑαυτῶν γινώσχετε 2 Cor. x. 7., where the subjective source of the knowledge is denoted). The signification of time, *since* Mt. i. 17. Rom. i. 20. etc. (Wahl l. 112. Rob. *Gr. and Eng. Lex.* at ἀπὸ II.) presents little difficulty, as we also, in such cases say *from* (*von*) *see above* i x.

According to Schleussner and Künöl ἀπὸ also signifies (1.) *in*, Acts xv. 38. τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, who had departed from them *in Pamphylia*. But it is apparent that it means: *who had left them* (going forth) *from Pamphylia*. This is very different from ἐν Π. *in Pamph.*, which would mean that Mark remained in Pamphylia, having separated from Paul, *comp.* xiii. 13. It is strange that Schleussner should refer here also the expression ἀπ' ἀρχῆς, ἀπ' οὐρανοῦ!—(2.) *de*, *concerning*, Acts xvii. 2. διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, this however is by no means equivalent to περὶ τῶν γραφ., but signifies: setting out (in his discourses) *from* the holy Scriptures, taking occasion from the Scriptures (Schulz *Abendmal* p. 218.), or taking his proofs *out of* them, (as in the Eng. Bible, he reasoned with them *out of* the Scriptures. *Trs.*), *comp.* Epiphan. *Opp.* II. p. 340. D. *see* Acts xxviii. 23. Nor is the signification *de* supported by Herod. 4, 53. 198. (Schweighäuser *Lexic. Herod.* p. 77.).—(3.) *per, through*, Acts xi. 19. διασπαρέντες ἀπὸ τῆς

* In this passage ἀπὸ θεοῦ πειράζομαι is properly, I am tempted *of* (from) *God*, and is more general than ἐπὶ θ. πειρ., i. e. θεὸς πειράζει με. The following words πειράζει δὲ αὐτὸς οὐδ. only shew that the Apostle at the same time thinks of an immediate temptation by God (*comp.* Herm. *ad Soph. Œd. Col.* 1531.). On Mt. xi. 19. *see* Fritzsche *in loc.* and Lehm. *ad Lucian.* VI. 544. 2 Cor. vii. 13. and Heb. xi. 12. (var.) do not belong here. In Rev. xii. 6. ἀπὸ θεοῦ is *divinitus* (*dei beneficio*). In Acts x. 17. the οἱ ἀποσταλμένοι ἀπὸ τοῦ κεφ. according to the vulg. are *those sent out from him* and consequently those being there (στéλλεσθαι ἀπὸ τινος), whilst ἀπὸ τινος. ἐπὶ (as some Codd. have) would be: *those whom he had sent*. (These two prepositions are connected in a manifestly different sense Luke v. 15. Rom. xiii. 1., *comp.* Euseb. H. E. 2, 6. p. 115. Heinichen.).

ἐπί, but this is properly, *on account of the persecution*.—(4.) *modo, instar, like*, 2 Tim. i. 3. ἀπὸ προγόνων. But it is properly *from my ancestors* (Polyb. 5, 55. 9.), with the sentiments inherited from them.—In respect to such passages as John xi. 18. Rev. xiv. 20. *see* Appendix § 65. 4.

(c) Ἀμφὶ does not occur in the N. T.

(d) Πρὶ before, of place, Acts v. 23. Jas. v. 9. (also Acts xiv. 13. *comp.* Heliod. *Æthiop.* 1, 11. 30.), oftener of time (also in the expression πρὸ καιροῦ *before* the time Mt. 8. 29.), then also of precedence or preëminence Jas. v. 12. πρὸ πάντων *ante omnia* 1 Pet. iv. 8. (Xen. *Mem.* 2, 5. 3. Herodian. 5, 4. 2.). No one at this day will translate with Schleusner, John x. 8. by *loco, vice, in the room of*, although this meaning naturally belongs to this preposition, Xen. *Cyrop.* 3, 8. 4.

(e) Περί. The fundamental signification is apparent from the construction of this preposition with the dative. There it denotes the idea of *surrounding, enclosing* on several or on all sides (kindred with ἀμφί), hence different from παρά, which expresses only, that one thing is near to (at the side of) another. Περί, connected with the genitive, occurs in prose writers almost exclusively in a transferred (tropical) signification (on the contrary *comp.* Odyss. 5, 68.)* of the object, which is the *central point* of an action, about or around which as it were an action is executed, *to fight about something, to hear, to know of* (about) something (1 Cor. xii. 1. 1 Thess. iv. 13.), *to speak of*, and corresponds with the Latin *de*. It governs the *genitive*, however, because the action at the same time goes out *from* the central point (hence *to speak of* something).—This primary signification can be recognized, even where it must be translated by: *in respect to, in regard to, on account of* (*for*), e. g. John xi. 19. ἵνα παρομυθήσονται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν Mt. iv. 6. τοῖς ἀγγέλοις ἐνταλεῖται περὶ σοῦ, Mt. i. 44. προσέειπεν περὶ τοῦ παθαρτισμοῦ σου, ὁ, 1 Pet. iii. 18. περὶ ἀμαρτίας ἑκάδε, Acts viii. 15. προσηύχαστο περὶ αὐτῶν, John xvii. 9. Col. i. 3. (Porphyr. *de styge* p. 230. ed. Schott).† Brother, purification, sin, are the objects *in respect to, on account of* which there is consolation, sacrifice, suffering. The same signification

* Locella *ad Xen. Ephes.* shews however that the *local* signification *about* is not without example in the later prose writers. *Comp.* Schäfer *ad Dion. Hal.* p. 351. And so the περὶ ὧ Acts xxv. 18. (which Heinrichs and Künol have not noticed) can be connected with ἐπαθίς.

† In his *Observatt. human.* 5, 20. *To pray* (πρὶ) *for* one is indefinite (ὁ πρὶ τις more definite), and therefore the precise object of the prayer is sometimes expressed by an additional clause (Acts viii. 15.). This however does not often occur, as πρὶ εὐχ. πρὶ τ. is usually *to pray for* one (1 Thess. v. 25. Heb. xiii. 18.) in a general sense. Πρὶ and ἐνί are distinguished in Dio. Cass. p. 538. 28.

in Rom. viii. 8. *περὶ ἁμαρτίας*, which should not have been taken as *one idea sin offering*. Hence it is found in the beginning of a period (Hippocr. *Aphor.* 2, 3. Plat. *Phædr.* p. 250. C., *comp.* Stallbaum *ad Plat. rep.* II. 157.) 1 Cor. xvi. 1. *περὶ τῆς λογίας* etc. *quod ad pecunias attinet (as to)*, although these words are grammatically connected with *ὡς περὶ διέταξα*. Sometimes *περὶ* seems to denote *beyond, above, more than*, therefore *præ*, as e. g. in the passage of Homer *περὶ πάντων ἔμμεναι ἄλλων* (Passow *Lexic.* II. 558. Robinson's *Lex.* p. 645. So it is taken 3 John ver. 2. *περὶ πάντων εὐχομαί σε* etc. *above all things* etc. Lücke quotes as proof a passage from Dion. Hal. 6. p. 375., but the impossibility of connecting *περὶ πάντων* with the following infinitives seems to me not very evidently shown, *see Bengel in loc.*

(f) ΠΕΡΟΣ. The original signification, which agrees with the fundamental idea of the genitive, *from something hither*, is evident from instances like τὸ ποιούμενον πρὸς τῶν Λακεδαιμονίων Herod. 7, 209., *πρόσχομεν πρὸς αὐτοῦ* Alciph. 1, 20. (Bernhardy p. 264.) and εἶναι πρὸς τινος to be *on the side of some one* (dependent on him), *comp. ad Herenn.* 2, 27. *ab reo facere*. In the N. T. it occurs only in Acts xxvii. 34. with the genitive: τοῦτο γὰρ πρὸς τῆς ἡμετέρας σωτηρίας ὑπάχει *tends, pertains to our salvation*, properly, like *ex re nostra est*, it goes out *from* our salvation, therefore answering to it, *comp.* Heinichen *ind. ad Euseb.* III. p. 534. and the phrase πρὸς τινος εἶναι to be profitable for (to) some one, Plat. *Gorg.* p. 459. C. Lob. *ad Phryn.* p. 10. Ellendt *ad Arrian. Alex.* I. p. 265. Siebelis *ad Pausan.* 8, 50. 5. (In many of its uses this preposition is parallel with the Hebrew כִּי, and Gesenius might thus have explained many passages misunderstood by him).

(g) ἘΠΙ. The primary signification, which might justify the genitive after this prepos. is in most cases obscure, yet *comp.* Luke iv. 29. ὅρους, ἐφ' οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο *upon which* (and out *from* which) it was built (Diod. Sic. 3, 47. Dio Cass. p. 1251.). ἘΠΙ usually implies position, *on, upon, above* a place (the object in this position may be conceived of as reposing, or as moving to and fro) Mt. ix. 2. 6. xxiv. 30. Luke xxii. 21. Acts v. 15. viii. 28. xii. 21. (also Luke xxii. 30. *you eat on (at) my table*, i. e. the provisions standing on my table),* hence particularly of *shores or coasts* John xxi. 1. ἐπὶ τῆς θαλάσσης *near the sea, on the sea shore* (Polyd. 1, 44. 4. *comp.* Xen. *Anab.* 4, 3. 28. and the Hebrew כִּי Septuagint 2 Kings ii. 7. Dan. viii. 2.), then of elevated, high objects, (on the upper part of) which something is, e. g. *upon the cross*

* Here belongs Mt. xiv. 25. περιπατεῖν ἐπὶ τῆς θαλ. *to walk on the sea*, *comp.* Lucian. *Philops.* 13. βαδίζειν ἐφ' ὕδατος.

Acts v. 30. John xix. 19. (*comp.* also vi. 2.). The signification *by, near*, which our N. T. lexicons give, cannot be satisfactorily proved. Luke xx. 40. τόπος must be understood of a mountain, Mt. xxi. 19. ἐπὶ τῆς ὁδοῦ signifies *on the way*, as we also say, Acts xx. 9. ἐπὶ τ. θυρίδος *on the window*; John vi. 21. τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς is meant of ship landing, and ἐπὶ relates to the rising shore. The transitions (tropical meanings) are very clear. It is used, (a) of government and inspection *over* etc. Mt. ii. 22. βασιλεύειν ἐπὶ Ἰουδαίας, Rev. xi. 6. Acts viii. 27. εἶναι ἐπὶ πάσης τῆς γᾶς, vi. 3. xii. 20. (*comp.* Polyb. 1, 34. 1. 2, 65. 9. Reitz *ad Lucian.* tom. VI. p. 448. Bip. Held *ad Plutarch. Timol.* p. 388.).—(b) Of the object spoken of or about Gal. iii. 16. οὐ λέγει — ὡς ἐπὶ πολλῶν *as about many*, (speaking of, about many) *comp. scribere, disserere super re* and Sext. Emp. *adv. Matth.* 2, 24. 6, 25. Heindorf *ad Plat. Charm.* p. 62. Ast *ad Plat. Legg.* p. 114. Bernhardt p. 248.—(c) Of the presence: *before* chiefly of judges, councils etc. (where we say: to bring up *before* (a court) *see* § 53. 1.) Mt. xxviii. 14. Acts xxiii. 30. xxiv. 20. xxv. 10. (ἐπὶ τοῦ βήματος, *comp.* Lysias. 1. in *Theomnest.* 15.) 1 Cor. vi. 1. (*comp.* Ael. V. H. 8, 2. Lucian. *catapl.* 16. Dio. Cass. p. 825.), then in general 1 Tim. v. 19. ἐπὶ μαρτύρων *before witnesses* (Xen. *Hell.* 6, 5. 41. *vectig.* 3, 14. Lucian. *Philops.* 22.), also 2 Cor. vii. 14. (*before*, i. e. in the presence of Titus) *see* Weist. I. 443. 562. Schäfer *Melet.* p. 105.—(d) Hence with proper names of persons, of the time of the reign of some one Acts xi. 28. ἐπὶ Κλαυδίου *under* (during the reign of) Claudius, Mr. ii. 28. (*see* Raphel and Fritzsche *in loc.*) Luke iii. 2. *comp.* Herod. 1, 15. Æschin *dial.* 3, 4. Xen. *Cyrop.* 8, 4. 5. (Bremi *ad Demosth.* p. 165. Schweighäuser *Lexic. Herod.* I. p. 243. Sturz *Lexic. ad Dion. Cass.* p. 148.), also only of the life time (especially of influential persons) Luke ii. 27. ἐπὶ Ελισσαίου (*comp.* Alciph. 1, 5. ἐπὶ τῶν προγόνων, Æsop. 14, 2.), then with nouns expressing the state of things, and events, Mt. i. 11. ἐπὶ τῆς μετοικεσίας Βαβ. *at the time of the exile*; finally of time simply 2 Pet. iii. 8. ἐπ' ἐσχάτου τῶν ἡμερῶν *on the last of the days* Heb. i. 1. 1 Pet. i. 20. *comp.* Num. xxiv. 14. Gen. xlix. 1. (Polyb. 1, 15. 12. Isocr. *Paneg.* c. 44.), and generally of that to which another thing is joined Rom. i. 20. ἐπὶ τῶν προσευχῶν μου *in connection with* (in) *my prayer also mentioning you, including you in my prayer.* A little different is Mr. xii. 26. ἐπὶ τοῦ βίου *on* (in connection with) *the bush*, i. e. (concisely) at (in) the passage, where the bush is treated of. Ἐπὶ in a local sense is sometimes also connected with verbs of direction or motion towards (*to, thither, towards, upon, to*): Mt. xxvi. 12. βαλὼσα τὸ μύρον ἐπὶ τοῦ σώματος *over, upon the body*, John xxi. 11. εἰλυνε τὸ δίκενον ἐπὶ τῆς γῆς *towards, to the land*, Acts x. 11. σκεύος τε —

καθήμενον ἐπὶ τῆς γῆς descending to the earth. *Comp.* Sturz *Lexic. Xen.* p. 259. Ellendt *ad Arrian. Alex.* I. p. 53. 339. About ἐπὶ with accus. see Herm. *ad Eurip. Alcest.* p. 85. and Rob. *Lex.* at the word.

(h) Μετά is properly in the midst of, among, hence with (*mit*, Ger.), first of the vicinity and accompaniment Mt. xvi. 27. Mr. xiv. 17. (even of lifeless objects, e. g. of weapons Mt. xxvi. 47. John xviii. 3. xix. 40. *comp.* Demosth. c. *Pantan.* p. 628. C. Herodi. 5, 6. 19.), of the society Mt. xxvi. 58.; but then of being together with something, either locally Luke xxiv. 29. or ethically (therefore of the party Mt. xii. 30. and hence of the assistance and the co-operation, εἶναι μετὰ τιν. Mt. xxviii. 20. Acts vii. 9.), finally of the state of mind with which an action is performed Acts xvii. 11. ἰδίξαντο τὸν λόγον μετὰ πάσης προθυμίας, 2 Cor. vii. 15. Mt. xiii. 20. (Eurip. *Hippol.* 205. Soph. *Œd. Col.* 1632. Alciph. 3, 38. Aristot. *magn. Mor.* 2, 6. Demosth. *adv. Timocr.* p. 467. B. Herodi. 1, 5. 19.). Μετά does not properly denote the instrument as such (Kypke *observ.* I. 143.) (Mt. xxiv. 31. John xviii. 3., it is used of that which some one carries with him, 1 Tim. iv. 14. μετὰ ἐπιθέσεως τῶν χειρῶν signifies, with imposition of hands, together with the doing of the action), yet in Luke xvii. 15. μετὰ φωνῆς μεγάλης δοξάζων there is an approach to this signification (certainly not different from φωνῇ μ. or ἐν φωνῇ μ.) and Acts xiii. 17. (by means of, Polyb. 1, 49. 1. Hippocr. *de arte* 15. Lucian *Philops.* 8., as σύν, at least in poets, Bernhardy p. 214.). On Mt. xxvii. 66. see Fritzsche. It does not signify *after*; μετὰ διωγμῶν in Mr. x. 30. means (in the midst of) in connection with persecutions (the parallel passages from the Septuagint and Pseudepigr. quoted by Bretschneider prove nothing), Mr. ix. 24. μετὰ δακρύων, with, or amid tears (Herodi. 1, 16. 10.) *comp.* μετὰ κινδύνων with or amid dangers Thuc. 1, 18. Plat. *Apol.* p. 32. B. Æsop. 111, 3. Künöl also in Mt. xii. 41. translates μετὰ with the genitive incorrectly by *contra*. The signification *with* is as appropriate here as elsewhere (see Bengel in *loc.*): ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν signifies: the Ninevites will appear at the last judgment with this generation (i. e. as true witnesses against them), as Grotius rightly interpreted. The interpretation of Fritzsche: they will rise with them from the dead, adds to these words a superfluous thought (which is selfevident). (The genitive with this preposition is very easily explained, as that which is found in some one's company or vicinity, is in a certain respect dependent on him.

(i) Διά. The primary signification is *through, throughout* (*comp.* Schwarz *Comment.* p. 323.). It can be easily understood how this preposition governs the genitive also, for in a local sense the idea of the

going out from is always connected with that of *going through* (hence the Hebr. and Arab. *in* is the only prepos. for the local through, *comp.* also Fabric. *Cod. pseudopigr.* I. p. 191. *ἐκφύγειν* δὲ αἰῶνος; and Mt. iv. 4. from Deut. viii. 3. *comp.* Kühner II. 281.), e. g. Luke iv. 30. αὐτὸς δι-
 ἡλθὼν διὰ μέσου αὐτῶν ἵκονόετο (Herodi. 2, 1. 3.), 1 Cor. iii. 15. σωθήσε-
 ται — — ὡς διὰ πυρός; also Rom. xv. 28. ἀπειλούμαι δὲ ὑμῶν εἰς Σπα-
 τίαν, i. e. *through* your city; and Acts xiii. 49. διεφίξετο ὁ λόγος δι' ὅλης
 τῆς χώρας *from one boundary to the other* (throughout Odyss. 12, 335.
 Plat. *Symp.* p. 220. B.) 2 Cor. viii. 18. There is an easy transition
 from this primary signification (as in all languages) to that of the (ani-
 mate or inanimate) instrument, as something *through* which the effect
 as it were proceeds (*comp.* especially 1 Pet. i. 7.), something which lies
 between the volition and the effect, e. g. 3 John ver. 13. οὐ δέλω γράφειν
 διὰ μέλανος καὶ χαλάρου 2 John ver. 12. (Plut. *vit. Solon.* p. 87.), 1 Cor.
 vi. 14. ἡμῶς ἐξεγείρει δὲ ἡ τῆς δυνάμεως αὐτοῦ, Rom. iii. 25. ἱλαστήριον διὰ
 τῆς πίστεως, x. 17. Luke viii. 4. εἶπε διὰ παραβολῆς, Rom. ii. 12. 2 Cor.
 vi. 7. Acts xv. 27. 1 Cor. xiv. 9.; Hebr. xiii. 22. διὰ βραχίων ἐπίστευσα
 ὅμιν *paucis* (like Alciph. 3, 71. and διὰ βραχυτάτων Demosth. c. *Pantian.*
 p. 624. C. διὰ μακροτέρων Isocr. *Paneg.* 39. *comp.* Wetsten. II. 607.);
 of personal instruments 1 Cor. iii. 5. διάκονοι δι' ὧν πιστεύσατε, Hebr. iii.
 16. οἱ ἐξαγγέλλοντες ἐξ Αγγέλου διὰ Μουσίως. This construction is found also
 in 2 Tim. ii. 2. διὰ πολλῶν μαρτύρων *intervenientibus multis testibus*,
through the mediation of many witnesses, and even Rom. i. 8. εὐχαριστῶ
 εἰς θεὸν μου διὰ Ἰησοῦ Χρ. ὑπὲρ πάντων ὑμῶν, as also Hebr. vii. 9. διὰ
 Ἀβραάμ καὶ Λευὶ δεικνύεται *through* Abraham, i. e. in the person of
 Abraham as the representative of the whole Israelitish nation, Levi also
 was tithed. Διὰ occurs however not frequently in the signification of the
 primary or first cause, author, 1 Cor. i. 9. Rom. i. 5., and might appear
 synonymous with ὑπὸ or παρὰ, but even in this case it does not denote the
 author as such, i. e. as the one *from whom* something proceeds, but rather
 the person through whose exertion or benevolence etc. something is given
 to another (where it remains undetermined whether it comes *from* him
 directly or indirectly).* Many passages are incorrectly referred hither.
 John i. 3. 17. the *per* of mediate agency, efficient cause, is justified by
 the doctrine of the λόγος, *comp.* Orig. on John Tom. 2, 6. (p. 108. *Lom-
 matzsch*), Rom. xi. 36. this meaning is necessary on account of the pre-

* Even granting that διὰ were identical with ἐκ, it would not follow that in (ὅμοιος)
 διαταγὰς δι' Ἀγγέλων Gal. iii. 19. the angels are represented as the authors of the Mos.
 laws (as Shultheiss constantly maintains). Stronger and different reasons must be
 given for departing from the simple interpretation: *through angels* (by the ministry
 of angels).

positions *ἐν* and *ἐν*; on Gal. iii. 19. *see* Winer's comment. Acts ii. 43. xiii. 38. are selfevident. About 1 Pet. ii. 14. *see* Steiger. The *διὰ* of the state in which something is done can also be referred to the idea of mediation, e. g. *διὰ ὑπομονῆς* Rom. viii. 25. iv. 11. Gal. v. 13. Hebr. xii. 1. 2 Cor. ii. 4., 2 Cor. v. 7. *διὰ πίστεως περιπατοῦμεν*, and with another construction Rom. iv. 11. *οἱ πιστευόντες δι' ἀκροβυστίας* in the state of uncircumcision, as (although) uncircumcised. In a laxer sense *διὰ* is used of the equipments of some one, and of the circumstances and relations under which he does something, e. g. 1 John v. 6. *ἐλθὼν δι' ὕδατος καὶ αἵματος* *he appeared by* (through) *water and blood*, Hebr. ix. 12. Rom. ii. 27. *οὐ τὸν διὰ γράμματος καὶ περιτομῆς καταβάτην ὄντα* *by* (with) *letter and circumcision*, i. e. although you were in the possession of a written law etc., xiv. 20. *ὁ διὰ προσόμματος ἐσθίων*, who eats *with* offence (giving offence) Markland *ad Lys.* p. 329. Reisk. vol. 5.—Used of the time, *διὰ* signifies (a) *during* (i. e. throughout a length of time) Hebr. ii. 15. (Xen. *Cyrop.* 2, 1. 19. *Mem.* 1, 2. 61.), also when a thing is done only sometimes within this period of time Acts i. 3. v. 19. (for the more lax use no instances are found in the written language of the Greeks, Fritzsche *Pragr. in ep. ad Gal.* I. p. 8.). (b) *After*, e. g. *δι' ἐτῶν πλείωνων* Acts xxiv. 17. properly *INTERJECTIS pluribus annis, many years having elapsed*, i. e. after many years have gone by (*see* Herod. 3, 157. *δι' αὐτῶν ἡμέρας δίζα*, Isocr. *perm.* p. 746. Perizon. *ad Ælian.* p. 921. ed. Gronov. Blomfield *ad Æsch. Pers.* 1006. Wetsten. I. 525. 558.) and Gal. ii. 1. *comp.* Herod. 6, 118. Aristot. *anim.* 8, 15. Polyb. 22, 26. 22. Geopom. 14, 26. 2. Lucian. *Icar.* 24. also Septuag. Deut. ix. 11.; Mr. ii. 1. *δι' ἡμερῶν* *after* (some) *days*, *comp.* *διὰ χρόνου* Plat. *Euthyd.* 6. Xen. *Cyrop.* 1, 4. 28. *Lys. caed. Eratosth.* § 12. Polyb. 1, 66. 8. (Raphel, Kypke and Fritzsche *in loc.*).

As significations incorrectly assigned to *διὰ* we have: (a) *in* with the accusative Acts iii. 16. *πίστις ἣ δι' αὐτοῦ*, which, because in other passages *πίστις εἰς αὐτὸν* occurs, is not to be interpreted in the same manner (Schleussner translated contrary to the Latin language: *fiducia in ipsum posita*). Schott is correct: *fiducia per eum (in nobis) effusa, cujus auctor et causa est ille*, *comp.* 1 Pet. i. 21.—Hebr. ix. 11. *διὰ τῆς μεζονας καὶ τελειοτέρας σκηνῆς*, which Schleussner translates *intravit præstantius* — *templum* (so also the Syriac). But it means *intravit per*, viz. *ἐν τῷ ἁγίῳ* ver. 12. This local signification is not to be proved by genuine Greek formulas, like *διὰ τέλους* *to the end* (i. e. perseveringly)—(b) *cum* 1 Cor. xvi. 3. *οὗς ἐὰν δοκιμάσητε, δι' ἐπιστολῶν τοῦτους πέμψω ἀπενεργεῖν* etc., where *δι' ἐπιστ.* must be translated by means of letters, i. e. so that I recommend them by letters (as the Syriac). The Apostle means at the same time, it is true, that they *should take these letters with them*; but the idea of the preposition is properly retained.—(c) *ad*, 2 Pet. *κατά-*

σαυτος ἡμῶς διὰ δόξης καὶ ἀρετῆς *qui nos ad religionem Christianam adduxit eo consilio, ut consequeremini felicitatem* etc.; more correctly: *by means of glory and power*, so that in this calling the divine power and majesty were manifested (ver. 4. *comp.* 1 Pet. ii. 9.) *see* Alberti in *loc.*—(d) *propter*, on account of for διὰ with the accusative: 2 Cor. ix. 13. διὰ expresses rather the occasion, or by means of which the δοξάζειν takes place, on the contrary, the following ἐπὶ τῇ ὑποταγῇ *over*, i. e. *on account of* the obedience. 1 Cor. i. 21. οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν δειὸν may very well signify: *by means of their* (applauded ver. 20.) *wisdom*, although the interpretation of others might also be received: *on account of* (mere) *wisdom*, if it be taken thus, by the existence of wisdom (*see above*). Rom. viii. 3. is plain; on Rom. viii. 37. *see* Tholuck. Rom. vii. 4. ἰθανάτωθετε ἐφ' ὅμῳ διὰ τοῦ σώματος Χριστοῦ receives light from ver. 1—δ.: *you are dead to the law*, through (by means of) the (crucified) body of Christ (with Christ you are dead to the law). Much less is διὰ τῆς γυναικὸς 1 Cor. xi. 12. used for διὰ τῆς γυναικὸς (which would introduce a new thought), as it is evidently parallel to ἐκ τοῦ ἀνδρός; the difference of the prepositions ἐκ and διὰ, however, is certainly clear to every reader, who has a *sense* for such things. In 2 Cor. viii. 8. διὰ τῆς ἐνείης σπουδῆς belongs to δοκιμάζειν. In Hebr. xiii. 15. only Kühnöl translates δι' αὐτοῦ *propter eum*; Schulz and Böhme are here correct.—(The translation *per* used in oaths Rom. xii. 1. xv. 30. 1 Cor. i. 10. (properly *by* something) is questionable with me, as a proper verb of swearing never seems to be connected with it; παγαλαῖν διὰ is probably: *to admonish by means of*, i. e. *by referring to* etc.).

(k) Κατά. Its primary signification is *down*, i. e. *down from, upon* (*de, comp.* κάτω), Xen. *Anab.* 4, 2. 17. ἀλλόμενοι κατὰ τῆς πίστεως, 1, 5: 8. ἐξίχειν κατὰ πρᾶντος γηλόφου, Herod. 8, 53. Dio Cass. p. 15. 91., so e. g. Mt. viii. 32. ὥρμησε πᾶσα ἡ ἀγέλη κατὰ τοῦ κρηνοῦ (Dio Chrys. 6. p. 99. *Ælian.* V. H. 8, 14.), Mr. xiv. 3. κατέχειν αὐτοῦ κατὰ τῆς κεφαλῆς (holding the bottle of nard over the head, *comp.* Apollod. 2, 7. 6.), 1 Cor. xi. 4. Next it is used of the surface, *over* (*through*) which something extends, it is therefore essentially different from the local ἐν (with which it is interchanged by modern writers, *comp.* Ellendt *ad Arrian. Alex.* I. p. 355.), Luke iv. 14. κατ' ὅλης τῆς περιχώρου, Acts ix. 31. 42. *comp.* *Arrian Alex.* 5, 7. 2. *Indic.* 13. 6. Tropically it is used of a *hostile* direction *against* something Mt. x. 35. Acts vi. 13. 1 Cor. xv. 15. Rom. viii. 83. (the opposite of ἐπὶ Rom. xi. 2. *Coll.* viii. 34.) and from this signification is the usual preposition, but it seems most properly, like the German *gegen*, to express only the *darauf* (*towards*), whilst *über* like *contra* in the local signification includes the hostile. In oaths Mt. xxvi. 63. Hebr. vi. 13. (not 1 Cor. xv. 15.) κατὰ θεοῦ (Schäfer *ad Long.* p. 353. Bernhardt p. 238.) means probably: *down from God*, as if calling down God as witness or avenger. Otherwise Kühnöl II. 284.

(l) Ὑπὲρ signifies in a local sense the being *over* (*über*) a place (*pro-*

perly without direct contact Xen. *Mem.* 3, 8. 9. ὁ ἥλιος τοῦ θίξους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν παρεπόμενος, Herodi. 2, 6. 17.), therefore also in geographical language to lie over (above) something, *imminere urbi* Xen. *Anab.* 1, 10. 12. Thuc. 1, 137. (see Dissen *ad Pind.* p. 431.). It occurs in the N. T. only in a tropical sense:* (1) mostly nearly related to the local signification 1 Cor. iv. 6. ἵνα μὴ εἴς ὁ πᾶς τοῦ ἐνὸς φυσιοῦσθε *puffed up one above the other*, so that he elevates himself above the other; also with the local signification, (2) *for the advantage of*, *for* some one (to die, to suffer, to pray, to speak, to exert one's self etc. see Benseler *ad Isocr. Areopag.* p. 164.), John x. 15. xi. 50. Rom. v. 6. Luke xxii. 19. 2 Cor. v. 21. Hebr. v. 1. vii. 25., originally so that we bend over him, protecting and warding off (*comp.* μάχεσθαι ὑπὲρ τινος Xen. *Cyrop.* 2, 1. 21. Isocr. *Paneg.* 14. ἀποθνήσκειν ὑπὲρ τινος *Anab.* 7, 4. 9. Eurip. *Alcest.* 701. 711. ἐπιμελεῖσθαι, λέγειν ὑπὲρ τινος Xen. *Cyrop.* 1, 6. 12. 2, 1. 12. Æschin. *dial.* 1, 8.), also εἶναι ὑπὲρ τινος to be *for* some one, properly protecting, Mr. ix. 40. Rom. viii. 31. In most cases one who acts for the good of another, takes his place, hence ὑπὲρ is sometimes precisely similar to ἀντὶ *instead*, *loco* (see especially Eurip. *Alcest.* 700.) Philem. ver. 13. (Thuc. 1, 141. Polyb. 3, 67. 7.—(3) Of the object of, *about* which something is said or written etc., Rom. ix. 27. (see Plutarch. *Brut.* 1. Mar. 3. Plat. *Apol.* p. 39. E. Arrian. *Alex.* 6, 2. 6. Arrian. *Epict.* 1, 19. 26. Polyb. 1, 14. 1. Ælian. *anim.* 11, 20. Buttman *ad Demosth. Mid.* p. 188.), or of which some one boasts 2 Cor. vii. 4. ix. 2. (*comp.* in Latin *super*, in Hebrew ^{לְ}י; kindred is also DE *aliqua re loqui*, (see under *περὶ*); hence in a general sense *in respect to* a thing, e. g. 2 Cor. i. 7. 8. 2 Thess. ii. 1. (*comp.* Xen. *Cyrop.* 7, 1. 17. ὑπὲρ τινος θαρσεῖν to be of good courage in respect to some one). Related to this the causal signification, *on account of*, *for the sake of* (Hebrew ^{לְ}י, *comp.* the Latin *gratia*, and even the German *für* (for), which in such passages is frequently suitable, and offers another combination of meanings) 1 Cor. xii. 8. Rom. xv. 8. (Philostr. *Apoll.* 1, 35. Xen. *Anab.* 1, 7. 3.), also John xi. 4. ὑπὲρ τῆς δόξης τοῦ θεοῦ *for, for the sake of the glory of God*, GLORIE DIVINÆ *illustrandæ CAUSSA*, 3 John ver. 7., and, in another construction, Philem. ii. 13. θεὸς ἐστὶν ὁ ἐνεργῶν — ὑπὲρ τῆς εὐδοκίας *according to (after) his goodness*, properly *because he is good*.†—In 2 Cor. v. 20. ὁ πᾶς Χριστοῦ παρεσβέτιομεν — δεόμεθα ὑπὲρ Χριστοῦ, ὁ πᾶς is pro-

* Unless 1 Cor. xv. 29. βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν be translated: to permit themselves to be baptized over the dead. The interpretation depends on archology.

† Brotschneider rather strangely translates: *ultra* (*desiderium nostrum*), comparing it with Lam. iv. 7. ὑπὲρ λίθου, without any reference to the case: and Markland *ad Eurip. Suppl.* 1125. *propter*.

bably in both cases *for*, i. e. *in the name of Christ* (as in his stead or place), *comp.* Polyb. 21, 14. 9. 28, 16. 4. *see above* 2. at the end.—Others take the second *ἐν* as in formulas of affirmation (Bernhardy p. 244., but he certainly interprets it incorrectly) *by Christ*, *PER Christum*.

§ 52. Prepositions with the Dative.

(a) 'Εν. This preposition in its *local* sense (*see* Spohn *ad Niceph. Blemmid.* p. 29.) relates (1) To something extended, within the limits of which something takes place, and here signifies under different aspects, (α) *in* or (of surfaces and heights) *on* Mt. xxiv. 40. ἐν τῷ ὄρεϊ, xxi. 32. Luke vii. 32. xix. 36. Rev. iii. 21. John iv. 20. (where in many formulas *ἐν* is used with more precision); (β) *among* (which however expresses essentially the same idea) Acts ii. 29. iv. 34. Mt. xi. 11. 1 Cor. v. 1., hence of companionship Luke xiv. 31. ἐν δέκα χιλιάσιν ἀπαντῆσαι, Jude ver. 14. (Neh. xiii. 2. 1 Sam. i. 24. Jas. xxii. 8. 1 Macc. i. 17.) and generally of that with which some one is dressed (clothed, armed) Mt. vii. 15. Mr. xii. 38. John xx. 12. (Ælian. V. H. ix. 84. Herod. 2, 159. Callim. *Dian.* 241. Matth. II. 1340.) or with which he is provided Heb. ix. 25. εἰς ἐχέρας ἐν αἵματι, 1 Cor. iv. 21. (1 Kings i. 25. Xen. *Cyrop.* 2, 3. 14.) *comp.* Herm. *ad Vig.* p. 856. Krebs *Obs.* p. 26.—(γ) in a more extended sense *by*, *at*, *on* (πρὸς), καθίζεν or ἵκει ἐν δεξιᾷ τίνος *at the right hand*, Heb. i. 3. viii. 1. Dio. Cass. p. 216. 850. (in the Greek writers much more frequently Xen. *Anab.* 1, 4. 6. ἐν τῇ θαλάττῃ 4, 5. 22. *Cyrop.* 7, 1. 45. Isocr. *Panath.* p. 646. and *ad Philipp.* p. 216. Diod. Sic. 4, 78. 17, 10. Polyb. 2, 66. 2. *comp.* Lehm. *interpretat.* on *Lucian.* VI. p. 640. Jacob. *ad Lucian. Alex.* p. 123.*). On the other hand in John x. 23. and Luke ii. 7. ἐν certainly means *in*, perhaps also viii. 20., where γαζοφύλαξ. denotes the treasury as a portion of space, and

* Wahl incorrectly brings under this head the formula *μεθ' ἐν τῇ* (frequent in John) and Col. iii. 8. Ephes. iii. 9. In Heb. ix. 4. ἐν ᾧ could only be translated *juxta quam* by an archæological expedient. When the *local* ἐν is connected with personal names, it denotes rather *among* than *with* (e. g. accompany a number etc.) In 1 Pet. v. 2. τὸ ἐν ὑμῖν ποιμνίον may be translated with Pott: *the flock which is in your place* (*comp.* διὰ Rom. xv. 28.). ὅτι ἐν ὑμῖν may possibly be connected with ποιμνίον (*quantum in vobis est*, as much as in you lies, according to your ability), or τὸ ἐν ὑμῖν ποιμνίον might be translated: *the church entrusted to you*, as σῖται, κλῆσθαι ἐν τῇ means, *to trust, to lean on some one*.

Luke xiii. 4., as we say in Siloam, because the fountains were surrounded with buildings. On Mt. xxvii. 5. (Kypke) see Fritzsche in *loc.*—(δ) *coram* in the presence of, before (Isocr. Archid. 3, p. 276. Lysias *pro mil.* 11. Arrian. *Epict.* 3, 22. 8. Ast *ad Plat. Legg.* p. 285. Bähr in *Creuzer Melet.* III. p. 46.), which however is not used in 1 Tim. iv. 15. But 1 Cor. ii. 6. xiv. 11. are referable to this sense, see above § 31, 5. (*comp.* Demosth. *adv. Boeot.* p. 636. A. Polyb. 17, 6. 1. 5, 29. 6.), perhaps also 1 Cor. vi. 2. *ἐν ὑμῖν κρίνεται ὁ κόσμος* (*ἐν ὑμῖν* is frequently used by orators for *coram vobis, iudicibus*, see Kypke in *loc.*), just as *ἐν ὀφθαλμοῖς τινας* before some one's eyes, see Palaiet and Elsner *ad Mt.* xxi. 42., which formula however is used in this passage of the Septuag. in a tropical sense. (2.) The transition to *temporal* relations is simple, where we are accustomed to say either *in* or *on*, Mt. xii. 2. John ii. 33. (of feasts), or *at*, (with the noun denoting an event, 1 Pet. i. 7. Mt. xxii. 28.), also 1 Cor. xv. 52. *ἐν τῇ ἰσχάτι σαλπιγγι* at the last trumpet (as soon as it sounds), and with the infinit. of verbs Luke ix. 36. xvii. 11. Mt. xiii. 25. Where it signifies *within*, (Wex *ad Soph. Antig.* p. 167.) John ii. 19. the Ger. (and to some extent the Eng.) *in* suffices (Herod. 2, 29.) and it is then evidently different from *δια*, for *ἐν τρισὶν ἡμέραις* does not mean, that the duration of three days shall be employed in something, but only that something shall be done within the limits of that time, consequently before these three days transpire. *Comp.* yet *ἐν ᾧ whilst, during* John ii. 7. (Rom. ii. 1?) Thuc. vi. 55., *ἐν οἷς during which* Luke xii. 1. With the *temporal* signification is most directly connected the *ἐν* of assurance, certitude Heb. vi. 18. *ἐν οἷς ἀδύνατον ψεύσασθαι θεὸν wherein*, at the taking place of these two assertions etc.; of the condition Luke viii. 43. Rom. iv. 10. Phil. iv. 11. (see Elsner in *loc.* Kühner II. 274.), of the internal state Luke iv. 36. 1 Tim. ii. 2. 2 Cor. viii. 2. especially of the heart (*comp.* formulas like *ἐν ἀγάπῃ, ἐν ἀγαλλιάσει* Luke i. 44. Ephes. i. 4.), so also of the occupation 1 Tim. iv. 15. (Xen. *Cyrop.* 3, 1. 1. Soph. *Œd. R.* 570. Plato *Phæd.* p. 59. A. and Stallbaum in *loc.*).

3. The *psychological* relations, or tropical meanings are more various, and here we see the advance of the later language and the Hebrew complexion. *Ἐν* is not only used of that *in which* something else is contained and exists intellectually (*consistit*) 1 Pet. iii. 4. Ephes. iv. 3. but especially, (a) of the object *on* which a mental power acts 1 Cor. iv. 6. *μάθητε ἐν ἡμῖν* learn *in* or *by* us (by fixing the mind on us, Trs.) John xiii. 35. *ἐν τούτῳ γινώσκονται* (Luke xxiv. 35.), 1 John ii. 5. iii. 19. 1 Thess. v. 12. 1 Cor. ix. 15. (Xen. *Cyrop.* 1, 6. 41.) Rom. i. 9. *ᾧ λατρεύω* — *ἐν τῷ εὐαγγελίῳ* etc. Acts iv. 2. *καταγγέλλειν ἐν τῷ Ἰησοῦ τῇ ἀναστάσει* etc., hence

also θαυμάζειν ἐν τινί Luke i. 21. to wonder as it were *on* something (in Ger., according to another apprehension, *über* (over), in Eag. *at* something) etc. Even 1 John ii. 8. can be reckoned here—(b) of the rule, the measure *to which* something is referred, *according* to which it is judged, *comp.* the Hebrew ב 1 Tim. i. 18. ἐνα σφρατίζειν ἐν αὐταῖς (προφορεταίαις) τὴν καλὴν σφραττίαν *according to them*, *comp.* also Heb. iv. 11. x. 10. (Thuc. 1, 77.); of the judgment Mt. vii. 2. ἐν ᾧ κρίματι κρίνατε (Isocr. *paneg.* c. 10.), on the contrary in 1 Cor. xiv. 11. ἐν ἐμοὶ *according to my judgment* properly means: *with me* (in me, in my opinion) *comp.* Wex *ad Antig.* p. 187. Bretshneider and Wahl reckon here too many passages: Ephes. iv. 16. Rom. i. 24. Phil. ii. 7. (in the similitude) ἐν is used of the condition, 1 Thess. iv. 15. can be translated: *this I say to you in the word of the Lord* i. e. as a constituent part of the divine doctrine. Formulas like περιπατεῖν ἐν σοφίᾳ do not represent the σοφία as a norm, *according to* which, but as a spiritual property, *in* which we walk. (c) Of the external *cause* or *occasion* Acts vii. 29. ἐφ' ὧν ἐν τῷ λόγῳ τούτῳ *on* (at) this word (by this word) Xen. *equestr.* 9, 11., hence sometimes of the *reason* Mt. vi. 7. ἐν τῇ πολλολογίᾳ αὐτῶν εἰσακουσθήσονται *for, or because of their much speaking* (properly *with* their much speaking) 2 Cor. ix. 4. *comp.* Ælian. *anim.* 11, 31. Dio. Cass. 25. p. 5. and ἐν τούτῳ John xvi. 30.*, ἐν ᾧ Heb. ii. 18. (in the Greek usually ἐφ' ᾧ) *therefore whilst*, properly like *quæ cum ita sint*, only denoting that which is obvious and admitted (*comp.* Thuc. 8, 86.). But that which is admitted is in many languages referred to the *ground*; in the Latin *propter* signifies properly *near*, in German *weil* (*while*) is properly a particle of time (during). Ἐν is never connected with proper names in the signification of *propter* (see Winer's *comment. ad Gal.* i. 24. *comp.* Exod. xiv. 4.)†,

* In Acts xxiv. 16. ἐν τούτῳ is not to be connected with ἀκού. In Heb. vi. 17. ἐν ᾧ certainly means *qua in re*. Rom. ii. 1. may be translated *dum* or with the vulg. *in quo judicas* etc., in Rom. viii. 3. the latter meaning is appropriate. In 1 Cor. xv. 22. Luke x. 20. ἐν τούτῳ—ἔτι *therefore (in this rejoice) that*, *comp.* Phil. i. 18. I know of no clear example of ἐν τούτῳ, ἐν ᾧ *therefore, because*. Those quoted by Sturz *Lex. Xen.* II. p. 162. admit of a different signification. In Xen. *Anab.* 1, 3. 1., a passage reckoned here by Kypke 11. p. 194., the better editors read ἐν τούτῳ. Plat. *rep.* 5. p. 455., where Ast interprets ἐν ᾧ *propterea quod* can be translated otherwise, see Stallbaum *in loc.* In Heb. ii. 18. the signification *in how far* for ἐν ᾧ, which can be proved (see Bernhardt p. 311.) is not inappropriate.

† In 2 Cor. xiii. 4. ἀσθενούμεν ἐν αὐτῷ is to be taken, as often ἐν Χριστῷ, of a communion with Christ, of the relation of *shai* ἐν Χριστῷ (*comp.* Phil. iv. 2. Ephes. vi. 1. 1 Cor. xv. 18.). The apostle is not ἀσθενῶν *for Christ's sake*, but *in Christ* i. e. in the (apostol.) participation with Chr. (who in a certain respect was ἀσθενής.). A state resulting from the *shai* ἐν Χρ. is concisely expressed, as also the ζῆν and διατῆν *shai* are referable to the communion with Chr. (σύν).

and too many passages are generally numbered here, as Ephes. iii. 13. 1 Cor. xv. 10. John viii. 21. Jas. i. 25. 2 Cor. vi. 12. (d) of the instrument and means not only (as in the better Greek prose writers see Buttmann *ad Philoct.* p. 69. Büekh *ad Pind.* III. p. 487. Jacobs *ad Athen.* p. 357. Poppo *ad Cyp.* p. 195. and the uncritical collections by Schwarz *comment.* p. 476. Georgi *Vind.* 153.), where *in* (or *on*) is also appropriate, as καίεν *ἐν πυρί* Rev. xvii. 6. *comp.* 1 Macc. v. 44. vi. 31. (δῆσας *ἐν δεσμῷ* Xen. *Anab.* 4, 3. 8. Thuc. iv. 113. Judg. xv. 13. xvi. 7. 3 Esr. i. 38. see Heindorf *ad Plat. Cratyl.* p. 71., καλύπτειν *ἐν ἱματίῳ* Æl. *anim.* 11, 15.). μετρίειν *ἐν μέτρῳ* Mt. vii. 2., ἀλίζειν *ἐν ὕδατι* Mt. v. 13. (Judg. vi. 34.) Rev. vii. 14. Jas. iii. 9., but where in the Greek writers the mere dative would be used, Rev. vi. 8. ἀποκτείναι *ἐν βομφαίῳ* Luke xxii. 49. Rev. xiv. 15. πρᾶξεν *ἐν μεγάλῃ φωνῇ*, 2 Pet. ii. 16. Mt. vii. 6. (*comp.* Judg. iv. 16. xv. 15. xx. 16. 48. 1 Kings xii. 18. 1 Macc. iv. 15. Jos. x. 35. Exod. xiv. 21. xvi. 3. xvii. 5. 13. xix. 13. Gen. xli. 36. xlviii. 22. Neh. i. 10. Judith ii. 17. 19. v. 9. vi. 4. vii. 27. Exod. i. 50.) yet see Aristot. *Probl.* 30. 5. p. 218. Sylb. *Himer.* 4, 16. Hippocr. *Aphor.* 2, 36.* With names of persons Mt. ix. 34. Acts xvii. 31. and perhaps Heb. iv. 7. (not John xvii. 10. Acts xvii. 28.)† *comp.* Gen. xxxiii. 20. Judith xvi. 1. Thuc. 7, 8. Demosth. *Timocr.* p. 466. A. and Matth. II. 1341. The formula ὁμῶς *ἐν τῷ* can also be reckoned here Mt. v. 34. see Fritzsche *in loc.*, still it is perhaps more simply (to swear) *by* (on) something.—(e) Hebraistically of the *price* Rev. v. 9. ἀγοράζειν *ἐν τῷ αἵματι* (Lam. v. 4. Eccl. ii. 22.). The value of the thing bought is contained in the price (with which the *ex* of the price corresponds).

* Many passages which might be reckoned here out of Gr. authors, will also bear a different interpretation, as ἔαν *ἐν ἰφθαλ.* Lucian. *Phalar.* 1, 5. etc.

† Διδοξασμαὶ *ἐν αὐτοῖς* is certainly more than δι' αὐτῶν. He would be glorified *through or by them*, even if they adopted some plan or other tending to his glory: but *in them*, only *in as far as* they glorify him with their persons, by *immediate personal agency*. So *to live in God, to be in God*, seems to me to express *the being in, the subsisting with* much more intimately (as if rooted in) than can possibly be done by διὰ. Although διὰ be interchanged with ἐν Col. i. 16., it proves not the perfect identity of these prepositions, but at most only that the more lax can be used for the more precise. Where ἐν and διὰ are connected in one sentence, διὰ refers to external means, whilst ἐν relates to that which is effected in or on a person, as if adhering to him Ephes. i. 7. ἐν ᾧ (Χρ.) ἔχομεν τ. ἀπολυτ. διὰ τ. αἵματ. αὐτοῦ, iii. 6. Even when impersonal things are spoken of, the distinction between ἐν (of an internal, psychological state or power) and διὰ (of means) is apparent, as 1 Pet. i. 5. τοῖς ἐν δυνάμει θεοῦ φρουρουμένοις διὰ πίστεως see Steiger *in loc.*, 1, 22. ἐν τῇ ὑπακοῇ τ. ἀληθ. διὰ πνεύματος. *Comp.* Matth. II. 892.

Yet the most recent lexicographers have extravagantly augmented the signification of these prepositions, or have incorrectly applied to the N. T. their real significations. Thus the signification *in respect to* in Luke xvi. 15. Acts xv. 7. is very shallow, and entirely false in 1 Cor. iii. 18. ix. 15. xiv. 11. In Tit. iii. 5. *ἐν* is not used of the *finis* or *consilium*, but *ἔργα ἐν δικαιοσύνῃ* are works done with the disposition of a *δίκαιος*, 2 Pet. ii. 13. is self-apparent; on Luke i. 17. 1 Cor. vii. 15. *see below*. In Mr. ix. 50. *εἰσηνεύετε ἐν ἀλλήλοις* *erga* is unnecessary, as we also say: *among (yourselves) one another*. Still more inadmissible are the following significations: (a) *ex*, Heb. xiii. 9. *ἐν οἷς οὐκ ὠφεληθήσαν οἱ περιπατησάντες* UNDE *nihil commodi perceperunt* (*comp. ὠφελεῖσθαι ἀπὸ Ἀσχιν. dial. 2, 11.*) The preposition denotes the advantage, which would have been founded *on* it or inhered *in* it, Xen. *Athen. rep.* 1, 3. Demosth. c. *Panæn.* p. 631. A. In Mt. i. 20. *τὸ ἐν αὐτῇ γεννηθὲν* is, *that which has been conceived in her* (Stolz), *γενώσκειν ἐν* 1 John ii. 5. (Xen. *Cyrop.* 1, 6. 41.) to know something *by* (according to another conception *γιν. ἐκ, ἀπὸ* etc. *see above*)—(b) *post*, Mt. iii. 1. *ἐν ταῖς ἡμέραις ἑκαταῖς* *at* about that time (a vague Hebrew designation of time), Mr. xiii. 24. *ἐν ἐκ. τ. ἡμ. μετὰ τὴν θλίψιν* *at that time* (in those days) after etc. *ἡμ.* used not only of the duration of the θλίψις, Luke xii. 1. *ἐν οἷς* belongs to *ἵκωνται. ε. μυρ. during the time that* they were assembling etc. *comp. ἐν τούτῳ interim* Xen. *Cyrop.* 1, 3. 17. 3, 2. 12. (c) *pro, loco* Rom. xi. 17. *ἐνεκεν τριόδης ἐν αὐτοῖς (κλάδοις)* grafted *on* the branches (which were in part cut off)—(d) *pro, in commodum*, 1 Thess. v. 12. *τοὺς κοπιῶντας ἐν ὑμῖν* who labor *on* (among) you (your illumination and improvement). (e) *with*, Heinrich reckons here 1 Tim. ii. 2. *διάγειν ἐν πάσῃ εὐσεβείᾳ*!! Acts xx. 32. does not belong here; *ἐν ἡγιασμένοις* means *among* (with) those who are sanctified. Acts vii. 14. *μετεκατέσταν τὸν πατέρα αὐτοῦ Ἰακώβ καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἑβδομ.* (where Bretschneider also interprets *with*) probably means: consisting *in* (of) *seventy souls*. So *ⲓ* is used Deut. x. 22., but I know of no instance in the Greek. Fritzsche's interpretation of these words (*ad Mr.* p. 604.) appears to me too far-fetched. On Luke xiv. 31. *see above* i. 6.; Ephes. vi. 2. *ἡρεῖς ἵσθιν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ* certainly signifies not only: *annexa, addita promissione*, but: *which is a chief commandment* in the promise, i. e. even on this promise is grounded the *πρῶτη*. Gal. iii. 8. (O. T. quotation) needs no explanation, (f) *of, by*, Ephes. iv. 21. *εἰς ἐν αὐτῷ ἰδιδάχθητε*, *if indeed you are taught in him*, is clearly connected with the following *προδίδωμι* etc., therefore equivalent to, according to the communion with Christ, as those who believe in Christ. Bengel *in loc.* is not very good. Phil. ii. 5. is translated correctly by Stolz. On Rom. xi. 2. *ἐν ἑλίῳ* *see Reiche*. About *ἐν* for *εἰς* *see* § 54. 4.

(b) *Σὺν* *with* is distinguished from *μετὰ* properly as it indicates a nearer and closer connection or conjunction (Acts ii. 14.), hence it is especially used of a spiritual (psychological) communion, e. g. of believers with Christ Col. iii. 3. 1 Thess. v. 10., of that spiritually possessed, imported to one 1 Cor. xv. 10. *ἡ χάρις τοῦ θεοῦ ἡ σὺν ἡμῖν*. *Comp. also σὺν*

δεῖν and Gal. iii. 9. σὺν τῷ πιστῷ Ἀβραάμ, which is incorrectly translated: *like the believing Abraham*. It is *with* the believing Abraham, viz. who first and as the pattern of others received this blessing of God. Σὺν therefore expresses in this case not similarity but communion, Col. ii. 13. It is transferred to a more loose connection in 2 Cor. viii. 19. (*with* the contribution, *comp.* Xen. *Cyrop.* 3, 3. 54. Pausan. 8, 43. 3.) and Luke xxiv. 21. σὺν πᾶσι τοῖς τούτοις τρέτην ταύτην ἡμέραν ὡς ἰφ, *in addition to all this is yet, that* etc.

(c) Ἐπί. The primary meaning is that which Schleussner gives under 17.: *upon, over* (above) in the local sense: Mt. xiv. 11. ἡνίχθη ἡ κεφαλὴ ἐπὶ πίναν. Mr. ii. 4. vi. 39., also John iv. 6. ἐπὶ τῇ πηγῇ, Rev. ix. 14. On Ephes. iv. 26. *see* Harless *in loc.* (Xen. *Anab.* 1, 2. 8. 5, 3. 2. Isocr. *Paneg.* c. 40. Dio. Cass. 177. 30. *see above*, § 51. (g) sometimes *on, at, by* John v. 2. Acts iii. 10. 11. Mt. xxiv. 33. also of persons Acts v. 35. πρᾶσσειν τι ἐπὶ τινι to do something *on* one (to do *on, to*) *comp.* δρᾶν τι ἐπὶ τ. *Æl. anim.* 11, 11., even *with*, of *place*, (*apud*) Acts xxviii. 14. and of *time* Heb. ix. 26. ἐπὶ συντελείᾳ τῶν αἰώνων *sub finem mundi*, and in another construction Heb. ix. 26. 15. τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παροβασίων *with* (under) *the first* dispensation (during the continuance of the first dispensation), hence of the present time Heb. x. 29. ἐπὶ τρεσὶ μάρτυσι *with, by* (before) *three witnesses, adhibitis testibus*. It is used of that which is immediately (*temporally* connected with, in Xen. *Cyrop.* 2, 3. 7. ἀνέστη ἐπ' αὐτῷ Φερύλας *immediately after* (Appian. *Civ.* 5, 3. Pausan. 7. 25. 6. Dio. Cass. p. 325. 519. Themist. 4. p. 66. *comp.* Wurm *ad Dinarch.* p. 39. Ellendt *ad Arrian. Alex.* I. p. 30. and with precaution Lüsner *obs.* p. 76.), according to which Acts xi. 19. ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ is interpreted (*see* Alberti *in loc.*), unless ἐπὶ rather signify *about* (on account of) or *against* Matthäi *in loc.*). Tropically ἐπὶ is used (a) of superintendence Luke xii. 44. *comp.* Xen. *Cyrop.* 6, 3. 28. (as otherwise with the genitive Lob. *ad Phryn.* p. 474.). (b) of addition to something already existing (accumulated) Mt. xxv. 20. ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς, Luke xvi. 26. ἐπὶ πᾶσι τοῖς *besides all this* (in addition to all this) Lucian. *conscr. hist.* 31. (*comp.* Wetsten. and Kypke *in loc.*), Ephes. vi. 16.; hence John iv. 27. ἐπὶ τούτῳ ἦλθον οἱ μαθηταί *on this* i. e. when this was done the disciples came, Phil. i. 3. εὐχαριστῶ τῷ θεῷ ἐπὶ πάσῃ τῇ μνηίᾳ ὑμῶν i. e. with me gratitude to God is always joined to the μνηία ὑμ. (c) of that, *upon* which some other object rests, as on its basis, not only ζῆν ἐπ' ἄστῳ Mt. iv. 4. (as if to base life on bread, *comp. sustentare vitum*) *see* Kypke *in loc.*, and after verbs expressing the affections and emotions θαυμάζειν, ἀγαλλίαν, λυπεῖσθαι ἐπὶ τινι Luke i. 47. xix. 41. Mr. iii. 5. xii. 17. Mt. vii. 28. 2 Cor. vii.

18. (Plat. *Mem.* 1 *Sympos.* p. 217. Isocr. *Paneg.* 22. Lucian *Philops.*
 14. *Alciph.* 3, 33. *Palæph.* 1, 8. see § 34. 6., as also εὐχαριστοῦν ἐπὶ
 to give thanks *over* (for) something 1 Cor. i. 4. Polyb. xviii. 26. 4.); but
 particularly (α) of the supposition and condition (Xen. *Symp.* 1, 5. Diod.
 Sic. 2, 24. Lucian. *conscr. hist.* 38. see Schwarz. *comment.* p. 528.
 Bremi *ad Demosth.* p. 205.) ἐπ' ἐλπίδι *upon, in* hope 1 Cor. ix. 10.
 (Æsop 21, 1., ἐπ' ἐλπίσι Dio. Cass. p. 1003.), where we speak according
 to the same view of the subject; in the Latin *sub conditione*, which we
 also imitate, *under* the condition, *comp.* Heb. ix. 17. ἐπὶ νεκροῖς *upon,*
over the dead i. e. when death has taken place (in case of death). (β) of
 the motive of action Luke v. 5. ἐπὶ τῷ ῥηματί σου χαλάσω τὸ δίκτυον *upon*
 (at) thy word, induced by thy word, Acts iii. 16. ἐπὶ τῇ πίστει, *for, for*
sake of the faith, Mt. xix. 9. Heb. xi. 4. 1 Cor. viii. 11., *comp.* Xen.
Mem. 3, 14. 2. *Cyrop.* 1, 3. 16. 4, 5. 14. Herod. 1, 137. Lucian.
Hermot. 80. Dio. Chrys. 29. p. 293.; hence ἐφ' ᾧ *on account of* Phil. iv.
 10. (Diod. Sic. 19, 98. Diog. L. 2, 12. 5. ἐφ' ᾧπερ Dio. Cass. 43, 95.),
because 2 Cor. v. 4. Rom. v. 12. (on this account that as ἐξ ὧς *since,*
properly from the time that) see Raphel *in loc.* (ἐφ' ὧς *for quam ob rem* in
 Petr. *Patric.* p. 127. ed. Bonn.). On the other hand 2 Cor. xii. 21. με-
 τανοεῖν ἐπὶ τῇ ἀκαθαρσίᾳ signifies: to repent of the uncleanness i. e.
 brachyologically, to repent of the uncleanness and to become better.
 (γ) of the subject of discourse John xii. 16. ἐν αὐτῷ γινεσθαι, Rev. xxii.
 16. x. 11. (Pausan. 3, 13. 3.). On Acts iv. 17. see note. (δ) Of the
 end, object, and result 1 Thess. iv. 7. οὐκ ἐκάλουν ἐπὶ ἀκαθαρσία *unto un-*
cleanness, Gal. v. 13. (as καλεῖν ἐπὶ ξενίᾳ Xen. *Anab.* 7, 6. 3. and simi-
 larities see Sintenis *ad Plutarch. Them.* p. 147.) 2 Tim. ii. 14. *comp.*
 Xen. *Anab.* 5, 7. 34. *Mem.* 2, 3. 19. Plat. *rep.* 3. p. 389. B. Diod. Sic.
 2, 24. Arrian. *Alex.* 1, 26. 6. 2, 18. 9. Diog. L. 1, 7. 2. *comp. ind. ad*
Dio. Cass. ed. Sturz. p. 148., hence ἐφ' ᾧ *for what, wherefore* Mt. xxvi.
 50.* (Phil. iii. 12.) see Boissonade *ad Philostr.* p. 370. Bremi *ad De-*
mosth. p. 92. (ε) of the norm, model or standard, Luke i. 59. καλεῖν ἐπὶ
 τῷ ὀνόματι *after* the name (Neh. vii. 63.).

Where ἐπὶ in the local sense is connected with a verb of direction or
 motion (Mt. ix. 16. John viii. 7.), the delay to act and the state of rest
 are indicated at the same time.

(d) Παρὰ *with* i. e. properly *near, near by, at the side of*. Then more
 generally with or without respect to a local relation (of things and per-

* The Greeks would say instead of this ἐφ' ἧ, τι (ἐπερ) πάλαι *comp.* Achill. *Tat.* 8.
 Eurip. *Bacch.* 454. Raphel. *in loc.*

sons), Mt. xxii. 25. ἦσαν παρ' ἡμῖν ἀδελφοί, Rev. ii. 13. δὲ ἀπεκτάνθη παρ' ἡμῖν, especially of the possession, mostly of the properties of the soul, Rom. ii. 11. οὐ γὰρ ἐστὶ προσωποληψία παρὰ θεῷ (*comp.* Demosth. *cor.* p. 352. Α. εἰ ἐστὶ παρ' ἐμοὶ τις ἰμμερία), and of the judgment, opinion, Rom. xii. 16. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς *with yourselves* i. e. in your view, Acts xxvi. 8. 1 Cor. iii. 19. (Herod. 1, 33. 36. Eurip. *Bacch.* 399. *Electr.* 737.). So also in 2 Pet. ii. 11. οὐ φέρουσι παρ' αὐτῶν παρὰ κυρία (with him, as judge) βλάβημον κρίσιν, where some incorrectly translate *before*. That παρὰ with dative denotes the direction whither, is not proved by Luke ix. 47. and much less by Luke xix. 7. and in the last passage παρὰ ἀμαρτωλῶ ἀνδρὶ must either be connected with καταλῦσαι, or, if it be construed with εἰσέλθαι may be compared with the German *eintreten bei jemand*, to enter, to stop with (at the house) of some one.

(e) Πρὸς has the same primary signification. It is however used more generally: *with, at, in* (immediate) *vicinity*, e. g. John xviii. 16. xx. 12. Mr. v. 11. No proofs are needed from the Greek writers; for Münster's remark *symbol. ad intptat. ev. Joan.* p. 31. is incorrect. So also Rev. i. 13. περιζωσμένος πρὸς τοῖς μαστοῖς ζώνην furnished with a girdle *at the breast* (Xen. *Cyrop.* 7, 1. 33.). Luke xix. 37. ἐγγίζοντος ἡδὲ πρὸς τῇ κατὰ βάσιν τοῦ ὄρους τῶν θλαῶν must be translated: as he was already near *by* (to) etc. (Πρὸς with the dative occurs much more frequently in the Septuagint than in the N. T.).

(f) Περί and ἐν do not occur in the N. T. with the dative.

§ 53. Prepositions with the Accusative.

(a) Εἰς. (a) In the local sense it is not only *in* with the accusative, *into* and *through into* (Luke x. 36. Acts iv. 17. also Mr. xiii. 14. εἰς τὰ ὄρη as we say: *into the mountains*), but also *to, towards* Mr. iii. 7. (Polyb. 2, 28. 1.) Mt. xxi. 1. *comp.* ver. 2. John xi. 38. xx. 1. Luke vi. 20. Rev. x. 5. Acts ix. 2. (of the motion and mere direction *Æschin. dial.* 2, 2.), *upon* (like ἐπὶ) Mt. xxvii. 30. xxviii. 16. Mr. xi. 9. John xi. 32. Acts xxvi. 14. Rev. ix. 3. Where εἰς is connected with names of persons, it cannot well be rendered *to* (πρὸς or ὡς) 2 Cor. ix. 5., but *among, into the midst of* Acts xx. 29. xxii. 21. Luke xi. 49. Rom. v. 12. Rev. xvi. 2. (then sometimes nearly equivalent to the dative Luke xxiv. 47. *see above* § 31, 2.), once *to* some one (into his house) Acts xvi. 40. εἰσέλθον εἰς τὴν Αὐδίας (*according to many Codd.*) *comp. Lys. orat.* 2. in Strabo 17. p.

796. Fischer *ad Well.* III. II. p. 150: and Valckenaer *in loc.* (b) In relation to time it expresses partly the term of time, *to, up to* which Acts iv. 3. (Herodian 3, 5, 2.) or *until* which John xiii. 1. 2 Tim. i. 12., partly duration of time (*for, like* *ἐν*) Luke xii. 19. *εἰς πολλὰ ἔτη* (Xen. *Mem.* 3, 6. 13.).—(c) *εἰς* transferred to *internal* relations (or in a tropical sense) is used of every object, aim, hence (α) of the measure (Bernhardy p. 218.), to which something rises 2 Cor. x. 13. *εἰς τὰ ἄμετρα*, iv. 17.—(β) of the state into which something passes Acts ii. 26. Rev. xi. 16. Heb. vi. 6.—(γ) of the result Rom. x. 10. (xiii. 14.) 1 Cor. xi. 16: *εἰς τὸ περισσὸν συνίεσθαι*.—(δ) of the direction of the affections 1 Pet. iv. 9. *φιλοξενεῖς εἰς ἀλλήλους*, Rom. xii. 16. Mt. xxvi. 10. 3 John ver. 5. 2 Cor. x. 1. (*erga*), Luke xii. 10. (*contra*), to which also Col. i. 20. *ἀποκαταλάττειν τοὺς αὐτοὺς* is reduced (*comp. διαλλάττειν πρὸς τινά* Demosth. *ep.* 3. p. 114.); of the direction of the intellect (the thoughts) Æl. 2, 25. *ἀσβιδάγειν εἰς αὐτὸν* *aiming at him* (*dicere in al'quem comp. Kypke in loc.*), Ephes. v. 32. Heb. vii. 14.*, of the desire Phil. i. 23., of the will in general, hence of the occasion Mt. xii. 41. *εἰς τὸ πνεῦμα Ἰωάννου* (on occasion of) *the preaching* xviii. 20., of the aim and purpose Luke v. 4. Acts ii. 38. vii. 5 Rom. v. 21. ix. 21. Heb. x. 21. (*εἰς* ὅ wherefore Col. i. 29. *comp.* 1 Pet. ii. 8., *εἰς τί* Mt. xxvi. 8.). Hence the following phrases can be explained *ἡμιζῆεν, ἀσπένειν εἰς τινά* as also the passages, where *εἰς*, connected with personal words, signifies *for* Rom. x. 12. xv. 16. 2 Cor. viii. 6. 1 Cor. xvi. 1. etc. (also allied to the dative *σε, βορῇ*) and finally the looser connections, in which *εἰς* is translated *in reference to, in respect to* (Bernhardy p. 220) Acts xxv. 20. Rom. iv. 20. (of things Xen. *Mem.* 3, 5. 1.), Luke xii. 21. Ephes. iv. 15. 2 Cor. xi. 10. (of persons). The objective and subjective determination sometimes cannot be separated Heb. iv. 16. Luke ii. 84. The following significations must be dispensed with: *sub* (Rom. xi. 32., *εἰς* retains the signification *into, unto*, as *συγκρατεῖν εἰς* can be said just as well as *ἐπὶ* Gal. iii. 22.), *with* (of the instrument), Acts xix. 3. *εἰς τὸ Ἰωάννου βάπτισμα* (*ἱερατεῖα*) is a direct answer to the question: *εἰς τί οὖν ἱερατεύετε*; the answer properly should have been *into that, in which John baptized*. Therefore the expression is concise or rather not precise. Nor does this preposition properly signify *coram* Acts xxii. 30. (*see* Kühn) *comp. Heindorf ad Plat. Protag.* 471. Stallbaum *ad Plat. Symp.* p. 43. but *ἵστησαν (αὐτὸν) εἰς αὐτοῖς* means: they placed him *among them* (*εἰς μέσον*). That *εἰς* ever signifies as much as *δια* is a mere fiction, and *εἰς διαγωγής*

* Ὁμίσαι εἰς ἱερατεῖα Mt. v. 35. is referable essentially to the same signification. See Fritzsche *in loc.*

ἀγγέλων in Acts vii. 53. signifies most simply: *into, at the disposition of angels*, which indeed ultimately means: in consequence of, conformably to such arrangements, unless the interpretation given in § 32, 4. be preferred. On εἰς for ἐν (and consequently also on Ephes. iii. 16.) see § 54.

(b) Ἀνὰ occurs in the N. T. only in the phrases ἀνὰ μίσην, ἀνὰ μίσος, and presents no difficulties.

(c) Διὰ with the accus. is the preposition of the *ground* or *reason* (*ratio*), not of the design (not even in 1 Cor. vii. 2., as Wahl affirms), and corresponds with *for, on account of* (also John vii. 43. x. 19. xv. 3.) or, where the internal motive of action is meant, *out of, through*, Mt. xxvii. 18. διὰ φθόνου *out of envy* (Diod. Sic. 19. 54. διὰ τὴν πρὸς τοὺς ἡτοχηνότας ἔσπον, Aristot. *Rhet.* 2, 13. Demosth. *adv. Conon.* p. 730. C.). On Rom. iii. 25., which passage Reiche has misunderstood, see Bengel. Hebr. v. 12. διὰ τὸν χρόνον *is for the time, according to the time* (during which you have enjoyed Christian instruction), not as Shulz translates: *after so long time*. Sometimes διὰ with the accus. is used of the means (reason or motive and means are very nearly related, and διὰ even in a local sense is by poets sometimes connected with the accus., see Bernhardt p. 236.), John vi. 57. πᾶν ζῶ διὰ τὸν πατέρα, just as Longi Pastor. 2. p. 62. Schäfer διὰ τὰς νύμφας ἔζησε Aristoph. *Plut.* 470. Thuc. 6, 57. Æschin. *dial.* 1, 2. *comp.* Wytttenbach *ad Plut. Mor.* II. p. 2. Lips. Sintonis *ad Plutarch Themist.* p. 121. Hebr. v. 14. vi. 7. does not belong here, and perhaps not Rev. xii. 11. ἐνίκησαν διὰ τὸ αἷμα, *comp.* vii. 14. and the immediately following καὶ οὐκ ἠγάπησαν τὴν ψυχὴν etc. On Rom. viii. 11. (where the reading vacillates but little) see Bengel and Reiche *in loc.* (*comp.* iv. 25.). Bretschneider reckons here too many passages Rom. xv. 15. Hebr. ii. 9. v. 12. Rev. iv. 11., where, with a more precise view, *on account of, for sake of*, will be found very appropriate. Also in Rom. viii. 20. this might be the case; 1 John ii. 12. is correctly translated by Lücke. Gal. iv. 13. διὰ δαδένειαν τῆς σαρκὸς is not exactly to be taken of the condition (διὰ δαδένειας), but signifies *because of* a weakness, *on occasion* of a weakness, see Flatt *in loc.*

(d) Κατὰ. The primary local signification is (a) *down upon* (down, *comp.* Æschin. *dial.* 3, 19.) *down by, through, over*, Xen. *Cyrop.* 6, 2. 22.; Luke viii. 39. ἀπῆλθε κατὰ ὅλην τὴν πόλιν, Luke xv. 14. κατὰ τὴν χώραν *throughout the land* (over the whole land) viii. 39. Acts v. 15. ἐκφίξειν κατὰ τὰς πλατείας, *through the streets, along the streets*, viii. 36. (Xen. *Anab.* 4, 6. 11.) Luke xiii. 22. ix. 6. Acts xxvii. 2. (Raphel *in loc.*)* Also Acts xxvi. 3. τὰ κατὰ τοὺς Ἰουδαίους ἔδη καὶ ζητήματα *the*

* Κατὰ in a local sense is not synonymous with ἐν, as Künsl *ad Acts* xi. 1. and

customs prevailing throughout (among) *the Jews*.* (b) *On thither, forward* Phil. iii. 14., *towards, to* Luke x. 32. (Æsop. 88, 4. Xen. *Cyrop.* 8, 5. 17.) x. 3. Acts xvi. 7., also of the mere direction (geographical situation) Acts xxvii. 12. (ii. 10.) Xen. *Anab.* 7, 2. 1. Κατὰ πρόσωπόν τινος means towards the face of some one, i. e. *before* some one's eyes Luke ii. 31. Also Rom. viii. 27. κατὰ θεὸν ἐντρογχανεῖν signifies not (as to the place) *apud deum*, but properly towards God (*over*), before God (others according to the mind of God, *see below*). The use of this preposition in regard to time is connected with this, as in Acts xvi. 25. κατὰ τὸ μεσονύκτιον *towards midnight*, and in Mt. i. 20. κατ' ὄρα *during the dream* (Herodian. 2, 7. 6. Alciph. 3, 59., κατὰ φῶς, *by day, daylight* Xen. *Cyrop.* 3, 3. 25.) Hebr. ix. 9.; iii. 8. (Septuag.) κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ *in the day* etc. Accordingly it is used of place and time in a distributive sense (originally perhaps with the plur. as κατὰ φύλα *by tribes*, in the way of tribes Mt. xxiv. 7., κατὰ τόπους Acts xxii. 19., κατὰ δύο *two by two, by pairs* 1 Cor. xiv. 27.), then very often with nouns sing. Acts xv. 21. κατὰ πόλιν *from city to city* (Diod. Sic. 19, 77. Plutarch. *Cleom.* 25. *Palaeph.* 52, 7. Heliod. *Æth.* 10, 1.), κατ' ἑαυτὸν yearly Heb. ix. 25. (Xen. *Cyrop.* 8, 6. 16., κατὰ μῆνα Xen. *Anab.* 1, 9. 17. Dio Cass. 750. 74.), κατ' ἡμέραν *daily*, Acts ii. 46. (Herm. *ad Vig.* p. 860.† Κατὰ tropically is used of every thing *towards* which something is directed; partly in a general sense, *in respect to* Rom. ix. 5. (τὸ κατὰ σάξκα) 1 Pet. iv. 14. Acts iii. 22. (κατὰ πάντα *in every respect*), also Rom. xi. 28., partly in a particular sense, (a) Of the norm, model and measure or standard Luke ii. 22. κατὰ νόμον *according to the law* (Acts xxvi. 5. Luke ii. 29. perhaps also John ii. 6.) Mt. ix. 29. κατὰ τὴν πίστιν ὑμῶν *according to your faith*, as you deserve Mt. ii. 16. κατὰ χρόνον, *according to the time*, hence of similarity Hebr. viii. 8. συνελέσω — διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα etc.; also with names of persons κατὰ τινά *according to (after) the mind of some one* Col. ii. 8.

Wahl I. 800. affirm: κατὰ τὴν πόλιν means *through the city*, καθ' ὅδον *along the road*, on the road, as on a line. Even κατ' οἶκον is used as ἐν τῷ οἴκῳ according to a different representation (as *at* the house differs from *in* the house). Κατὰ has usurped the place of ἐν in many phrases where the latter might have stood.

* Hence flows the signification *with, among*, as Acts xvii. 28. εἰ καθ' ἑαυτῶν περὶ κατὰ with a pers. pron. especially in the later writers became a circumlocution for the possess. pron. See Hase *ad Leon. Diac.* p. 230.

† καθ' ἑαυτοῦ of one's self is usually referred to this usage (*see Passow*), but improperly, as the formula is not distributive. It properly means *in respect to, as to one's self*, whereby something is limited to a single object, therefore *of one's self*, adv. *seorsim*.

Rom. xv. 5. Ephes. ii. 2., and of the will 2 Cor. xi. 17. *comp.* Stallbaum *ad Plat. Gor.* p. 91., or according to his example Gal. iv. 28. *κατὰ Ἰσαάκ* after the manner of Isaac, *ad exemplum Isaaci*, 1 Pet. i. 15. (Lucian. *Pisc.* 6, 12. *Eunuch.* 13. Dio Cass. 376. 59. *comp.* Kypke and Wetst. on Gal. as above). Of writers: *ἐν κατὰ Ματθαίου εὐαγγέλιον* the gospel (the evangelical history) as Matth. wrote it down (according to the apprehension and representation of Mt.). On *εἶναι κατὰ σάξκα*, *κατὰ πνεῦμα* Rom. viii. 5. see Rückert in *loc.* More common is the (Pauline) formula *κατ' ἀδελφωσιν* after, according to the manner of man (in different contexts) Gal. iii. 15. 1 Cor. ix. 8. Rom. iii. 5. Gal. i. 11. (Winer's *comment.*). *Comp.* Rom. iv. 4. *κατὰ χάριν* according to the manner of grace. (b) Of the occasion, which is very nearly related to the former, Mt. xix. 3. *ἀπολῦσαι τὴν γυναῖκα κατὰ πάσαν αἰτίαν* for every cause (Kypke in *loc.*, *comp.* Pausan. 5, 10. 26, 18. 27, 1. 3, 8. 43, 1.), Acts. iii. 17. *κατὰ ἀγνοίαν ἐκράξατε* in consequence of ignorance (Raphel in *loc.*), Phil. iv. 11. *οὐχ ὅτι κατ' ὀστέγησιν λίγω* out of want (because that I suffer want) *comp.* Diog. L. 6, 1. 4. Arrian. *Al.* 1, 17. 13. (c) Of the destination, purpose, 2 Tim. i. 1. Tit. i. 1. (*for, to*) and the (necessary) consequence 2 Cor. xi. 21. *κατ' ἀτιμίαν λέγω* to shame (Herod. 2, 152. Thuc. 6, 31.). The signification *cum* must be dispensed with, although *κατὰ* may sometimes be translated *with*. Rom. x. 2. *ζήλος θεοῦ ἀλλ' οὐ κατ' ἐπίγνωσιν* zeal but not according to knowledge, i. e. as it shows itself in consequence of knowledge, Hebr. xi. 13. *κατὰ πίστιν ἀπέθανον* etc. signifies: it was according to faith (the nature of faith) that they died, without receiving etc. (for before *μὴ λαβόντες* the comma must be omitted).

(e) *ὑπὲρ* with the accus. signifies, *over, beyond* (Herod. 4, 188.) and does not occur in the N. T. in the *local* signification, but always tropically: Acts xxvi. 13. *ὥς περιέλαμψαν* — *ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου*, Mt. x. 24. *οὐχ ἵστε μαθηταίς ὑπὲρ τὸν διδάσκαλον*, x. 37. Luke xvi. 8. (*Æschin. dial.* 3, 6. Isocr. *paneg.* 47.), 2 Cor. i. 8. (Epict. 31. 37.). In 2 Cor. xii. 13. *τί γὰρ ἵστω, ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας*, the *ὑπὲρ* only apparently means *infra*, the conception here is just of the reverse (as the verb *ἡττᾶσθαι* expresses that): beyond, more than. *Comp.* Philem. ver. 16. *οὐκ ἐστὶν ὡς δούλον, ἀλλ' ὑπὲρ δούλον*, more than a servant.

(f) *Μετὰ* with the accus. indicates motion *into the midst of* something (towards the middle) Iliad. 2, 376., then motion *after*, but signifies yet more frequently (of a state of repose) *behind (past)* Heb. ix. 3. In the N. T. it occurs besides only relating to time, *after*, even Mt. xxvii. 63., where the popular expression can present no difficulty, see Krebs *observ.* p. 87.; the well known formula *μετ' ἡμῶν interdiu* must not be referred

hither for interpretation, see Bernhardt p. 254. See Fritzsche *in loc.* against Kühnöl, who translates Mt. i. 12, *μετὰ τὴν μετανοήσαν βαβ. tem-pore exilii.*

(g) Παρά. The primary meaning is: *near, along* a line, space, e. g. *πλοῦς δὲ παρὰ γῆν, near the land, along the shore* (Xen. *Anab.* 6, 2. 1. *Cyrop.* 1, 6. 43. Plutarch. II. p. 621. D.) Mt. 4. 18. *περιπατῶν παρὰ τὴν θάλασσαν* — — *εἶδε etc. walking along the sea shore, by the sea* (Xen. *Anab.* 1, 2. 24. 6, 2. 18.) Mt. xiii. 4., then of a point (of space) Acts iv. 35. *ἰσθδον παρὰ τοὺς πόδας τῶν ἀποστόλ. near by their feet, at their feet*, Mt. xv. 30.; Mt. xv. 29. *ἦλθε παρὰ τὴν θαλ. he came near to the sea* (to the shore of the sea) Acts xvi. 18. *comp. Held ad Plut. Timol.* p. 356. Hence with verbs of resting *near, by*, Mt. xiii. 1. xx. 30. Luke v. 1. xviii. 35. Acts x. 6. 32. *comp. Heb.* xi. 11. (Alciph. 3, 27. Xen. *Anab.* 7, 2. 11. 3, 5. 1. Pausan. 1, 38. 9. Æsop. 44, 1.) Hartung on the *cunus* p. 68. Again *παρὰ* denotes that something is not thrown to the mark, but *near by it*, hence (according to the words subjoined, sometimes *beyond* Rom. xii. 3. sometimes *beside* (*except, save*) 2 Cor. xi. 24. *πνεύματις περισσεύοντα παρὰ μίαν* (*comp. Heb.* ii. 7. Septuag.), and tropically in the former sense, (a) Luke xiii. 2. *ὑπερβαίνει παρὰ πάντα* (*beyond, more than all, see ὑπέρ*), Heb. i. 9. Luke iii. 13. (Dio Cass. 152. 16.) Rom. xiv. 5. (so also *ἄλλος παρὰ* 1 Cor. iii. 11. *comp. Stallbaum ad Phil.* p. 51.). (b) *Against* Acts xviii. 13. *παρὰ νόμον*, Rom. i. 26. *παρὰ φύσιν* (*præter naturam*), Rom. xvi. 17. Hebr. xi. 11. as we say: *to transgress the law* (*comp. Xen. Mem.* 1, 1. 18. *Anab.* 6, 6. 28. 2, 5. 41. Lycias 1. Theomnest. 4. Polyb. 9, 16. 2. Lucian. *Demon.* 49. Philostr. *Apoll.* 1, 38.). (c) Rom. i. 25. *παρὰ τὸν κτίσαντα with a passing by of the creator* (instead of the creator). *Παρὰ* occurs once of the reason 1 Cor. xii. 15. *παρὰ τοῦτο, therefore, properly with all this, as this is so* (Plutarch. *Camill.* 28. Dio Cass. p. 171. 96. Liban. *oratt.* p. 119. I). Lucian. *Paras.* 12.). In Latin *propter* (from *prope, comp. propter flumen*) became the usual causal preposition (Vig. p. 862. V. Fritzsche *quæst. Lucian.* p. 124.).

(h) Πρὸς *to, towards* with verbs of motion or mere direction (Acts ix. 40. Ephes. iii. 14.). Sometimes the signification of the accusative is not very clear and *πρὸς* means *by* Mr. iv. 1. (*πρὸς τὴν θάλασσαν ἦν*) xi. 4. especially with names of persons Mt. xxvi. 55. John i. 1. 1 Cor. xvi. 6. see Fritzsche *ad Mr.* p. 201. (Rom. iv. 2. it means *towards, before*, and in Acts v. 10. xiii. 31. xxii. 15. the signification of the direction is very apparent). The Lat. *ad* unites both significations. The phrases relating *to time* are vindicated on the first glance, e. g. *πρὸς καιρὸν at, for a season*, Luke viii. 13. Hebr. xii. 10. and *πρὸς ἑσπέραν towards evening* Luke xxiv..

29. Wetst. I. p. 826. (*comp. above ἐπι*): *Transferred* (tropically) *πρός* denotes the end, or mark, to which something (consciously or unconsciously) tends 2 Pet. iii. 16. ἀ -- στρεβλοῦσιν — *πρός τὴν ἰδίαν αὐτῶν ἀπώλειαν*, Hebr. ix. 12. John xi. 4., but especially the direction of the mind to something, xi. 4. e. g. Hebr. i. 7. *πρός τοὺς ἀγγέλους λέγει in reference to* (in speaking to refer to them), Luke xx. 19. Rom. xx. 21. (as *dicere in aliquem*, *comp. Plutarch. de ei ap. Delph. c. 21. Xen. Mem. 4, 2. 15.*), also Ephes. iii. 4., particularly (a) the disposition *towards* some one, *erga* and *contra* Luke xxiii. 12. 1 Thess. v. 14. 2 Cor. iv. 2. vii. 12.—(b) the design (direction of the will) 1 Cor. x. 11. Mt. vi. 1. Hebr. vi. 11. and the purpose Acts iii. 10. xxvii. 12.—2 Cor. xi. 8. 1 Pet. iv. 12., hence *πρός τί for what (quo consilio)* John xiii. 28. *comp. Soph. Ajac. 40.*—(c) the reason (direction of the judgment) *on account of which* Mt. xix. 8. (Polyb. 5, 27. 4. 38, 3. 10.)—(d) the rule or model *after* which some one regulates himself, *according to* Luke xii. 47. Gal. ii. 14. 2 Cor. v. 10. Lucian. *conscr. hist.* 38. Plat. *Apol.* p. 40. E. *Æschin. dial.* 3, 17., and hence also the measure, standard *by (according to)* which a comparison is made Rom. viii. 18. οὐκ ἄξια τὰ παθήματα τοῦ νῦν καίρου *πρός τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι* compared *with*, as if laid on, applied to the standard (Thuc. 6, 31. Plat. *Hipp. maj.* 291. D. Isocr. *de big.* p. 842. Demosth. *ep.* 4. p. 119. A. *comp. Wolf ad Leptin.* p. 251. Jacobs *ad Ælian. Anim.* II. 340.).

It is acknowledged by Bretschneider and Wahl that in formulas like διατίθεσθαι διαθήκην *πρός τινα*, διακρίνεσθαι *πρός τινα*, εἰρήνην ἔχειν *πρός τ.* (Rom. v. 1.) etc. the signification *cum* cannot be adopted (*comp. Alberti observ.* p. 303.) but the simple *towards, with*. Schleussner's interpretation of the formula εὐχεσθαι *πρός θεόν precari a deo* only merits notice as a striking instance of the most unlimited empiricism. Also in Hebr. iv. 13. *πρός ὃν ἡμῖν ὁ λόγος*, the preposition expresses the direction, and Künöl's remark: *πρός signifies cum* is without value (*comp. Elsner in loc.*).

(i) *Περί* around, about first of place Mr. iii. 4. οἱ *περί αὐτὸν καθήμενοι*, who were sitting around him, iii. 8. Mt. iii. 4. Luke xiii. 8. and of time Mr. vi. 48. *περί τετάρτην φυλακὴν about the fourth watch (circa in Latin)*, Acts xxii. 6., then also of the object, *about* which an action is exerted Acts xix. 25. οἱ *περί τὰ τοιαῦτα ἐργάται* (Xen. *vectig.* 4, 28.), also Luke x. 40. (Lucian. *adv. indoct.* 6.), therefore it signifies sometimes *in respect to*. Tit. ii. 7. 1 Tim. i. 19. 2 Tim. iii. 8. (Xen. *Mem.* 4, 3. 2. Isocr. *Evag.* 4. *errorem, circa literas habuit*, etc. by Plin. and Quintil.). *Comp. above* p. 156. and *Ast ad Plat. legg.* p. 37., but especially the *Glossar. Theodoret.* p. 317. The phrase

οἱ περὶ τὸν Παῦλον *Paul and his companions* Acts xiii. 13*, as οἱ περὶ Ξενοφῶντα Xen. *Anab.* 7, 4. 16. οἱ περὶ Κίεχροα Xen. *Mem.* 3, 5. 10, a construction which in the later writers denotes also the principal person alone (Herm. *ad Vig.* p. 698.) is worthy of remark. So according to most of the interpreters John xi. 19. αἱ περὶ Μάρκον καὶ Μαρίαν, *comp.* Lücke *in loc.* See Matth. II. 1364. Bernhardt 263. Instances (but without a minute distinction) are also given by Palairer p. 253. Wetsten. I. 915. Schwarz *Comment.* p. 1074. Schweighäuser *Lexic. Polyb.* p. 463.

(k) ὑπὸ originally of place, *under* (with motion) Mt. v. 15. τὰ δένδρα ὑπὸ τὸν μῦθον, viii. 8. (Plutarch. *Thes.* 3.), with verbs of rest, especially of a surface *under* which something extends itself, Luke xvii. 24. Acts ii. 5. 1 Cor. x. 1. (Herod. 2, 127. Lucian. *d. deor.* 8, 2. Plut. *Themist.* 26. Æsop. 36, 3. Plutarch. II. p. 225.); tropically, of the power, to which some one is subjected (Boissonade *ad Nic.* p. 56. Xen. *Cyrop.* 8, 8. 5.) Rom. vii. 14. πεπραμένος ὑπὸ τὴν ἀμαρτίαν, also with εἶναι (to be *given under*) Mt. viii. 9. Gal. iv. 2. iii. 10. 1 Cor. x. 1. It is used of time in Acts v. 21. ὑπὸ τὸν ὄρθρον (*under, at, near, towards*) as often among the Greeks (e. g. ὑπὸ νύκτα, ὑπὸ τὴν ἑω, ὑπὸ τὴν ἐσπέραν, ὑφ' ἡμέραν see Alberti *observ.* p. 224. Ellendt *ad Arrian. Alex.* I. p. 146. Schweighäuser *Lexic. Polyb.* p. 633.) and among the Romans *sub*.

(l) ἐπὶ of place, *over, throughout* (over a surface) Mt. xxvii. 45. σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν, xiv. 19. ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, xiv. 26. Acts vii. 11. xvii. 26; *over, towards* (coming from above or below Xen. *Cyrop.* 3, 1. 4.), *over, upon* Mt. xxiv. 16. ἐπὶ τὰ ὄρη, Acts x. 9., *down upon* Mt. x. 29., *upon* John xiii. 25. ἐπιτίπτειν ἐπὶ τὸ στήθος *on the bosom* (John xxi. 20.), *unto, up before* (a high tribunal) Mt. x. 12. Luke xii. 11., *unto* (to go, to strive, etc.) Mr. v. 21. (see Fritzsche *in loc.*) Luke xv. 4. Xen. *Cyrop.* 1, 6. 39. Kypke *in loc.*†, rarely the mere *to* Acts i. 21. By this primary signification the following constructions are easily explained: Acts x. 10. ἔπεσεν ἐπ' αὐτὸν ἱεστασις, Acts v. 28. ἐπαγαγεῖν ἐπὶ τινι τὸ αἷμα ἀδελφῶν τ., i. 26. ἔπεσεν ὁ κληρὸς ἐπὶ Ματθίαν etc. The Ger. *auf* is very similar in its almost universal application (only in Mt. xxvii. 29. ἐπίδηξαν κάλαμον ἐπὶ τὴν δεξιάν we would say *into the hand*, but better Codd. read here ἐν τῇ δεξί., and the vulgate cannot be justified by Rev. xx. 1.). Ἐπὶ is only apparently connected with verbs

* Ἄμφι is also thus used by the Greeks, but περί in prose more frequently. That οἱ περὶ τὸν Παῦλον denotes not only the companions of Paul, but includes also himself, arises from the comprehensiveness of the preposition; περί expresses *that which encompasses*, therefore embraces Paul as surrounded, enclosed by his friends. In Mr. iv. 10. Luke xxii. 49. οἱ περί has its local signification.

† Ἐξέρχαι ἐκ τινος is peculiar (*after something*) i. e. to go out to catch something.

of *resting* Mt. xiii. 2. ὁ ὄχλος ἐπὶ τὸν ἀγίαν ἐσκήπει *stood* (had placed themselves) *on the shore*, xviii. 12. *comp.* Odys. 11, 577. Of Mt. xix. 28. καθίστασθε ἐπὶ δώδεκα θρόνους, Acts x. 17. xi. 11. we explain in the same way as εἰς in similar cases, *see* § 54, 4. Ellendt *ad Arrian. Alex.* II. p. 91.*—(2) of time, *for during* which something extends Luke iv. 25. ἐπὶ ἐτηρία *for three years*, Acts xiii. 31. xix. 10. (Hebr. xi. 80.) *comp.* Herod. 6, 101. 3, 59. Xen. *Cyrop.* 6, 2. 34. Strabo 9. p. 401. Dio Cass. p. 252., of the point of time, *upon, at* which, *about* which something is done Acts iii. 1. *see* Alberti *in loc.*—(3) Tropically it means (a) of the number, *up to* which something amounts, Rev. xxi. 16. ἐπὶ σταδίου δώδεκα χιλιάδων, where we can also say *to* (Herod. 4. 108. Xen. *Cyrop.* 7, 5. 8. Polyb. 4, 39. 4.)—(b) of superintendence and power *over* Rev. xiii. 7. ἡξουσία ἐπὶ πάντων φυλῶν, Heb. ii. 7. x. 21. *comp.* Luke ii. 8. xii. 14. (and βασιλεύει ἐπὶ τινα Luke i. 33. *comp.* Mal. 5. p. 143.)—(c) of the direction of the mind, heart, hence, *towards, against, erga* and *contra*, Luke vi. 35. Mt. x. 21. 2 Cor. x. 2. Sturz *ind. to Dio Cass.* p. 151. (in this relation we say sometimes *over*, Mt. xiv. 14. Rom. ix. 23. 1 Cor. vii. 36. 1 Pet. iii. 12.); hence to confide, to hope *in* Mt. xxvii. 43. 2 Cor. ii. 3. 1 Pet. i. 13.—(d) of the direction of thought and speech (Mr. ix. 12.) Hebr. vii. 13., of the will, hence of the design and purpose Luke xxiii. 48. Mt. iii. 7. Xen. *Mem.* 2, 3. 13. (Fischer *ind. ad Palaeoph. under ἐπὶ*), also where purpose and consequence are connected Hebr. xii. 10. On πίστις ἐπὶ τι Mt. xxv. 21. *see* Fritzsche *in loc.*

§ 54. Interchange, accumulation and repetition of the Prepositions.

1. The same preposition stands in the same leading clause or in parallel passages (especially of synopsis) with different cases in different relations: Heb. ii. 10. δὲ δὲν τὰ πάντα καὶ δι' οὗ τὰ πάντα, Rev. xiv. 6. More remotely belongs here Heb. xi. 29. διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς, where the acc. depends on the διὰ in compos., but out of composition is followed by the genit. (*comp.* Jos. xxiv. 17. οὗς παρέλθομεν δι' αὐτῶν). This nice distinction of different cases sometimes almost

* Jas. v. 14. προσκύνουσιν ἐπ' αὐτὸν may mean; *let them pray* (über him, implying motion) *over him* (folding the hands over him in the attitude of prayer) *comp.* Acts xix. 13. or *down upon him* (blessings), or even (über ihm, as a state of rest) *over him* (being in that position), as ἐπὶ with acc. often occurs where a dative or genit. would be proper.

entirely disappears in practice: Mt. xxiv. 2. οὐ μὴ ἀφιεθῇ λίθος ἐπὶ λίθον, Mr. xiii. 2. οὐ μὴ ἀφιεθῇ λίθος ἐπὶ λίθον (*comp.* Jos. v. 15. in *one* sentence ἐφ' ᾧ ὦν ἱστῆσθαι ἐπ' αὐτοῦ, Gen. xxxix. 5.). So the Greeks say ἀναβαίνειν ἐπὶ τοὺς ἱπ. and ἐπὶ τῶν ἱππων (*see* Bornemann *ad Xen. Symp.* p. 272.) quite as frequently (*Septuag.* even with the dat. Joel ii. 9.). In Rev. xiv. 9. we find λαμβάνει εὐ χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τῇ χειρὶ αὐτοῦ (xiii. 1. John iv. 13.). *Comp.* also Polyb. 6, 7. 2. τραφέντας ὑπο τοιοῦτότοις, then in 10, 25. 1. τραφεῖς καὶ παιδευθεῖς ὑπὸ Κλίανδρον. *See* Jacobs *ad Anthol.* III. p. 194. 286. Bernhardt p. 200. Such apparent indifference as to the case occurs most frequently with ἐπὶ, Mt. xix. 28. ὅταν καθίσθῃ — ἐπὶ θρόνῳ δόξης αὐτοῦ, καθίσσασθαι καὶ ὁμῆς ἐπὶ δώδεκα θρόνων, *comp.* ἐκκρίνει ἐπὶ τινι and τινά 1 Pet. i. 13., πεποιθέναι ἐπὶ τινι and τινά 2 Cor. ii. 3. Mt. xxvii. 43., κόπτεσθαι ἐπὶ τινι Rev. i. 7. and ἐπὶ τινι xviii. 9.; εὐφραίν. ἐπὶ τινι Rev. xviii. 20., then χαίρειν ἐπὶ τινι, ὁ ἐπὶ τοῦ κοιτῶνος Acts xii. 20. and ὁ ἐπὶ ταῖς ἄρχαις Xen. *Cyrop.* 2, 4. 25. *See* Lob. *ad Phryg.* p. 474., καταστήσασθαι ἐπὶ τῆς θεσπιάς Luke xii. 42. and ver. 44. καὶ τοῖς ἀπάρχουσιν. Further about ἐπὶ of aim with the genit. *see* Bremi *ad Æschin.* p. 412., with dat. and acc. Stallbaum *ad Plat. Gorg.* p. 59., about παρὰ with genit. instead of dat. Schäfer *ad Dion.* p. 118., on ἐπὶ with dat. and acc. Schneider *ad Plat.* I. p. 74., on περὶ with genit. and dat. in the sense of *for, on account of*, Schäfer *ad Long.* p. 337. It is therefore not correct to pronounce the construction inaccordant with the Greek, in some cases which cannot be referred to exact Gr. parallels (Luke i. 59. John xii. 16. etc.). At least all these constructions are of such a nature that the cases used can be very well conceived of in connection with prepositions; yet the N. T. authors never write ἐπὶ Κλαυδίῳ or Κλαυδίῳ for ἐπὶ Κλαυδίου, nor connect ἐπὶ of condition with genit. and acc. (*comp.* Exod viii. 3. xii. 7. Gen. xlix. 26. Diog. L. 2, 8. 4.).

2. The two different prepositions in *one* sentence Philem. ver. 5. ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν κύριον Ἰησ. καὶ εἰς πάντας τοὺς ἁγίους can be readily explained, when we reflect that the words πρὸς τ. κύ. according to the sense are to be referred to πίστιν, and εἰς π. ἀγ. to ἀγάπην, which chiasmus should seem strange to no one, *comp.* Plat. *Legg.* 9. p. 868. B. (*see* Ast *Animadv.* p. 16.), Horat. *Serm.* 1, 3. 51. and interpreters on the passage. If some Codd. have εἰς in the first place, it is only a correction, occasioned by the effort to render the expression consistent, and from having observed that πίστις ἢ εἰς Χριστὸν always occurs in the N. T. But πίστιν ἔχειν πρὸς τινα is an unquestionable reading and is found at least in Epiphani. *Opp.* II. p. 335. D.

No remark is necessary on 2 Cor. x. 3. and Rom. iv. 18. Billroth has recently expressed the truth as to 2 Cor. iii. 11. and 2 Cor. xiii. 3. On the other hand in 1 Thess. ii. 6. οὕτως ζητοῦντες ἐξ ἀνθρώπων δόξαν οὕτως ἀφ' ἑμῶν οὕτως ἀπ' ἄλλων the two prepositions are entirely synonymous, *comp.* Pausan. 7, 7. 1. αἱ ἐκ παλίων καὶ ἀπὸ τῆς νόσου συμφοραί, Isocr. *Evag.* p. 207. and *permut.* 738. Arrian. *Alex.* 2, 18. Diod. Sic. 5, 30. Schäfer *ad Gnom.* p. 203. and *ad Soph.* I. 248. Bornemann *ad Xen. Mem.* p. 45. Kühner *Gr.* II. 319. Nor is there any more difference between the two prepositions in 2 John. 2. τὴν ἀλήθειαν τὴν μόνουσαν ἐν ᾧ οὖν καὶ μεθ' ἡμῶν ἵσταται, John xi. 1. Rom. iii. 25. 26. and Exod. vi. 4. ἐν ᾧ (γῇ) καὶ παρῴκησαν ἐπ' αὐτῆς. And in John xi. 1. the preposit. ἀπὸ might also have been used with τῆς κόμης. *Comp.* yet 1 John iii. 24.

3. Prepositions of kindred meaning are interchanged in the evangelists, and likewise in parallel passages generally; e. g. Mt. xxvi. 28. (Mr. xiv. 24.) αἶμα τὸ παρὶ παλίων ἐκχυνόμενον, then in Luke xxii. 20. τὸ ἐκ πολλ. ἐκχ., Mt. xxiv. 16. φεγγέτας ἐπὶ τῷ ὄρει (up, upon the mount.) *comp.* Palsaph. 1, 10., but Mr. xiii. 14. φεγγ. ἐς τὰ ὄρη (into the mount.), John x. 32. δὲ αὐτοὶ αὐτῶν ἔργον λιθάξεται με; ver. 33. παρὶ παλίου ἔργου οὐ λιθάξομεν σε, Heb. vii. 2. ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμίσειον Ἀβραάμ, ver. 4. ᾧ καὶ δεκάτην Ἀβρ. ἰδωκεν ἐκ τῶν ἀρχομένων. Here belongs also Heb. xi. 2. ἐν ταύτῃ (τῇ πίστει) ἐμαρτυρήθησαν οἱ προσβύταροι, ver. 39. πάντες μαρτυρηθέντες δὲ ἐκ τῆς πίστεως (in faith i. e. ut instructi fide), the formula μαρτυροῦμαι παρὶ or ἐπὶ τινος, the phrases *to suffer* or *die* παρὶ or ἐπὶ ἀμαρτίαν (the former on account of, the latter for sin), which the apostles used interchangeably *comp.* Winer's *comment. on Gal.* p. 32. Pott interprets 1 Pet. iii. 18. παρὶ ἀμαρτιῶν (which is not altogether established on critical grounds) rather strangely by ἐπὶ ἀμαρτ.* (Modern interpreters would correct Eurip. *Alcest.* 180. where οὐ δυνάσκειτο παρὶ occurs instead of the more usual ἐπὶ, see Monk in *loc.*, but there is no sufficient reason for it).

In parallel phrases we find the preposition now inserted then omitted, e. g. 1 Pet. iv. 1. παθόντος ἐπὶ ἡμῶν σαρκί and immediately after δ παθὼν ἐν σαρκί Acts i. 5. xi. 16. βαπτίζεν ὁ ὁδᾶν, in the gospels βαπτ. ἐν ὁδᾶν, Mt. iii. 11. Mr. i. 8. The sense is not affected here by this difference, but the two were originally conceived of differently, πάσχ. ἐν σαρκί means, *to suffer in the flesh*, (body, πάσχ. σαρκ. *to suffer by means of the body*, βαπτ. ἐν ὁδᾶν *to baptize in water* (immersing), βαπτ. ὁδᾶν *to baptize with water*. There is no difference in sense here

* Sometimes the reading vacillates between ἐπὶ and παρὶ, as Gal. i. 4., and often in Gr. writers see Schäfer *ad Demosth.* III. 273. 333. Bornem. *ad Xen. Mem.* p. 281.

or in most other passages, yet we must not suppose the one to be put for the other, as Pott explains *σαζει* in 1 Pet. by *ἐν σαζει*, as if the dative of itself were not entirely correct. *Comp.* Ephes. ii. 1. *νεκροὶ τοῖς παραπτώμασι*, but Col. ii. 13. *νεκροὶ ἐν τοῖς παραπτώμασι*, where one is not to be explained by the other, but each is in itself right.

The same preposition with the same case in immediate succession, yet in a *different* relation is not uncommon in Paul's style: Col. ii. 7. *παραρριπνύμενοι ἐν αὐτῇ (πίστει) ἐν εὐχαριστίᾳ*, 1 Thess. iii. 7. *παρακληθήμεν ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ θλίψει* etc. *comp.* Ephes. vi. 19. 1 Pet. v. 12. 1 Cor. i. v.

4. The prepositions *ἐν* and *ἐν*; especially (*see* Sturz *Lex. Xen.* II. p. 68. 166.) were believed to be interchanged in the N. T. without any distinction (Glossä *Philol. Sacra* ed. Dathe I. 412.). The former in conformity with Heb. usage, when connected with verbs of motion or direction, was supposed to denote *in* with acc., as Mt. x. 16. *ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων*, John v. 4. *ἀγγελος κατέβαινον ἐν τῇ κοιλίᾳ ἡρώδους*, Luke vii. 17. *ἐξῆλθεν ὁ λόγος ἐν ὅλῃ τῇ Ἰουδαίᾳ*, Mr. v. 30. *ἐν τῷ ὄχλῳ ἐπιστραφεὶς*, Rom. v. 5. *ἡ ἀγάπη τοῦ θεοῦ ἐκτείνεται ἐν ταῖς καρδίαις ἡμῶν* (Mt. vi. 4. Rev. i. 9. belongs not here, and in Rev. xi. 11. the reading is uncertain); the latter, with verbs of rest, *in* with abl. e. g. Mt. ii. 23. *κατόκησεν ἐν πόλιν Ναζαρέτ*, Mr. ii. 1. *ἐν οἴκῳ ἐστὶ*, John i. 18. *ὁ ὢν ἐν τὸν κόσμον τοῦ πάρος*, John ix. 7. *οἶμαι ἐν τῇ κοιλίᾳ ἡρώδους*.—In respect (a) to *ἐν*, the Greeks also (even Homer) are accustomed to construe it with verbs of motion; the better writers so that with the motion, they at the same time conceive of the result, *the rest* (so with the Heb. כִּי), and expressed it by a conciseness peculiar to this people, e. g. Thuc. iv. 42. *ἐν Ἀμπρακίᾳ* — ἀπῆλθαν, Ælian. V. H. 4, 18. *κατῆλθε Πλάτων ἐν Σικελίᾳ*, i. e. *he came and remained* in Sicily, Pausan. 3, 15. 3. *ἐλθόντα αὐτὸν ἐν Σπάρτῃ*, 6, 20. 4. 7, 4. 3. Demosth. *Androt.* § 17. Alciph. 2, 3. p. 324. Bergl., Xen. *Ephes.* 2, 12. Arrian. *Epict.* 1, 11. 32. 2, 20. 23. Lucian. *Sacris.* 1. Dio. Cass. 1288. 23. *comp.* Heindorf *ad Plat. Soph.* p. 427. Poppo *ad Thuc.* I. I. 178. Schäfer *ad Demosth.* III. p. 505. To this use of *ἐν* may be applied Mt. x. 16. Luke xxiii. 42. and perhaps to John v. 4. Yet here we can also translate: *in the bath*, especially if it was built over and around (but the words are certainly spurious). The interchange of *ἐν* with *ἐν* in all the other passages, is only apparent; Luke vii. 17. means: it went out, spread itself *over throughout the whole* country, Mr. v. 30. he turned himself about *in the crowd*, Mt. xiv. 3. *τιθεῖν ἐν φυλακῇ* is exactly conceived as the Latin *ponere in loco* (instead of which we say *ponere in locum* according to different, but at the same time correct apprehension). *Comp.* John iii. 35. *πάντα δίδωκεν ἐν τῇ χειρὶ αὐτοῦ* 2 Cor. viii. 16. So Mt. xxvi. 23. *ὁ ἡμ-*

βάψας ἐν τῷ τεγυβλίῳ *he who dips in the dish*, which is as correct as our *into the dish comp.* Æsop 124, 1. As other passages like Mt. xxvii. 5. Luke v. 16. are easily explained *see* Bornemann in *Rosenm. Repertor.* II. 237.* (b) More strange still are the passages adduced in favor of *eis* for *ἐν*. But *eis* with verbs of rest also occurs frequently among the Greeks, and then the idea of the (preceding) *motion* is originally included according to the above mentioned breviloquence (Heindorf *ad Plat. Protag.* p. 467. *Acta Monac.* I. p. 64. II. p. 47. Schäfer *ad Demosth.* I. p. 194. Bernhardt p. 215. Herm. *ad Soph. Ajac.* 80. Hartung *on the cases* p. 68.), e. g. *Iliad* 15. 275. κίς ἰφάνη *eis* ὁδόν, Xen. *Cyrop.* 1, 2. 4. νόμος *eis* τὰς ἑαυτῶν χώρας ἑκαστοὶ τούτων πάξεισιν, Ælian. V. H. 7, 8. Ἑφαιστίων *eis* Ἐκβάτανα ἀπιδανε (Acts xxi. 13.), Diod. Sic. 5, 84. διατρίβων *eis* τὰς νήσους. (The connection of *eis* with verbs like *ἵζευ*, *παδίξιν*, of which Georgi alone *Hierocrit.* I. p. 35. quotes instances *comp.* 1 Pet. v. 12. 2 Cor. iii. 15. John xix. 13. is of a different kind, *see* Buttmann *ad Demosth. Mid.* p. 175. Schweighäuser *Lexic. Herod.* I. p. 282. Valckenaer *ad Herod.* 8, 71. Poppo *ad Thuc.* III. I. p. 659. Fritzsche *ad Mr.* p. 558.) According to this the following passages are to be explained: Mr. ii. 1., where we also say: *he has gone into the house* i. e. he has gone into the house and is now there (Herod. 1, 21. Arrian. *Alex.* 4, 22. 3. Pausan. 10. 4. and Siebelis *in loc.* Liv. 37, 18. Petron. *Sat.* 36.), xii. 16. Luke xi. 7.; Acts viii. 40. Φίλιπποι εὐχόμενοι *eis* Ἀζωτον *Philip was found carried to Azotus (comp. ver. 39. πνεῦμα κυρίου ἤρπασε τὸν Φιλ.)* Diod. Sic. II. p. 581. *comp.* Esth. 1, 5. Thilo *Apocr.* I. p. 634., vii. 4. *eis* ἣν ὁμοῖς νῦν κατοικεῖτε (Lucian. T. VI. p. 131. Xen. *Anab.* 1, 2. 24. Xen. *Ephes.* 2, 12. Theodoret. *Opp.* I. 594.), also perhaps Acts xviii. 21. δεῖ με τὴν ἐορτὴν τῶν ἑξαχόμενων ποιῆσαι *eis* Ἱερουσ., yet there is occasion to suspect the genuineness of this word, *see* Kühnöl *in loc.* Acts xii. 19. is correctly apprehended by Stolz Acts xx. 14. and viii. 20. need no remark. Acts xix. 22. ἔπεσχε χρόνον *eis* τὴν Ἀσίαν is perhaps not to be taken merely in the local sense: *he remained in Asia*, but *he remained for the sake of Asia*, in order to labour there. In Mt. ii. 23. *eis* πόλιν belongs to ἐλθὼν (*see* Fritzsche *in loc. comp.* Gen. xxxi. 33.). In Acts iv. 5. συναχθῆναι αὐτῶν τοὺς ἀρχοντας — — *eis* Ἱερουσ. Beza's interpretation is the only admissible one. And, as Jerusalem is the scene of the whole narration, and each reader knew that the Synedrium sat in Jerusalem, what a thought would it be to say: *the Synedrium was assembled in Jerusalem!* John i. 18. ὁ ὢν *eis* τὸν κόσμον is referable to

* Ellendt *ad Arrian. Alex.* I. p. 247. has correctly explained these passages where *ἐν* has been taken for *eis*.

the external (local) signification: who is found (lying) *on the bosom, against the bosom* (comp. in Lat. *in aurem, oculum dormire* Terent.). Mr. xiii. 9. καὶ εἰς συναγ. might perhaps be connected with the preceding παρὰ. unless we rather prefer to read with Fritzsche καὶ ἐν ταῖς συναγ. In John ix. 7. εἰς τὴν κολυμβήδα as to the sense, is connected with ὑπαγε comp. ver. 11. *go down into the pool, wash thyself in it* (comp. Luke xxi. 37.) see Lücke in loc., although νίπτεισθαι εἰς ὕδαρ in itself considered is as correct as Alciph. 3, 43. λουσάμενοι εἰς τὸ βαλανεῖον and Cato R. R. 156, 5. *in aquam macerare*. According to this Mr. ii. 9. is also clear (Fritzsche in loc.). See Beyer de præposs. *in* et *εἰς* in N. T. permutatione. Lips. 824. 4to.

5. If we now turn to some passages of the N. T. epistles, where these prepositions, especially *in* for *εἰς*, are supposed to be interchanged in a tropical signification (comp. also Rückert on Gal. i. 6.), no one will doubt with Bretschneider, as to 2 Tim. iii. 16. Heb. iii. 12. 2 Pet. ii. 18. In Phil. i. 9. ἵνα ἀγάπη — περισσεύῃ ἐν ἐπιγνώσει the signification is: *in cognitione*, but the end is first expressed by εἰς τὸ δοκιμάζειν. So also Philem. ver. 6. ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει, where *εἰς* could be expected neither on general grounds, nor according to Paul's doctrine of faith becoming *efficacious*. In 1 Cor. vii. 15. ἐν εὐαγγελίῳ κήληκεν ἡμᾶς ὁ θεὸς there is the same breviloquence (comp. Col. iii. 15.), as above with verbs of *material* motion (the *εἰς* is the permanent state, in which the πλετοὶ shall persevere; the *perfect* here must not be overlooked) comp. 1 Thess. iv. 7.*, Ephes. iv. 4. (unless ἐν μιᾷ ἐλπίδι here means: *in one hope*). Rom. ii. 5. θεσανεῖς σεαυτὸν ὀργὴν ἐν ἡμέρᾳ ὀργῆς *wrath*, which will show itself in the day of wrath. On the other hand Jas. v. 5. ἐν ἡμέρᾳ σφαγῆς may very well signify: *in the day of slaughter* i. e. yet in the last moments, which are allowed to you). In Rom. i. 24. εἰς ἀπαράστον. belongs to παρτίδωκεν and ἐν ταῖς ἐπιθ. is: *in their lusts*. In Rom. v. 5. we must have respect to the signification of the perfect (Bernhardy 208. Kühner II. 316.). In 1 Thess. iii. 13. ἐν τῇ παρουσίᾳ, like the preceding ἐμπροσθεν τοῦ θ., according to the sense, must rather be connected with ἀμίμπτους than with στήριζται instead of εἰς τὸ στήρι. ὁ μ. τὰς παρθ., ὥστε εἶναι ἀμίμπτ. — ἐν τῇ παρ. 1 John iv. 9. can be translated *therein the love of God manifested itself in us*; I should not make ἐν ἡμῖν immediately dependent on ἀγάπη, as in that case ἡ ἐν ἡμῖν

* Yet *in* might here be used of the *condition*, and *in* of the *state*: *he has not called you (to the heavenly inheritance) on condition of uncleanness, but in sanctification*, i. e. as those who should live in the state of sanctification.

would be used. Differently 2 Cor. viii. 7. *τῇ ἐξ ὁμῶν ἐν ἡμῖν ἀγάπῃ* see Bengel in *loc.* No remark is needed on 2 Cor. i. 22. *διδόναι ἐν ταῖς παρδίαις*. Finally *εἰς* is not used for *ἐν* in Rom. vi. 22. *ἔχετε τὸν καρπὸν ὁμῶν εἰς ἁγιασμόν*, as the better interpreters have already acknowledged. In Ephes. iii. 16. *κατακλιθεὶς εἰς τὸν ἰσὼ ἁνδραγον* signifies *to become strong for*, in relation to the inner man. It is on the whole improbable, that the apostles, with a clear conception of doctrinal relations, to confuse the reader, should have used *ἐν* for *εἰς* or vice versa, thus producing confusion in the reader's mind. They at least could write *εἰς* as easily as those interpreters, who wish to introduce this preposition.

The arbitrary interchange of these prepositions is not sustained by an appeal to Suidas or because *εἰς*; and *ἐν* are sometimes interchanged in parallel passages, as in Mt. xxi. 8. *comp.* Mr. xi. 8.; Mr. i. 6. *ἀμφιβάλλοντες ἀμφιβληστρον ἐν τῇ θαλάσσῃ*, Mt. iv. 18. *βαλλ. ἀμφίβλ. εἰς τὴν θάλασσαν*; the former means: *they threw the net around in the sea*, the latter: *they threw it into the sea*; different periods, or parts of their occupation are expressed. In Rom. v. 21, *ἡ βασιλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ* means *in death*, which actually befel the man; on the other hand *ἐν ἡ χάρις βασιλεύσῃ εἰς ζωὴν αἰώνιον* signifies *unto life*, which is yet to come, as a result which is to follow is here denoted. It seems ridiculous to use *ἐκτίθειν ἐν τινι* for *εἰς τινα*. It cannot however be denied, that the rule according to which *εἰς* is connected with verbs of rest, as vice versa *ἐν* with verbs of motion, is overlooked by the more careless writers of the later period, and hence *ἐν* and *εἰς* are used promiscuously, and even the use of *ἐν* with verbs of motion begins to prevail see Leo Diac. *ed* Hase p. XII. Niebuhr *ind. ad Agath.*, also the *indic. on Malal. and Menandr. hist. ed.* Bonn.; and the modern Greeks have retained but one of these prepositions. *Comp.* (Rev. xi. 11. var.) Fabric. *Pseudepigr.* I. 629. II. 598. Cod. *Apocr.* I. p. 125. Theodoret. *opp.* II. 466. 804. II. 869. Epiphan. *haer.* 46, 5. *Pseudepiph. vit. proph.* p. 241. 248. 332. 334. 340. 341. Basilic. I. p. 150. III. p. 496. *Act.* Tom. § 32. and the Septuag. in many passages. In the N. T. there are no instances more striking than those which occur in the ancient writers of the *ποινή*.

6. It is peculiar to Paul, to use different prepositions in reference to one object, so that connected they shall define the idea in all its aspects e. g. Gal. i. 1. *Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς* etc. i. e. in no respect an apostle called by human authority (not *from* men as the ultimate authority, not *by* a man as mediator) Rom. iii. 22. *δικαιοσύνη θεοῦ διὰ πίστεως Ἰησοῦ Χρ. εἰς πάντας καὶ ἐπὶ πάντας* i. e. it is fully communicated to all believers (it is manifested *unto all* and *over all*), see the Syriac (Bengel in *loc.* after the old interpreters is rather forced in his exegesis; Rückert unadvised) xi. 36. *ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα*, i. e. the world in every respect stands related to God, it is *out* of him, because he has created it, *through* him, as he sustains it in being, *to* him, because he is the central

point, to which every thing in the world is referable, Col. i. 16. *ἐν αὐτῷ ἰστέαθη πάντα* — — *τὰ πάντα δὲ αὐτοῦ καὶ εἰς αὐτὸν ἰστίσται* i. e. the world stands in necessary and manifold relation to Christ (in him and *through* him as the mediating λόγος, for him as the σωτὴρ and κύριος in the most extensive sense), Ephes. iv. 6. *εἰς θεὸς καὶ πατὴρ πάντων ὁ ἐπὶ πάντων καὶ δὲ ἐν πάντων καὶ ἐν πᾶσι ἡμῖν*, i. e. God is the father and God of all in every possible relation, *over* all (ruling, protecting), *through* all (acting), *in* all (dwelling, filling all with his spirit), 2 Pet. iii. 5. *γῆ ἡ ἐξ ὕδατος καὶ ἐξ αὐτοῦ ὕδατος συνεστῶσα τῷ θεοῦ λόγῳ* out of water (as the matter in which it was enclosed) and *through* water i. e. by the effect of the water, which partly retired into the lower places, partly constituted the heaven of clouds. Differently Semler. Somewhat different 1 Cor. viii. 6. Rom. i. 17. 2 Cor. iii. 11. where the different prepositions connected refer to different subjects, and their signification in the several places must be derived from the context. We only observe, that in 1 Cor. viii. 6. the *εἰς αὐτὸν* is explained very arbitrarily by Pott, who takes the *εἰς* for the Hebrew *ל*, this possibly for *διὰ* and then obtains in *εἰς αὐτὸν* a synonymism of *ἐξ αὐτοῦ*. This instance may teach us whither this presumptuous Hebraism in the N. T. and the unprecise apprehension of the particles leads. In this way any thing can be made out of any thing. *Comp.* 1 Cor. xii. 8. *ὃ μὲν δὲ ἐκ τοῦ πνεύματος δίδωται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, ἐν ᾧ καὶ οἱ πιστοὶ ἐν τῷ αὐτῷ πνεύματι* etc. and Bengel *in loc.* The following parallels from the Greeks may be remarked: Heliod. 2, 25. *πρὸς πάντων καὶ ἐπὶ πᾶσι*, Philostr. *Apoll.* 3, 25. *τοὺς ἐπὶ θαλάττῃ τε καὶ ἐν θαλάττῃ*, *Acta Ignat.* p. 368. *δὲ οὐ καὶ μετὰ οὐ τῷ πατρὶ ἢ δέξαι*, Isocr. *de big.* p. 846. *τὰ μὲν ὅφ' ὁμῶν, τὰ δὲ μετὰ ὁμῶν, τὰ δὲ δὲ ὁμῶν, τὰ δὲ ὁμῶν*. Other passages see Wetsten. II. p. 77.

7. If two or more nouns follow in immediate succession, which are dependent on *one* preposition, it must be repeated, when the nouns denote things, which must be conceived of as severally independent (for the Latin, see Kritze *ad Salust.* I. p. 226. Zumpt. *Gramm.* p. 601.), as in Luke xxiv. 27. *ἐξέταμενος ἀπὸ Μωσίου καὶ ἀπὸ πάντων τῶν προφητῶν, ἡ ἐν δυνάμει, καὶ ἐν πνεύματι ἐγίφ, καὶ ἐν πληροφωρίᾳ πολλῇ* (according to most authorities), Luke xiii. 29. *ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου* (where the four regions of the heavens are divided into two corresponding parts, the Codd. however vacillate much in the latter passage), John xx. 2*, hence almost always, where two nouns are connected by *καὶ καὶ*

* On this passage Bengel remarks: *ex præposit. repetita colligi potest, non unâ fuisse utrumque discipulum.*

(Bremi *ad Lys.* p. 3.) or *τε καὶ* (in such case) Acts xxvi. 29. *καὶ ἐν ἀλίγῃ καὶ ἐν πολλῇ* (which could not both occur at the same time), *comp.* Xen. *Hier.* 1, 5. (Soph. *Trach.* 379.), Phil. i. 7. *ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ* etc. (*comp.* Diod. Sic. 19, 86. 20, 15. Pausan. 4, 8. 2.)*, or where they are separated by *ἢ, ἀλλὰ, καὶ οὐ*, Rom. iv. 10. *οὐκ ἐν περὶτομῇ, ἀλλ' ἐν ἀκροβοσσυῇ*, Acts viii. 34. 1 Cor. vi. 1. xiv. 6. 2 Cor. ix. 7. 1 Thess. i. 8. Ephes. vi. 12. *comp.* Pausan. 7, 10. 1. Alciph. 1, 31. Demosth. *adv. Timocr.* p. 483. A. On the contrary, John iv. 23. *ἐν πνεύματι καὶ ἀληθείᾳ* (one principal idea), Luke xxi. 26. *ἀπὸ φόβου καὶ προσδοκίας τῶν ἱερῶν χομίων*, Acts xv. 22. xvi. 2. xvii. 9. 15. (*comp.* Xen. *Cyrop.* 1, 2. 7. Aristot. *Eth. Nic.* 7, 11. in *Thuc.* 3, 72. 2, 83. Pausan. 10, 20. 2.), Acts xxviii. 23. *ἀπὸ τε τοῦ νόμου Μουσίως καὶ τῶν προφητῶν*, xxv. 23. Xen. *Hell.* 1, 1. 3. Here however it mostly depends on the subjective view of the author; and strict attention to this point is found in but few. The omission of the preposition prevails generally in the Gr. prose (Bernhardy p. 201.), also in the N. T., especially in Luke; but the Greeks carry it farther than the N. T. writers, as they frequently or usually omit the prepos. not only before substantives simply connected (Bornemann *ad Xen. conviv.* p. 159.), but also before *ἀλλὰ* or *ἢ* (Schäfer *ad Demosth.* V. 569. 760. *ad Plutarch.* IV. 291.), before appositions (Stallbaum *ad Plat. Gorg.* p. 112. 247. *comp.* Bornemann *Schol. in Luc.* p. 173.), in comparative clauses (*see* immediately below), and in answers (Stallbaum *ad Plat. Sympos.* p. 104. *ad Gorg.* p. 38. *ad rep.* I. 237.). In the N. T. on the other hand, the following passages are striking, Acts xxvi. 18. *πιστεύειν ἀπὸ σκότους εἰς φῶς καὶ τῆς ἰξουσίας τοῦ σαταῆ ἐπὶ τὸν θεόν* (without variation) and Acts vii. 37. Hebr. vii. 27., but *comp.* Aristot. *Eth. Nicom.* 10, 9. 1. *περὶ τε τούτων καὶ τῶν ἀρετῶν, ἵτι δὲ καὶ φιλίας* etc. (*see* Zell *ad Aristot. Eth.* p. 442.) Lysias 1. in *Theomnest.* 7. *Thuc.* 1, 141. Dion. Hal. IV. p. 2223, 1. Diog. Lært. *proæm.* 6. Strabo 16, 778. Diod. Sic. 5, 31. Dio Chrys. 23. p. 277.

The repetition of the prepos. before each of a series of nouns, as Eph. vi. 12. *ἀλλὰ περὶ τὰς ἀρχάς, περὶ τὰς ἐξουσίας, περὶ τοὺς κοσμοκρ.* — *περὶ τὰ πνεύμ.* etc., 1 Thess. i. 5., is of a rhetorical nature, serves to render the several ideas more prominent, and constitutes a species of *polysyndeton*. *See* Bauer *Rhetor. Paul.* I. p. 484. *comp.* Dissen *ad Pind.* p. 519.

The preposition connected with the immediately preceding noun, is not usually repeated before the relative by the Greeks, Plat. *legg.* 10. p. 909. *ἀπὸ τῆς ἡμέρας, ἥς ἂν ὁ πατήρ αὐτῶν ὄφρα τὴν δίκεν*, 12. p. 955. *ἐν ἱεροῖς*

* *See* Sommer in *d. Jahrb. f. Philol.* 1831. p. 408. on the different cases in which the prepos. is repeated after *τε καὶ*. *Comp.* Stallbaum *ad Philob.* p. 156.

— οἱς ἀν ἰθάλη, 2. p. 659. *ἐκ ταύτου στόματος, οὐ πρὸς τοὺς θεοὺς ἐκπαλίσσας* etc. *Plat. Phæd.* 21. *Apol.* 27. *Gorg.* p. 453. E. *Thuc.* 1, 28. *Pausan.* 9, 39. 4. *Dion. Hal.* 1, 69. *Xen. conviv.* 4. 1. *Anab.* 5, 7, 17. *Hiero.* 1, 11. *comp. Bremi ad Lys.* p. 201. *Schäfer ad Soph.* III. p. 317. *ad Dion. comp.* p. 425. *Melet.* p. 124. *ad Demosth.* II. p. 200. *Heller ad Soph. Cæd. C.* p. 420. *Ast ad Plat. Legg.* p. 108. *Wurm. ad Dinarch.* p. 93. *Frankhänel ad Demosth. Androt.* p. 77. *Bernhardy* p. 203. So in the N. T. *Acts* xiii. 38. ἀπὸ πάντων, ὡς οὐκ ᾔδυνήθητε — — δικαιωθῆναι, δικαιούται, xiii. 2. ἀφορίζετε — εἰς τὸ ἔργον, ὃ προσεκέχθη αὐτοῖς, *Luke* i. 25., on the contrary in *John* iv. 53. ἐν ἑαίῃ τῇ ὤστῃ, ἐν ᾗ εἶπεν, *Acts* vii. 4. *comp. Demosth. adv. Timoth.* p. 705. B. ἐν ταῖς χρονοῖς, ἐν οἷς γίγνεται τὴν τιμὴν τῶν φιλῶν ἀφίλων, *Aristot. Anim.* 5, 30. *Plat. Soph.* p. 257. D. *Diog. L.* 8, 2. 11. *Heinichen ad Euseb.* II. 252. On the Latin, see *Ramshorn* p. 378. *Beier ad Cic. offic.* I. p. 123. (If the principal nouns and relatives are separated by several words, the Greeks prefer to repeat the preposit. *Herod.* 1, 47. *Xen. Vectig.* 4, 13. *Dio Chrys.* 17, 247. *Lucian Necyom.* 9.). The preposition of the parallel sentence is seldom repeated by the Greeks before the comparative ὥστε, see *Schäfer ad Julian. or.* p. 19. *Engelhardt ad Plat. Euthyphr.* p. 91. *Stallbaum ad Plat. Phæd.* p. 58. *ad Plat. Protag.* p. 102. *Held ad Plutarch. A. Puell.* p. 124. Yet in the N. T. it is always repeated in comparative sentences, *Acts* xi. 15. *Heb.* iv. 10. *Rom.* v. 19. 2 *Cor.* viii. 7. *Philém.* 14. (*Gal.* iii. 16.).

In Gr. writers, especially poets, a preposition belonging to two nouns occurs only before the second, *Herm. ad Vig.* p. 852. *Schäfer ad Soph.* II. p. 318. *Monk ad Eurip. Alcest.* 114. *Wex ad Antig.* I. 158. his interpretation of *Anac.* 9, 22. *Kühner Gr.* II. 320. An instance of this was believed to exist in *Phil.* ii. 22. (*comp. Heinichen ad Euseb.* II. 252.) ὅτι, ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἰδούλευσεν etc., but this is rather a change of structure, and *Paul* says σὺν ἐμοί, recollecting that he could not well say ἐμοὶ ἰδούλ., as a child serving his father, he has served with me etc. See the counter remarks of *Bernhardy* p. 202.

NOTE 1. It belongs especially to the later Greek to connect preposit. with adverbs of time and place, either so that the preposition modifies the signification of the adverb, as ἀπὸ πρῶτῃ *Acts* xxviii. 23., ἀπὸ πένθαι 2 *Cor.* viii. 10. ix. 2., ἀπ' ἀγρῶ *Mt.* xxvi. 29., ἀπὸ τότε *Mt.* iv. 17. xxvi. 16. *ἐκπαλαι* 2 *Pet.* ii. 3. iii. 5., also ἐμπροσθεν, — or so that the preposition retained its full force, but, because weakened by frequent use, assumed the adverb to give additional strength (*comp. in Ger. oben auf dem Dache*, and in *Eng. up on the roof, down under the water. Trs.*), as ὑποκάτω, ὑπεράνω. Under the former description come ὑπερλίαν (2 *Cor.* xi. 5. xii. 11., as ὑπὲρ μάλλον in *Suid.*) and numerals, as ἐφάπαξ *Rom.* vi. 10. (analog. to ἐξάπαξ, πρὸς ἀπαξ *Malal. Chron.* 7. p. 178.), ἐπὶ τρεῖς *Acts* x. 16. xi. 10. (*Polyb.* 3. 28.; but in the passages quoted by *Kypke* II. 48. the similar ἐν τρεῖς, which *Herod.* 1, 86. *Xenoph. Cyrop.* 7, 1. 4. also have). Many of these compounds are found only in writers subsequent to *Alexander's* time, and then only in *Scholiasts*, *Lob. ad Phryn.* p. 46. *comp. Kühner Gr.* II. 315., some, as ἀπὸ πένθαι (for which

προπίπτει or ἐκπίπτει), do not occur even there. *Comp.* Septuag. ἀπὸ δεισθεῖν (דַּיָּסְתוּ) 1 Sam. xii. 20. and Thilo *ad Act. Thom.* p. 25.

NOTE 2. The ancient use of the (single) prepositions without a case for *adverbs*, with some limitation, has been retained in the prose of all times, *see* Bernhardy p. 196. But a single instance of it is found in the N. T. in 2 Cor. xi. 23. διάκονος Χριστοῦ εἰμί; — ὁ πῶς ἐγὼ *I yet more.* What Kypke *in loc.* quotes is not all similar. Such prepositions in prose are commonly supported by δέ, γάρ (μετά δέ is particularly frequent). The πρὸς *thereto*, e. g. Demosth. 1. *in Aphob.* p. 556. A. may be best compared with this passage. (Bengel supposes ἐπὶ in Eph. iii. 20. to be so used, where however the position of the words would be too artificial for Paul, and would become tautological.

§ 55. Use of the Prepositions for Circumlocutions.

1. Where prepositions with nouns serve for a circumlocution of adverbs or adjectives, the possibility of such a use must be shown from the primary meaning of the preposition, lest a mere empirical treatment lead to error. It may therefore be remarked (a) διὰ with a genitive, where it is equivalent to an adverb, usually denotes a frame of mind, which is considered as somewhat intermediate, Heb. xii. 1. δὲ ὑπομονῆς (*enduringly, assiduously*) ἐξέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, Rom. viii. 25. δὲ ὑπομενῆς ἀπεκδεχόμεθα etc., *comp.* Xen. *Cyrop.* 3, 1. 18. δὲ ἀφροσύνης *imprudently*, δὲ εὐλαβείας *timidly, cautiously*, Dion. Hal. 1360. 8. *see* Pflugk *ad Eurip. Hel.* p. 41. Otherwise Heb. xiii. 22. διὰ βραχείων ἐπίστευσα ὑμῖν *briefly* (but properly, by means of few words, *paucis*), *see* above § 51. (i). Διὰ βραχείας also occurs, *see* Sturz *ind. ad Dion. Cass.* p. 90.—(b) Εἰς expresses a degree or grade, up to which something rises, Luke xii. 11. εἰς τὸ παντελές *to the full, to perfection* (Ælian. V. H. 7, 2. 12, 2.); yet this can scarcely be called a periphrasis of the adverb.—(c) Ἐκ is used especially of the *scale, standard or rule (secundum)*, as in ἐκ τῶν νόμων *secundum leges, legibus convenienter* (as if observing the precept), thence ἐξ ἰσότητος *according to equality, equally*, 2 Cor. viii. 13. ἐκ μετροῦ *proportionately* John iii. 34. *comp.* ἐξ ἀδίκου *unjustly*, Xen. *Cyrop.* 8, 8. 18. ἐξ ἴσου Herod. 7. 135. ἐκ προσηχόντων Thuc. 3. 67. *see* Ast *ad Plat. Legg.* p. 267. Bernhardy p. 230. It is connected also with the *source or origin* ἐξ ἀνάγκης Heb. vii. 12. *comp.* Dio Cass. p. 316. (proceeding from necessity, i. e. *a necessary way*). In the formulas οἱ ἐκ πίστεως Gal. iii. 7., οἱ ἐκ περιτομῆς Acts x. 45., ὁ ἐξ ἀναντίας Tit. ii. 8.,

οἱ ἐξ ἐξουσίας Rom. ii. 8. and similar ones, *ἐκ* expresses *dependence* and consequently *possession*: *those of faith*, those belonging to or possessing faith, equivalent to *standing on the side of the faith*, *comp.* Polyb. 10, 16. Thuc. 8. 92. Mr. xi. 20. *ἐκ ριζῶν* *from the roots*, *radicitus*, expresses altogether a material relation. More difficult is the temporal *ἐκ τέρτου* Mt. xxvi. 44. and similar expressions (*see* Wahl I. 455. Robinson p. 242.) We say on the contrary, *to the third*. Perhaps the Greek formula is connected with the public races: *from the third* (the third time entered) *starting place*.—(d) *Ἐν*. The cases in which *ἐν* with a substantive can be apprehended as an adverb, like *ἐν ἀληθείᾳ*, *ἐν ἐκτενείᾳ* Mt. xxii. 16. Mr. xiv. 1. Col. iv. 5. Rev. xviii. 2. (*ἐν δυνάμει* Plat. *Crat.* 32., *ἐν τάχει* Thuc. 1, 90., *ἐν χάριτι* Diod. Sic. 3, 28. 3.) are the more easily explained, as we also can generally say *in* with the corresponding noun; the nouns mostly denote abstract ideas, especially properties, with which the possessor effects something. The use of this preposition with a noun for an adjective, like *ἔργα τὰ ἐν δικαιοσύνῃ* etc. is just as easily understood.

2. (e) *Ἐπὶ* is often connected with the genit. of abstracts, which denote either a property, *with* which some one acts thus or so (*ἐπ' ἀδείας* *with fearlessness*), or an objective idea, with which something corresponds, Mr. xii. 32. *ἐπ' ἀληθείας*, *consistently with the truth*, *truly* (Dio. Cass. p. 699. 727.). This preposition with the dative expresses the basis on which something as it were rests, Acts ii. 26. *ἡ σάξ μου κατασκηνώσει ἐπ' ἑλπίδι*, *with, in confidence* (in God), therefore *securely, quietly*. The formulas *ἐπὶ τὸ αὐτὸ*, *ἐφ' ὅσον*, *ἐπὶ πολὺ* present no difficulties. (f) *Κατὰ*. The formula in 2 Cor. viii. 2. *ἡ κατὰ βάθος πτωχεία* is to be translated *poverty reaching to the depths*, the deepest poverty, (*comp.* Strabo 9, 419.); the parallel passage Xen. *Cyrop.* 4, 6. 5. quoted by Wahl I. p. 797. is not applicable, *ὁ κατὰ γῆς* *terra conditus*. The adverbial idea *καθ' ὅλον* is rather properly, *throughout the whole* (*in universum*), *on the whole*, as *κατὰ* with the genitive is sometimes so used. Where *κατὰ* with the accus. of a noun, like *κατ' ἐξουσίαν*, *κατὰ γνώσιν*, is a circumlocution for an adverb, it is self-evident, *see* Schäfer *ad Long.* p. 330. (*comp.* *κατὰ κράτος* Xen. *Cyrop.* 4, 2. 15. *κατὰ τάχος* Dio. Cass. p. 84. 310., *κατὰ τὸ ἰσχυρόν* Herod. 7, 76., *κατὰ τὸ ἀνεπιστήμον* Æschin. *dial.* 3, 16., *κατὰ τὸ ὀρεθόν* Herod. 7, 143.). *See* Bernhardt p. 241. (c) *Πρὸς* with accus. e. g. Jas. iv. 5. *πρὸς φθόνον* *invidiose*, *comp.* *πρὸς δέγγιν* Soph. *El.* 372. (properly *according to envy, according to wrath*).

On the circumlocution of certain cases, especially of the genit., by prepositions, as *ἐκ*, *κατὰ*, *see above*, p. 155.

§ 56. Construction of Verbs compounded with Prepositions.

1. Here we can certainly speak only of those compound verbs, in which the signification of the preposition is neither obscured (e. g. ἀποδίχυσθαι, ἀποκρίνεσθαι, ἀποδρῆσκειν), nor constitutes, with the signification of the verb, one general idea (μεταδιδόναι to communicate, προάγειν τινά *præire aliquem*, to precede some one, ἀποδεκατοῦν τι to tithe something), or in adverbial way imparts intensity to it (ἐπιζητεῖν, διατελεῖν, συνελεῖν), but where it retains its independence as a preposition, so that, besides the objective case of the transitive verb, it takes another noun dependent on itself, as ἐκβάλλειν, to throw out, ἀναφέρειν, to carry up, etc.

The full import of compound verbs in the N. T., and the extent to which they can assume place of simple verbs, has not yet been sufficiently investigated on rational principles, yet *comp. C. F. Fritzsche, Fischer's and Paulus remarks on the importance of the Greek prepositions in compound verbs* etc. Lips. 1809. 8vo. Tittmann *de vi præpositionum in verbis compos.* in N. T. *recte dijudicandis*. Lips. 1814. 4to., also in *Synonym. N. T. I.* p. 217., J. Von Voorst *de usu verborum cum præpositionibus compositorum* in N. T. Leid. 1819. 2 Spec. 8., *Theol. Anal.* 1809. II. 474. (Brunck *ad Aristoph. Nub.* 987. Zell *ad Aristotel. Ethic.* p. 383.) Stallbaum *ad Plat. Gorg.* p. 154.). Translators and interpreters of the N. T. seem to emulate each other in depreciating the compound verbs, (*comp. e. g. Seyffarth de indole ep. ad Hebr.* p. 92. In order to limit this arbitrariness I have offered a new investigation of the subject: *de verbor. c. præposs. compositor. in N. T. usu* Part I. II. Lips. 1834-35. 4to. (As to the Greek *comp. Cattier Gazophylac.* § 10. p. 60. (ed. Abresch) C. F. Hachenberg *de significat. præpositionum Græcarum in compositis*. Trai. a. Rh. 1771. 8vo.).

2. In this case, the method of constructing the noun with the verb is threefold: (a) The preposition, with which the verb is compounded, is repeated before the noun, e. g. Mt. vii. 23. ἀποχωγεῖτε ἀπ' ἐμοῦ, Hebr. iii. 16. οἱ ἐξερχόμενοι ἐξ Ἀιγύπτου see Bornemann *ad Xen. Conviv.* p. 219. and Winer's *second progr. de verb. comp.* p. 7.; (b) Another preposition essentially equivalent is used: e. g. Mt. xiv. 19. ἀναβλέψας εἰς τὸν οὐρανόν, Mr. xv. 46. προσεκύλισε λίθον ἐπὶ τὴν θύραν; (c) That case is connected with the verb, without the interposition of a preposition, which according to its signification is adapted to the verb, and which therefore the preposition usually governs, e. g. Mr. iii. 10. ἐπιτίπτειν αὐτοῦ, Luke xv. 2. συνεσθίει αὐτοῖς etc. So the genitive with compounds of ἀπὸ, κατὰ (*towards*), πρὸ the accus. with compounds of πρὸς (Mt. iv. 23. Acts ix. 3).

3. Observation of the *usus loquendi* must teach, which of the methods of construction is the most regular; sometimes two or all three occur

together (*comp.* ἐπιβάλλειν, also parallel passages like Mt. xxvii. 60. Mr. xv. 46. John ix. 6. 11. Acts xv. 20. 29.). It must not however be overlooked, that in this case a distinction has often become established in the usage of the language. No one will account it indifferent, whether with the compounds of εἰς the noun be construed by the interposition of the preposition εἰς or πρὸς*; so ἐκπίπτειν in its proper meaning is connected with ἐκ, but in a tropical one (like *spe excidere*) with the genitive alone (Gal. v. 4. 2 Pet. iii. 17. Philostr. *Apoll.* 1, 36., yet see Diod. Sic. 17, 47.)†; so προσφέρειν of persons, means: *offerre alicui aliquid*, but προσφέρειν ἐπὶ τὰς συναγωγὰς, *to bring before the authority of the synagogue* Luke xii. 11.‡ *Comp.* προσεύχεσθαι τινι *adore aliquem* and προσέχ. πρὸς τὸν Χριστὸν 1 Pet. ii. 4., ἱφιστάναι τινί Acts iv. 1., but ἐπὶ τῇ οἰκίᾳ xi. 11. *Comp.* Winer's 2 *Progr. de verb. comp.* p. 10.

4. The particulars as to the *usus loquendi* of the N. T. are the following: (1) After verbs compounded with ἀπὸ, (a) ἀπὸ is mostly repeated (*comp.* Erfurdt *ad Soph. Œd. R.* p. 225): so after ἀπέχεσθαι (where a personal noun follows) Mr. i. 42. Luke i. 38. ii. 15. Rev. xviii. 14. (Lucian. *salt.* 81.), after ἀποκρίπτειν Acts ix. 18. (in an external sense, *comp.* Herod. 3, 130. Polyb. 11, 21. 3. Schweighäuser; in the tropical signification it occurs not in the N. T.), ἀφίστημι *desistere a* Acts v. 38. Luke ii. 37. xiii. 27. 2 Cor. xii. 8. (Polyb. 1, 16. 3.) on the contrary 1 Tim. iv. 1. ἀπορροφῶντες 1 Thess. ii. 17., ἀποσπᾶσθαι Luke xxii. 41. Acts xxi. 1. (Polyb. 1, 84. 1. Dion. Hal. *Judic. Thuc.* 28, 5.), after ἀφορίζειν Mt. xxv. 32., ἀποβαίνειν Luke v. 2. (Polyb. 23, 11. 4.), ἀποχωρεῖν Mt. vii. 23. Luke ix. 39., ἀφαιρεῖσθαι Luke x. 42., ἀπαίρεσθαι Mt. ix. 15. ἀπαλλάττεσθαι Luke xii. 58. Acts xix. 12., ἀποκρύπτειν Ephes. iii. 9. Col. i. 26. (Herod. 3, 130.), once also after the tropical ἀποδηΐσαι Col. ii. 20., which otherwise, conceived as *one idea*, *to die off*, is construed with the dative, see below.—(b) Παρὰ (with personal nouns) follows ἀπολαμβάνειν Luke vi. 34. *comp.* Diod. Sic. 13, 31. Lucian. *Pisc.* 7. (ἀπὸ with the signification *to decrease in power* Polyb. 22, 26. 8.—(c) The genitive is connected with ἀποφεινύμεν 2 Pet. i. 4. (*comp.* on the other hand 2 Pet. ii. 18. 20.), ἀπαλλοτριῶν Ephes. ii. 12. iv. 18. (Polyb. 3, 77. 7.), ἀφίστημι (*deficere a*) 1 Tim. iv. 1. (Polyb. 2, 39. 7. 14, 12. 3.).—(d) The dative

* Ἐκτείνειν εἰς in prose is commonly used in a local sense, εἰς αἰῶνα τινος or τινος of *desires, thoughts* etc. Demosth. *Aristocr.* p. 446. Dio Cass. I. p. 56. Herod. 8, 8. 4. On εἰσέχεσθαι see Winer's 2. *Progr. de verb. comp.* p. 11.

† In Gr. writers ἀπέχεσθαι *abstinere* usually takes the genitive after it; but in the N. T. ἀπὸ is sometimes found connected with it Acts xv. 20. 1 Thess. iv. 3. v. 22.

‡ *Comp.* Polyb. 8, 6. 5. 3, 46. 8. πρὸς τοῖς ἰσχυρίσιν, πρὸς ἰσχυρίσιν, but (tropically) 9, 20. 5. πρὸς αὐτῶν πάλ. τῶν. τῇ στρατηγίᾳ.

with ἀποδνήσκειν *to die away from a thing* Gal ii. 19. Rom. vi. 2. (the dative in Rom. vi. 10. must be differently apprehended); similar ἀπογίνεσθαι ταῖς ἡμέραις. 1 Pet. ii. 24.—(2) The compounds with ἀνὰ, where this preposition expresses the local *up to (a)* are construed with εἰς, where the local point is denoted (whither) to which the action is directed, e. g. ἀναβαίνειν *to travel up* Luke xix. 28. Mr. x. 32. (Herod. 9, 113.) or *to ascend, to go up* (on a mountain etc.) Mt. v. 1. xiv. 13. Mr. iii. 13. (Herodi. 1, 12. 16. Dio Cass. p. 914., ἀναβλέψαι Mt. xiv. 19. (Mr. vii. 34. Luke ix. 16.) Acts xxii. 13., ἀνάγειν Mt. iv. 1. Luke ii. 22. Acts xx. 3. (Herodi. vii. 10. 15.), ἀναλαμβάνεσθαι Mr. xvi. 19., ἀναπίπτειν Luke xiv. 10., ἀναφίξειν Mt. xvii. 1. Luke xxiv. 51., ἀναχωρεῖν Mt. ii. 14. iv. 12. etc., ἀνέχεσθαι John vi. 3. Gal. i. 19.—(b) Πρὸς follows if the object of the motion is a person, as ἀναβαίνειν πρὸς τὸν πατέρα John xx. 17., ἀναπάμπτειν Mt. ii. 12., ἀναπέμπειν Luke xxiii. 7. also ἐπὶ Luke x. 6. (ἀναπάμπτειν, *comp.* Diod. Sic. 3. 17.), or the dative alone Luke xxii. 11. ἀναπέμπειν τινί.—(c) Where the object of the action is an eminence or surface, on which the motion terminates, ἐπὶ is connected with these verbs (Polyb. 8, 31. 1. ἀναφίξειν ἐπὶ τὴν ἀγορὰν *to the market*, the reverse ἀναβαίνειν ἐπὶ τὴν οἰκίαν (*home*) according to the Latin *ascendere* Polyb. 10. 4. 6.); so ἀναβιβάζειν ἐπὶ τὸν αἰγιαλὸν Mt. xiii. 49. (Xen. *Cyrop.* 4, 2. 28. Polyb. 7, 17. 9.), ἐπὶ τὸ ἴδιον κτῆνος Luke x. 34. (Palæph. 1, 9. Xen. *Cyrop.* 4, 5. 16.) ἀνακλίνεσθαι ἐπὶ τοὺς πόδας Mt. xiv. 19. ἀναπίπτειν ἐπὶ τὴν γῆν Mt. xv. 35. or ἐπὶ τῆς γῆς Mr. viii. 6., ἀναβαίνειν ἐπὶ τὸ δῶμα Luke v. 19., ἐπὶ συκομορίαν xix. 4. (*comp.* Xen. *Cyrop.* 4, 1. 7. 6, 4. 4. Herod. 4, 62. Lys. *accus. Alcib.* 10. Pausan. 6, 4. 6.), ἀναφίξειν ἐπὶ τὸ ξύλον *up to the wood* (cross) 1 Pet. ii. 24.*—(3) The verbs compounded with ἀντι govern regularly the dative Luke xiii. 17. John xix. 12. Mt. vii. 2. etc., yet see Heb. xii. 4. ἀνταγωνίζεσθαι πρὸς τι (*comp. ver.* 13. ἡ εἰς αὐτὸν ἀντιλογία); similar ἀντιπικνεῖσθαι πρὸς πάν Polyb. 2, 66. 3. Dio Cass. p. 204. and 777.—(4) Verbs with ἐκ are sometimes construed with *this* preposition itself (where the *coming out* is to be precisely denoted), sometimes only with ἀπὸ or παρὰ (where the direction whence or out of the vicinity is to be expressed), so ἐκβάλλειν ἐκ Mt. xiii. 52. John ii. 15. 3 John ver. 3. etc. and ἀπὸ Mt. vii. 4., ἐκκλίνειν ἀπὸ 1 Pet. iii. 11. Rom. vi. 17., ἐκκόπτειν ἐκ Rom. xi. 24. (Diod. Sic. 16, 24.), ἐκλέγεσθαι John xv. 19. ἐκπορεύεσθαι ἐκ Mt. xv. 11. 18. Rev. ix. 18. (Polyb. 6, 59. 4.) and ἀπὸ Mr. vii. 15. or παρὰ John xv. 26., ἐκφεύγειν ἐκ Acts xix. 16., ἐξαίρειν and ἐξαερεῖν ἐκ 1 Cor. v. 2. Acts xxvi. 17., ἐξέρχεσθαι ἐκ Mt. ii. 6. Acts vii. 3. etc. (Herod. 9, 12.) or παρὰ Luke ii. 1. The connection with the geni-

* Without a preposit. ἀναβαίνειν ἴππῳ Dion. Hal. 2252, 7. Pausan. 10, 19.

tive alone is rare, locally only with *ἐξέρχεσθαι* Mt. x. 14. (and even there not very well established, *see* the variations, *comp.* however *ἐκβαίνειν τινός* Jacobs *ad Philostr.* p. 718.), but tropically constantly with *ἐκπίπτειν* (as *spe excidere*) Gal. v. 4. 2 Pet. iii. 17. (with *ἐκ* Herod. 3, 14. Dio Cass. p. 1041. 1104.). Finally, *ἐκφεύγειν* even in a physical sense is connected with the accusative, 2 Cor. xi. 33. *ἐκφεύγειν τὰς χειρὰς τινος*, *comp.* Herod. 6, 40.—(5) The verbs compared with *ἐν* have a very simple construction. Where they denote a direction *to* (towards) something; they are connected with *εἰς*; where they express a rest *in* or *on* a place, with *ἐν*, e. g. *ἐμβαίνειν εἰς* Mt. viii. 23. xiv. 22. John vi. 17. (Herod. 2, 29.), *ἐμβάλλειν εἰς* Luke xii. 5. (Dio Cass. p. 288.), *ἐμβάπτειν εἰς* Mr. xiv. 20. (with *ἐν* *to dip in the dish*, Mt. xxvi. 23.), *ἐμβλέπειν εἰς* Mt. vi. 26. Acts i. 11., *ἐμπίπτειν εἰς* Luke x. 36. (Herod. 7, 43. Lucian. *Herm.* 59.) 1 Tim. iii. 6., *ἐμπτύειν εἰς* Mt. xxvi. 67. xxvii. 30., on the contrary *ἐνδημεῖν ἐν* 2 Cor. v. 6., *ἐνοικεῖν ἐν* 2 Cor. vi. 16. Col. iii. 16. (with accus. Herod. 2, 178.), *ἐνέργειν ἐν* Phil. ii. 13. Ephes. i. 20. etc., *ἐμμένειν ἐν* Heb. viii. 9., *ἐγγράφειν ἐν* 2 Cor. iii. 2. (like *ἐγγράφειν ἐν* Herod. 2, 4.), *ἐγκεντρίζειν ἐν* Rom. xi. 17. (*εἰς* xi. 24.). The construction with the dative in both significations is not very rare, *comp.* *ἐμβλέπειν τινί* (person) Mr. x. 21. 27. Luke xxii. 61. John i. 36. (Polyb. 15, 28. 3.), *ἐμπτύειν τινί* Mr. x. 34. xiv. 65. xv. 19., *ἐγκεντρίζειν τινί* Rom. xi. 24.; *ἐντρυφᾶν* *to riot in something*, by the Greeks is connected only with the dative (e. g. Diod Sic. 19, 71.), but in 2 Pet. ii. 13. *ἐν* is repeated.—(6) The compounds with *εἰς* are connected still more simply, as *εἰσάγειν*, *εἰσπορεύεσθαι*, *εἰσφέρειν*, *εἰσερχεσθαι*, viz. in all cases with a repetition of *εἰς*, *comp.* Herm. *on Eurip. Jo.* p. 98. and Winer's 2. *Progr. de verbis comp.* p. 13.—(7) Verbs compounded with *ἐπὶ* are divided between the construction with a repetition of *ἐπὶ* (more rarely with *εἰς*) and that with the dative alone, yet many of them have both modes of expression at the same time: *ἐπιβάλλειν εἰς* (*into something*) or *ἐπὶ τι* (*on, at something*) Mr. iv. 37. xiv. 46. Luke v. 36., with the dat. of the person also in 1 Cor. vii. 35. Mr. xi. 7. Acts iv. 3. (Polyb. 3, 2. 8. 3, 5. 5.)* *ἐπιβαίνειν ἐπὶ* or *εἰς* Acts xxi. 6. xx. 18. (Mt. xxi. 5.), also with a local dative Acts xxvii. 2. (Polyb. 1, 5. 2. Diod. Sic. 16, 66.), *ἐπιβλέπειν ἐπὶ* Luke i. 48. Jas. ii. 13., *ἐπιχειρεῖσθαι ἐπὶ τινί* John xi. 38., with dat. of pers. also in 1 Cor. ix. 16. *ἐπιμαίεται ἐπὶ τι* Luke i. 12. Acts x. 10., or *ἐπὶ τινί* Acts xiii. 16., or with dat. of pers. Mt. iii. 10. Acts xx. 10. (Polyb. 1, 24. 4.), *ἐπιρρίπτειν ἐπὶ τι* 1 Pet. v. 7., *ἐπιτιθέναι ἐπὶ τι* Mr. iv. 21. Mt.

* On *ἐπιβάλλειν τὸν χεῖρα ἐπὶ τινα* and *τινί*, *see* Fritzsche *ad Mr.* p. 637. In a material sense Polyaeon. 5, 2. 12. *πολεμὸν πύλαις βούλκετο ἐπιπλεῖσαι*.

xxiii. 4. Acts ix. 17. etc., or with the dat. mostly of the person Luke xxiii. 36. Mr. vii. 32. Acts ix. 12. 1 Tim. v. 22. etc., seldom of the thing John xix. 2; ἐπὶ ἐρχεσθαι ἐπὶ τι Luke i. 35. Acts viii. 24. xiii. 40. or with dat. of the thing Luke xxi. 26., ἐπαίρειν ἐπὶ or εἰς τι John xiii. 18. Luke xviii. 13., ἐποικοδομεῖν ἐπὶ τι 1 Cor. iii. 12. or τινι Eph. ii. 20., but also ἐν Col. ii. 7., ἐπιδεῖν ἐπὶ τι Acts iv. 29., ἐπιφέρειν with dat. of thing Phil. i. 17. ἐπιφανίσθαι εἰς τινα 2 Cor. x. 14., ἐφάλλεσθαι ἐπὶ τινα Acts xix. 16. On the contrary with ἐν are construed: ἐκφυγάειν 2 Cor. iii. 2. *comp.* Palæph. 47, 5. (differently Num. xvii. 2. Prov. vii. 3.), with dat. alone ἐπιφαίνειν and ἐπιφαύειν, when followed by a personal noun or pronoun Ephes. v. 14. Luke i. 79. (*comp.* Gen. xxxv. 7.), as also ἐπιφέρειν in the signification *to add one thing to another* Phil. i. 17.; ἐπισκιάζειν governs sometimes the dative of the person Acts v. 15. and probably Mr. ix. 7. (*to become to some one a protecting shade, comp.* Ps. xc. 4.), sometimes the accus. Mt. xvii. 5. Luke ix. 34. (*to overshadow, to envelop as a transitive*). In the Septuag. Ps. cxxxix. 8. Exod. xl. 32. is also found ἐπισκ. ἐπὶ τινα.—(8) There are only a few compounds with διὰ, in which the preposition is especially prominent: in the N. T. *comp.* Luke vi. 1. διαπορεύεσθαι διὰ σκορίμων (but also in Acts xvi. 14. διαπορ. πόλεις, still in the sense of *abire*) and the pregnant διασώζειν δι' ὕδατος 1 Pet. iii. 20.—(9) The compounds with κατὰ, which denote an action tending down to a local point, take ἀπὸ or ἐκ where the *terminus a quo* is to be expressed, e. g. καταβαίνειν ἀπὸ τοῦ οὐρανοῦ Luke ix. 54. 1 Thess. iv. 16., καταβ. ἐκ τ. οὐρ. John iii. 13. vi. 41. but ἐπὶ, εἰς or πρὸς according to the different contents, where the *terminus ad quem* is to be denoted Luke xxii. 44. Acts vii. 15. xiv. 11.; on the contrary καθῆσθαι, καθίζειν, κατατιθέναι ἐν τινι means *to put down on a place* etc.; κατηγορεῖν *to accuse* is usually construed with the genit. of the person, inasmuch as the signification of κατὰ is before the mind; once occurs κατηγορεῖν τι κατὰ τινος Luke xxiii. 14. and in a similar manner ἐγκαλεῖν κατὰ τινος, Rom. viii. 33. *comp.* Soph. *Philoct.* 328.—(10) Verbs compounded with παρὰ take ἀπὸ or παρὰ before the object, *from* which they proceed (yet see § 51. p. 295.), e. g. παραλαμβάνειν ἀπὸ τινος 1 Cor. xi. 23. and παρὰ τ. 2 Thess. iii. 6.—(11) Of the compounds with πρὸ only προπορεύεσθαι in Luke i. 76. occurs with a repetition of the preposition: προπορεύσῃ πρὸ προσώπου κυρίου (Deut. ix. 3. Ps. lxxxviii. 35.), in the Septuag. also with ἐνώπιον Ps. lxxxiv. 14. xcvi. 3. and ἔμπροσθεν Gen. xxxii. 16. Isa. lviii. 8. See above 2.—(12) The compounds with πρὸς repeat this preposition, where the local *to, at, before* is to be expressed, e. g. προσπίπτειν πρὸς τοὺς πόδας τινος Mt. vii. 25. *comp.* Dio Cass. p. 932. and 1275. (also προσπιπτ. τοῖς γόνασι in Diod. Sic. 17, 13.) προστίθεσθαι πρὸς τοὺς πατέρας Acts xiii. 36., also

προσκαλᾶσθαι πρὸς τὴν γυναῖκα to attach one's self to Mr. x. 7. Ephes. v. 31. Then again they occur with *ἐπὶ*: *προστίδεναι ἐπὶ τὴν ἡλικίαν* Mt. vi. 27. The dative occurs thus less frequently, e. g. *προσέχ. ὄρε* Heb. xii. 22., *προσπίπτειν οἰκίᾳ* Mt. vii. 25. (Xen. *eq.* 7, 6. Philostr. *Apoll.* 5, 21.); this case, on the other hand, is always used where the object approached is a person, e. g. *προσπίπτειν τινί* (to fall down before some one) Mr. iii. 11. v. 33. Acts xvi. 29., *προσφίξω τινί* (Philostr. *Apoll.* 5, 22.), *προσέρχεσθαι τινι* to approach some one, or where the approach must be taken even in a tropical sense, e. g. *προσάγειν τῷ θεῷ* to lead to God 1 Pet. iii. 18., *προσκαλᾶσθαι τινι* to become attached to, Acts v. 36. (Mt. ix. 5.), *comp.* *προσέχειν τινί* Heb. vii. 13. Acts xvi. 14. *προσένυχισθαι τινι* Mt. vi. 6. 1 Cor. xi. 13. *προστίδεναι λόγον τινί* Heb. xii. 19. *προστίδουσαι τῇ ἐκκλησίᾳ* Acts ii. 41. If the idea of rest (*πρὸς τινι*) is implied in the verb, then either the dative is connected with it, as *προσμένειν τινί* Acts xi. 23. 1 Tim. v. 5., *προσεδρεύειν* 1 Cor. ix. 13. (Polyb. 8, 9. 11. 38, 5. 9.), *προσκαρτερεῖν* Mr. iii. 9. Col. iv. 2. Rom. xii. 12. *comp.* Polyb. 1, 55. 4. 1, 59. 12. Diod. Sic. 20, 48., or (with reference only to place) the preposition *ἐν*, e. g. *προσμένειν ἐν Ἐφέσῳ* 1 Tim. i. 3.—(13) The compounds with *σύν* but seldom repeat this preposition Col. ii. 13. (*συνουσιῶσιν*) or instead of it *μετά* Mt. xxv. 19. (*συναίξουσιν*), 2 Cor. viii. 18. (*συμπέμπουσιν*) Mt. xx. 2. (*συμφωνεῖν*), xvii. 3. (*συναλαλεῖν*), Acts i. 26. (*συναποφθεγγίζουσιν*); they are most frequently construed with the dative, instances of which occur on almost every page, and among the Greeks this construction is almost the exclusive one.

§ 57. Conjunctions.

1. In all languages sentences are placed either in near relation and connected by means of the simple copula, or are linked together according to their appropriate logical relations by a special linguical bond, as relative, participial constructions, or still more evidently, special *conjunctions*. The former takes place, and indeed necessarily, not only when two sentences are to be designated as of equal force and equally independent (*God is wise and loves the good*), but is frequently adopted in sentences which are to be conceived of in an immediately opposite relation (of dependence), and whose intimate connection could or should be effected by one of the above mentioned modes. It is a peculiarity of the

Heb. language to string together like sentences merely by a copula, not only in historical style (Mt. xii. 1.), where the chronological relation of the several facts (principal and subordinate) is mostly denoted by the mere succession of the events, but even where a properly logical relation of the sentences exists, (*they speak in my name and I have not sent them*, i. e. *although I have not etc.*; *who hath first given to him, and he hath recompensed again*, i. e. *that he might etc.* Rom. xi. 35. from Job xli. 2. Mt. xxvi. 53.; Heb. xii. 9. *shall we not submit ourselves and live*, i. e. in order to live, *comp. Malala Chronogs.* 2. p. 39. ὅστις ἐλάττωται καὶ ἰκανοῦν ἢ μωρεῖα πεφάλη τῆς Γογγύρας), and the Heb. lang. has but few special conjunctions. This all pervading complexion of the linguical expression so deeply rooted in the genius of a people is easily transferred to the foreign language which they undertake to speak or write. We cannot therefore wonder that the use of the copula καὶ is more frequent and extended in the N. T. than in Gr. prose writers, although by no means so often used as in the O. T. It is also more apparent in the native Palestine Apostles (Matthew, Peter, etc.) than in the Hellenistic writers (Paul, James, Luke and John). Nor must it be forgotten that the ancient poetical language of the Greeks is in many respects allied in its simplicity to the oriental mode of expression (see marg. note * p. 24.), and had many ways of using καὶ similar to the Hebrew (Hellenistic).

2. As καὶ in *historical* style appears as a simple copula (although, when merely relating facts in connection, we (the Germans) would use *da, darauf*, and we, in Eng. *as, then, afterwards etc.**, it is only necessary to speak of the substitution of καὶ for more definite conjunctions denoting a logical relation of dependence. It must be remembered however that the particle, although employed in many ways, yet (a) has but *two* primary ideas even in the N. T. viz. *and* and *also* (both included in the Lat. *et*), the latter of which is equivalent to the Ger. *sogar selbst, even so, even* (the Lat. *vel*), Luke ix. 5. Heb. vii. 4. see Fritzsche *ad Mt.* p. 422. Jacob. *ad Lucian. Alex.* p. 50. (b) In most cases, where

* Where καὶ does not connect a subsequent to a precedent fact, but annexes to the *specification of time* the fact which occurred in that time (Mr. xv. 25. ἡ δὲ ἡμέρα τέλη καὶ ἰσχυρώσαν αὐτὴν, Acts v. 7. Luke xix. 43.), and therefore seems to supply the place of ὅτε, it is not to be considered a decided Hebraism (*comp. Plat. Symp.* p. 220 C. ἦδη ἢ μεσημβρία καὶ ἀνέστην ἡσθάνοντο, Arrian. *Alex.* 6, 9. 8. Xen. *Anab.* 1, 8. 8. Thuc. 1, 50. see Stallb. *ad Plat. Symp.* p. 155. Ellendt *ad Arrian. Alex.* I. p. 299. Palairot *Obs.* p. 211. Kypke I. 311. Elsner I. 218.) but belongs in general to the simple style, see Schäfer *ad Plut.* IV. p. 367. *comp. Herm. ad Eurip. Iphig. Taur.* p. 31. Hoogveen *doctr. partic.* I. 535.

καὶ according to our apprehension is more than a simple copula, *und* (and) is sufficient, without any obscurity of the sense, and the *translator* who would not injure the complexion of the language must retain *this* particle, whilst the *interpreter* exchanges it for a special conjunction, in accordance with the genius of the cultivated languages. (c) The use of *καὶ* in these cases is not attributable to an entire misapprehension of the proper relation of sentences; it is rather to be supposed that the *accent or tone* in the old (especially simple) languages rendered many things clear, which we (having the reader in view while writing) express by the structure of the sentence. We too enunciate the sentence: *I have saved thee from death, and thou hast betrayed me*, differently from this: *I come to thee and bring my friend with me* (John iii. 14. 32. viii. 20. 49. xi. 8. Mt. vi. 26. x. 29. 1 Cor. v. 2. Heb. iii. 9. Septuag. Rev. ii. 2. *comp.* Eurip. *Herc. fur.* 508.). So the voice must certainly be raised on *καὶ*, where it signifies *et quidem* 1 Cor. ii. 2. *only Christ and him as crucified* (Matth. II. 1481.). (d) Sometimes the copula itself has more power than a special conjunction. *Do this and thou shalt live* (Mt. vii. 7. viii. 8. ix. 18. Luke vi. 37. *comp.* Fritzsche *ad Mt.* p. 187.); *the trumpet will sound and the dead rise*, is a more concentrated and powerful expression than, *if thou doest this, thou shalt live, when the trumpet shall sound, the dead will arise*. Rhetorical reasons (which however ought not to be unnecessarily observed) have often been unnoticed in respect to the N. T.

This is not the place fully to unfold the use of *καὶ* in the N. T. Our lexicons have not satisfactorily solved the problem, and even the latest of them have exhibited by far too many significations of this particle. We only remark, (a) *καὶ* in *questions* (Mr. x. 26. xii. 37. Luke x. 29. see Stallbaum *ad Plat. Entyphr.* p. 13. *ad Plat. Gorg.* p. 54. Kypke *observ.* 1. 263. Elsner I. 154. Lösner *observ.* p. 80.) and *answers* (Xen. *Mem.* 3, 8. 4.) is reduced to the signification *and*. *And what did he?* we also say in an abrupt, concise (Mr. x. 26.) or indignant question (*comp.* Mr. iv. 13. 1 Cor. v. 2.). The same occurs in (hasty) exultations Mr. ix. 5. On the contrary in the N. T. *καὶ* does not stand before imperatives in an inciting signification (Hoogeveen *as above* I. 539.). All the passages quoted by Wahl I. 776. and Britschneider I. 611. are of a different kind. On Mt. xxiii. 32. see Fritzsche. In Luke xii. 29. *καὶ* signifies *also* or *and* (therefore), xx. 31. simply *and*; so also Mr. xi. 29. Ephes. iv. 26. 1 Cor. xi. 6. it is *also*. (b) *καὶ* for the adversative *but* is found almost confined to the lucid historical style John vii. 20. Mr. xii. 12. (*καὶ οὐ* does not belong here, as by the negative just the opposite is expressed). Most of the examples out of the epistles are inadmissible. (Rom. i. 13. 1 Thess. ii. 18. 1 Cor. xvi. 9. 1 John iii. 2.). Acts x. 28. John viii. 40. are of a rhetorical nature. (c) The exegetical or expletive *καὶ* namely (see Herm. *ad Philoct.* 1408. Bremi *ad Demosth.*

p. 179. *Comp.* Fritzsche *quæst. Lucian.* p. 9. Jacob. *ad Lucian. Alex.* p. 33.) is best expressed by only *and (and indeed)*, John i. 16. *out of his fulness we have all received, namely (and indeed) grace upon grace*, 1 Cor. iii. 5. But this signification has been assigned in too many passages (even by Wahl. I. 773.). Stolz translates *καὶ* in Mt. xiii. 41. correctly by *and*. On Mt. xxi. 5. see Fritzsche, on Acts xxiii. 6. Rom. i. 5. see Winer's *Progr. de Hypallage* etc. p. 22. 28.; in Mr. xi. 28. the reading is not fixed; Fritzsche prefers *καὶ*; in Mt. xvii. 2. *καὶ θαυμάζει* is *and (in consequence of it)*, *comp.* also Luke xvi. 19.; in Mt. iii. 5. the two names geographically considered certainly denote different things. In the formulas *θεὸς καὶ πατὴρ* (Knapp *Script.* I. 470.) *καὶ* is simple *and (at the same time)*, not *namely*. We cannot however attribute to the N. T. the more widely extended poetical usage (Herm. *ad Vig.* p. 836.).—(d) The signification *especially* may be questioned, even where, to a general expression something special is added, which was already embraced in the former, see Fritzsche *ad Mr.* p. 11. Bornemann *ad Luc.* p. 78. Yet on the other hand, where species precede, *καὶ* is sometimes placed immediately before the generic word, which includes the former Mt. xxvi. 59. *οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον* *and (to express it in a word) the whole sanhedrim* (not so Mt. xiii. 8.) See Fritzsche *ad Matt.* p. 786. *ad Mr.* p. 562. *comp.* Fritzsche *quæst. Lucian.* p. 67. Stallbaum *ad Plat. Gorg.* p. 83. and *ad rep.* II. 212. It is also found at the conclusion of an entire exposition 1 Cor. v. 13. Heb. iii. 19.—(e) Where *καὶ* means *also* it is sometimes translated *even*, *yea*, Heb. vii. 26. *ταύτος γὰρ ἦν καὶ ἱερεὺς ἀρχιερεὺς, δαίς* etc. (if the particle is genuine) *for such a high priest was proper even for us*, 1 Pet. ii. 8. John viii. 25. Heb. vi. 7. 2 Tim. i. 12. Herm. *ad Vig.* p. 835. (*καὶ γὰρ nam etiam* Rom. xi. 1. *comp.* Sintenis *præf. ad Plutarch. Themistocl.* p. 55.).

3. The connection of co-ordinate sentences is effected by *καὶ* (*καί*), and the disjunction (mutual exclusion) by *ἢ*. Both these relations can be expressed not only by means of a simple connection, but also in the form of correlation (*καὶ—καί, ἢ—ἢ*). The latter appears most intimately related to comparative clauses. (*ὡς [ὥσπερ, καθὼς]—οὕτως [καί]*).

The connection by *καί* in the N. T. is almost exclusively limited to Luke, Paul, and the author of the epistle to the Hebrews; this particle is only found twice in Mt., in John but once, and in Mr. in the received text not at all. On the distinction between *καί* and *καὶ* see the different views of philologists Herm. *ad Vig.* p. 833. *ad Eurip. Med.* p. 331. *Hand de particula καί*, Jena 1823. 2 *Progr.* 4. Bernhardt p. 482. Sommer in *den neuen Jahrbüchern für Philol.* 1831. III. p. 400., to which our modern lexicographers have paid almost no attention. It seems in general to be evident that, in the more refined prose, *καὶ* was chosen, where the idea and clauses were conceived of as tending the same way and therefore were simply to be connected, but that *καί* was used where this was not the case, but something *additional* was to be expressed, so

that *καὶ* was connective, *καί* annexive. It does not follow however that the latter annexes an idea of *less weight, comp.* Iliad. 1, 5. (it depends rather on the nature of the ideas themselves, whether they are of more or less weight; yet according to its nature, *καί*, like *que*, will generally add something inferior), nor is this the case in the prose of the N. T., for that which is added by *καί* is often the more prominent. See Zumpt *Lat. Gramm.* § 333. A. Grotefend *ausführl. Lat. Gramm.* II. 168. [The immediate connection of *καί καὶ* (in one clause) Acts xix. 27. xxi. 28. is doubtful, see Bornemann in *Rosenm. Rep.* II. 239. We might read *καί*, which frequently is interchanged with *καί* (see Elmsley *ind. ad Eurip. Med.* under *καί* p. 415. *ad Eurip. Bacch.* 457. Schäfer *ad Dionys.* p. 228.), notwithstanding I do not consider it necessary; *καί καὶ* may in both passages signify *ecce etiam*. In Acts xix. 27. the first *καὶ* (*ἀλλὰ καὶ*) is also *etiam*, and *καί* merely adds the clause *μελλεν κατασκευάζειν*, which, however, as it contains something more important, is made prominent by *etiam, adeo*. Acts xxi. 28. must be translated: *and yet (besides) he leads also (even) Greeks into the temple*. The better prose writers may have avoided such a concurrence of these particles, but in the N. T. there is no sufficient reason for rejecting them, as they are in themselves considered not impossible. On *καί* and *καί* as correspondent particles, where the latter introduces an antithesis, e. g. Acts xxii. 28. *and the Chiliarch answered* — *Paul on the other hand said*, see Stallbaum *ad Plat. Phileb.* p. 36. and *rep.* II. 350. Herm. *ad Eurip. Med.* p. 362. Bornemann *ad Xen. Mem.* p. 42. *Τὸ γὰρ* Rom. vii. 7. is: *for—indeed* see Herm. *ad Soph. Trach.* p. 176.]

ἢ is not used in the N. T. for *καὶ*, nor *καὶ* for *ἢ*, but cases occur where both particles can be used with equal correctness (Poppo *ad Thuc.* III. II. 146.). Where dissimilar things are connected by *καὶ*, they are connected together only as several things and not specifically as different or opposite. In Mt. vii. 10. *καὶ ἴσθι* introduces a second case to which the speaker proceeds. Luke xii. 2. is to be completed thus: *καὶ οὐδὲν κεραιόν*. Mt. xii. 27. Schott correctly translates *porro*. In Mt. xii. 37. or in such a structure of the sentence would not be appropriate, nor in Rom. xiv. 7.—*ἢ* for *καὶ* was urged on dogmatical grounds in 1 Cor. xi. 27. *ὅς ἐν ἑκάστῳ τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου*, but not to mention that there some good Codd. have *καὶ*, *ἢ* can be very well explained, without giving any support to the catholic dogma of the *communio sub una*, see Bengel and Baumgarten *in loc.** But if they would refer *ἢ* to a real distinction in the administration of the sacrament, the consequence (the subject linguically considered) would be such as the catholic interpreters would scarcely be willing to admit, namely, the possibility of communion even with the *cup only*! In Mt. v. 17. Ephes. v. 3. Acts i. 7. *ἢ* is evidently taken for *καὶ* only because the genuine signification would appear not to be required. If finally *ἢ* and *καὶ* appear in parallel passages (Mt. xxi. 23. Mt. xi. 28. Luke xx. 2.), the relation is differ-

* Even in our mode of communion it is conceivable that one may receive the bread with devotion, but the wine with sensual, perhaps sinful distraction. We might also say: *whoever receives the bread on the wine unworthily*.

ently conceived of by different writers. It would be a manifest abuse of the parallelism thus to attempt to prove the two particles as synonymous. Besides they are frequently interchanged by transcribers (John viii. 14. 1 Cor. xi. 27. xiii. 1.) *Comp.* Fritzsche *ad Mr.* p. 275. Jacob. *ad Lucian. Alex.* p. 11. Where η occurs twice in succession, the second (in Luke and Paul) is sometimes followed by $\kappa\alpha\iota$ Luke xviii. 11. Rom. ii. 15. 2 Cor. i. 13. (Xen. *Cyrop.* 3, 1. 11.), *either—or also*.

Instead of $\omega\varsigma$ ($\kappa\alpha\theta\omega\varsigma$) — $\o\upsilon\tau\omega\varsigma$, $\omega\varsigma$ — $\kappa\alpha\iota$ also occurs: Mt. vi. 10. $\omega\varsigma$ *ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς*, *as in heaven, also on the earth*, John x. 15. xiii. 33. Acts vii. 51. *see* Fritzsche *ad Mt.* p. 266. and Bornemann *schol. in Luc.* p. 71. On the other hand, no one will expect $\o\upsilon\tau\omega\varsigma$ in Mr. vi. 43. with Bretschneider.

4. Contrasted sentences are most similar to the co-ordinate, partly in the simple adversative form ($\delta\epsilon$, $\alpha\lambda\lambda\acute{\alpha}$; $\mu\epsilon\nu$ — $\delta\epsilon$), partly in the concessive construction ($\mu\epsilon\nu\tau\omicron\iota$, $\o\mu\omega\varsigma$). On the other hand, an internal relation of *subordination* is prominent: (a) in *conclusive* sentences ($\o\upsilon\nu$, $\acute{\alpha}\rho\alpha$, $\tau\omicron\iota\omicron\nu\nu$, stronger $\delta\iota\acute{\omega}$, $\tau\omicron\upsilon\nu\alpha\gamma\omicron\upsilon\nu$), (b) in the *causal* sentences ($\o\upsilon\tau\epsilon$, $\delta\iota\acute{\omega}\tau\iota$, $\gamma\alpha\rho$, more illustrative than the inductive $\omega\varsigma$, $\kappa\alpha\theta\omega\varsigma$, $\kappa\alpha\theta\acute{\omicron}\tau\iota$), (c) in *conditional* clauses ($\epsilon\acute{\iota}$, $\epsilon\acute{\iota}\tau\epsilon\varsigma$, $\epsilon\acute{\alpha}\nu$). On the latter, *see* § 42, 2.

$\alpha\lambda\lambda\acute{\alpha}$ and $\delta\epsilon$ differ in general like *sed* and *autem* (*see* Zumpt. § 348. note); the former is adversative (originating from $\alpha\lambda\lambda\omega\varsigma$, Schäfer *ad Plutarch.* V. 104.), and expresses the proper and exact opposite, and is exclusively distinctive; the latter (a weakened form of $\delta\eta$) while used for antithesis, is at the same time a connective, indicating consecutiveness. With a preceding negation $\o\upsilon\kappa$ — $\alpha\lambda\lambda\acute{\alpha}$ *not—but* is used, but also $\o\upsilon$ — $\delta\epsilon$ *not—but* (*but perhaps, rather*), e. g. Acts xii. 9. 14. Heb. iv. 13. vi. 12. (Thuc. 1, 125. 4, 86. *comp.* Hartung *Partic.* I. 171.). On the two particles I would especially remark: (a) $\alpha\lambda\lambda\acute{\alpha}$ is used generally, where a series of thoughts is abrupted or interrupted either by an objection (Rom. x. 19. 1 Cor. xv. 35. *comp.* Xen. *Mem.* 1, 2. 9. 4, 2. 16. *Cyrop.* 1, 3. 11. 1, 6. 9.) or by a correction (Mr. xiv. 36.) or by a question (Mt. xi. 8.) or by an incitement and command (Acts x. 20. xxvi. 16. Mt. ix. 18. Mr. ix. 22. Luke vii. 7. *comp.* Xen. *Cyrop.* 1, 5. 13. 2, 2. 4. 5, 5. 24. Arrian. *Alex.* 5, 26. *see* Palaiet p. 298. Krebs p. 208.) *comp.* also John viii. 26. and Lücke *in loc.* On Mr. xi. 8. (where according to Kypke and Kühn $\alpha\lambda\lambda\acute{\alpha}$ shall be used for η) *see* especially Fritzsche. In Hebr. iii. 16. also, $\alpha\lambda\lambda\acute{\alpha}$ has the signification of the correction, $\alpha\lambda\lambda'$ $\o\upsilon$ $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$ etc. *but* (what do I ask yet!) *not all* etc., *comp.* Luke xvii. 8. In the *apodosis* (especially after particles of condition or time) it tends to give more prominence: Rom. vi. 5. $\epsilon\acute{\iota}$ $\o\mu\phi\eta\tau\omicron\iota$ $\gamma\epsilon\gamma\omicron\nu\mu\epsilon\nu$ $\tau\acute{\omega}$ $\o\mu\omega\acute{\iota}\mu\alpha\tau\epsilon$ $\tau\acute{\omega}$ $\theta\alpha\nu\acute{\alpha}\tau\omicron\nu$ $\alpha\upsilon\tau\omicron\upsilon$, $\alpha\lambda\lambda\acute{\alpha}$ $\kappa\alpha\iota$ $\tau\eta\varsigma$ $\alpha\nu\alpha\sigma\tau\acute{\alpha}\sigma\epsilon\omega\varsigma$ $\epsilon\acute{\iota}\sigma\omicron\mu\epsilon\theta\alpha$, 1 Cor. iv. 15. 2 Cor. iv. 16. xi. 6. (*comp.* Lucian. *pisc.* 24. Ælian. *Anim.* 11, 31. Xen. *Cyrop.* 4, 3. 14. *see* Kypke II. 197. Breimi *ad Lys.* p. 372. Niebuhr. *ind. ad Agath.* p. 409.) and rests properly on the mingling of two constructions. The $\alpha\lambda\lambda\acute{\alpha}$ in the answer to a negative question needs no explanation, e. g. John vii. 48. $\mu\acute{\eta}$ $\tau\iota\varsigma$ $\epsilon\acute{\iota}\kappa$ $\tau\omega\nu$ $\acute{\alpha}\rho\chi\omicron\nu\tau\omega\nu$ $\epsilon\pi\acute{\iota}\sigma\tau\epsilon\nu\sigma\epsilon\nu$ $\epsilon\acute{\iota}\varsigma$ $\alpha\upsilon\tau\omicron\nu$ η $\epsilon\acute{\iota}\kappa$ $\tau\omega\nu$ $\Phi\alpha\rho\iota\sigma\alpha\acute{\iota}$

ων; δ' αλλ' ὁ ἄλλος οὗτος etc.; and 1 Cor. x. 20, (see Schweighäuser. *ad Arrian. Epict.* II. II. p. 839. Raphael. *ad 1 Cor.* as above. Acts xix. 2. is sufficiently clear. Ἀλλὰ μὲν οὖν Phil. iii. 8. is *imo vero*. Ἀλλὰ occurs in Rom. v. 14. 15. twice in succession in different relations; in 1 Cor. vi. 11. it is repeated several times with emphasis in the same relation.—(b) Δὲ often stands where something new is added (therefore something *different* from the preceding, although not strictly opposite, Herm. *ad Vig.* 843., also 2 Cor. vi. 14.; wherefore καὶ δὲ in the synoptics are sometimes parallel), especially if it is an elucidation (Mt. xxiii. 5. Rom. iii. 22. ix. 30. John vi. 10. ix. 14. Mr. v. 13. xv. 25. 1 Cor. xv. 56. Gal. ii. 2. Ephes. v. 32. *comp.* Hoogeveen *as above* I. 247.), where also Phil. ii. 8. may be reckoned, are a correction, 1 Cor. i. 16.; hence also after a parenthesis, and generally where the interrupted series of thoughts is resumed (Herm. *ad Vig.* p. 844.) 2 Cor. x. 2. (see Winer's *Progr. in loc.*), also perhaps 2 Cor. v. 8. *comp.* Plat. *Phæd.* p. 80. D. Xen. *Anab.* 7, 2. 18. Pausan. 3, 14. 1. On δὲ in the apodosis, see § 64. 2. In Jud. ver. 8. δὲ is used twice in succession in the same signification. The antithetical μὲν — δὲ as to the N. T. can require no remark. In 1 Cor. xiv. 17. ἀλλὰ is used for δὲ, as sometimes by the Greeks (Iliad. 2, 703. Xen. *Oec.* 3, 6.—Καὶ — δὲ (in the same sentence) signifies *but, also* Mt. xxvi. 18. Hebr. ix. 21. John xv. 27. 1 John i. 3. and presents no difficulty, see Lücke *in loc.* Hoogeveen I. 259. Schäfer *ad Long.* p. 349. Ellendt *ad Arrian. Alex.* I. p. 137.

The antithesis with *yet, notwithstanding*, is very seldom expressed in the N. T. John uses most frequently μὲντοι, where others would have placed merely δὲ; he has also once written the strengthened form ὅμως μὲντοι (xii. 42.). Otherwise μὲντοι occurs twice in Paul. Καὶ sometimes takes the place of this conjunction (Hebr. iii. 9., not John x. 12., as Kühnöl prefers); in Acts xiv. 17. καίτοι stands more for *although, quamquam*. Πλὴν is *however, meanwhile (interim)* Phil. iv. 14., or is used to signify the advance to something new, see Fritzsche *ad Mt.* p. 789. Πλὴν ἀλλὰ is not found in the N. T. The correlation *although—still* is expressed by εἰ καὶ — ἀλλὰ Col. ii. 5. εἰ γὰρ καὶ τῇ σαρκὶ ἄνεμι, ἀλλὰ τῇ πνεύματι οὖν ὅμιον εἰμι, by εἰ καὶ — γὰρ Luke xviii. 4.; yet εἰ καὶ stands often for *when, even* (referring to the whole clause and without emphasis), whilst καὶ εἰ means: *even, even if* (with emphasis) see Hartung *partic.* I. 139. (differently Herm. *ad Vig.* p. 830.). Καὶ with δὲ following in a second clause does not signify in John xvii. 25. *although* (as it frequently can be translated if connected with the participle), and this meaning adopted by Tholuck is very incorrectly proved by iii. 32. xiv. 30. Rev. iii. 1. (*yet*). This particle seems to connect suddenly a thought rushing into the mind and oppressing it, *righteous Father* (that lot ver. 24. you would have granted to all) *and — the world did not know thee* (blindly rejected the offered salvation). See Lücke *in loc.* against Meyer's inappropriate interpretation.

Οὖν igitur is the usual particle of conclusion, whose relation can be easily explained from the context in which it occurs (e. g. Mt. xxvi. 54. xxvii. 22.). It is also used as the German *nun (now)*, very often in the mere continuation of the narration, John iv. 28. xiii. 6. *comp.* Schäfer *ad Plutarch.* IV. p. 425., besides, especially after a parenthesis, in order

to resume the thought (Heindorf. *ad Plat. Lysid.* p. 52. Bornemann *ad Xen. Mem.* p. 285. Jacob *ad Lucian. Alex.* p. 42.) John vi. 24. xix. 24. 1 Cor. viii. 4. xi. 20. Mr. iii. 31., see Raphel in *loc.* and Palairot p. 393. or in proceeding to explain (even by examples) Rom. xii. 20. Ἄρα *ergo*, accordingly, therefore, as a proper particle of conclusion, particularly used in conclusions from a strange affirmation (*comp.* 1 Cor. v. 10. xv. 14. and Stallbaum *ad Plat. rep.* I. 92. Hoogeveen *doctrina particul.* I. 109., hence in the application of biblical quotations Rom. x. 17.), occurs most frequently in Paul, Mt. vii. 20. Rom. viii. 1. Gal. iv. 31. and stands often in the apodosis (after conditional clauses) Mt. xii. 28. Gal. ii. 21. 1 Cor. xv. 14. Hebr. xii. 8. (Xen. *Cyrop.* 1, 3. 2. 8, 4. 7.). Ἄρα οὖν connected and in the beginning of clauses (see on the contrary Herm. *ad Vig.* p. 821.) therefore now (where ἄρα is conclusive and οὖν continues the discourse, *comp.* Hoogeveen *doctr. part.* I. 129. II. 1002.) is a favorite combination of Paul, Rom. v. 18. vii. 3. viii. 12. I know of no instances of this connection in the Greek; in Plat. *rep.* 5. p. 462. A. the more recent texts read (interrogatively) ἄρ' οὖν, *comp.* Schneider in *loc.* Paul and Luke use διὸ the most frequently; τοιούτων and τοιγαροῦν are rare.

Ὅτι corresponds with the Latin *quod*, and is sometimes made more prominent by a preceding διὰ τοῦτο (*propterea quod*). Now and then it is used concisely Luke xi. 18. *if Satan be divided against himself, how shall his kingdom stand?* (I bring this before your mind), *because you say, by Beelzebub etc.* *comp.* iv. 43. (i. 35.) Bornemann *ad Luc.* p. 6. Paul and Luke most frequently use the contracted διότι (later Greek). As to γὰρ it is to be observed: (a) it is used for the introduction of explanatory clauses and (therefore also) of parenthesis Mr. v. 42. xvi. 14. 1 Cor. xvi. 5. Ephes. vi. 1.—(b) It occurs in emphatic questions (like *num*) Mt. xxvii. 23. John vii. 41. Acts xix. 35. (Kypke I. 138. Krebs p. 72. 230. Fritzsche *ad Mt.* 807.) and in answers John ix. 30. 1 Cor. ix. 9. 10. Acts viii. 31. *comp.* Buttmann *ad Philoct.* 756. Both depend on the vivacity of the speaker, who in the former case passes over the *I do not know*, in the latter the simple affirmation or negation, Herm. *ad Vig.* p. 827. Bremi *ad Lys.* p. 291. Bornemann *ad Luc.* p. 146.—(c) Every beginner knows that it occurs very frequently where an intermediate clause is omitted (Hoogeveen *doctr. particul.* I. 183.) *comp.* Acts xxi. 13. *Why then do you weep so? for I am ready to allow myself not only to be bound etc.* viz. you do wrong by it; 1 Cor. iv. 9. *might I also reign with you?* I have a reason to desire it, *for it seems as if God had appointed to us the Apostles the lowest place*, see yet Acts iv. 27. Mt. ii. 2. xxii. 28. (xxiii. 17.) Wahl I. 217. Bretschneider I. 230. It is harsher according to our feeling, but it is not uncommon even with prose writers (Herodot. see Kühner II. 453.) in the flow of thought to place γὰρ with the causal sentence before that which is to be proved by it; see Matthiæ *ad Eurip. Phœn.* p. 371. Stallbaum *ad Plat. Phæd.* p. 207. Fritzsche *disa. in Corinth.* II. p. 18.* Fritzsche as above applies this observation to 2 Cor. ix. 1. entirely without necessity, as this verse stands in an evi-

* Herm. *ad Eurip. Iphig. Taur.* p. 70. *cæpe in ratione reddenda invertunt Græci ordinem sententiarum, causam præmittentes: quo genere loquendi acutissime usus est Herodotus.* *Comp.* Hoogeveen I. 252.

dent connection with viii. 24. In 1 Cor. iv. 4. a conciseness of expression takes place, where the proof, which γὰρ indicates (as Baumgarten already said), lies in the second clause οὐκ ἐν τοῖς ῥησιν. as if the Apostle had written: *for although I am conscious of nothing (bad), I do not consider myself on that account guiltless*; if it is not more simple to interpret: I do not judge myself (I could do so), for I am conscious of nothing, but I do not for that reason believe myself guiltless.—(d) γὰρ occurs several times in succession in different relations in Rom. v. 6. 7. Jas. i. 6. 7. ii. 10. iv. 14. 1 Cor. ix. 16—18., see Engelhardt *ad Plat. Apol.* p. 225. Fritzsche *quæst. Lucian.* p. 188. Καὶ ὡς and ὡς add rather illustrations than proper arguments, and are equivalent to the Latin *quoniam, quippe, siquidem*. On ὡς (2 Tim. i. 3. Gal. vi. 10. see Winer's *comment.*, Mt. vi. 12. see Fritzsche) *comp. Ast ad Plat. Polit.* p. 336. Stallbaum *ad Plat. sympos.* p. 135. Lehmann *ad Lucian.* I. p. 457. III. p. 425.

5. The most intimate relation of subordination takes place in the *objective clauses*, which, expressing the *object* of the principal clause as a perception, judgment or end, only express its logical predicate and hence properly supply the place of the objective case in a simple sentence (Thiersch *Gr. Gramm.* p. 605.): *I see, that this is good; I say, that he is rich; I go, in order that I salute*. The conjunctions ὅτι or ὡς answer for the first and second case, for the third ἵνα, ὅπως (ὡς); but in the second the more extended infinit. construction (accus. with infinit.) sometimes occurs in the N. T. also (§ 45, 2. p. 253.); in the first case occasionally after another phrase a participial construction (§ 46. 1. p. 269.) and in the second the mere infinit. (§ 45, 2. p. 251.)

Ὅτι is the proper particle of the object, like *quod* and *that* (which have the same origin with ὅτι); ὡς after verbs signifying to *know*, to *say* etc. signifies *that, how, how that, (ut)*, Acts x. 28. ἵνα ἴσταςθε, ὡς ἀβιμύρον ἐστὶν ἀδελφοί, ἵνα ἴσταςθε, *you know, how (that) it is not allowed to a Jew*. The two conjunctions therefore, used in objective clauses, originate in a different view of the speaker, but agree in sense. Ὅπως, like *ut (quo)* has become a conjunction, although properly an adverb, (*how, how that, comp.* Luke xxiv. 20.). ἵνα originally seems to be a pronoun: ὡς for *so, so that*, occurs in the N. T. only in the formula ὡς ἵνα εἰπάτω Heb. vii. 9. [How ἵνα is used in the N. T. also for the mere infinitive, see § 45, 9. p. 264.].

6. The regular use of these newly coined conjunctions for the several relations of sentences would be given up, if the N. T. writers, as exegesis have done to this time, really put one conjunction for the other, and διὰ with them were often equivalent to γὰρ, γὰρ to οὐν, ἵνα to ὡς:

etc.* But such permutation is generally only apparent, founded partly on the fact that, sometimes the relation between two sentences in general can be conceived of more simply; the specific logical connection with a particular sentence however then originates from an individual (rational) view of the writer, and one therefore not familiar to the reader, partly on a conciseness of expression foreign to the genius of our language. Where the apostles write *δὲ* they have always in some way conceived of a *but*; and it is the duty of the interpreter exactly to represent this connection of thought, and not to dream of a substitution of perhaps directly opposite conjunctions, for mere convenience sake. Then how absurd were it to believe that the apostles really wrote *for* or *since* where they intended to write *but*, and *but* where they should have written *for*! Any child can distinguish such relations. How weak must they have been, to put the almost opposite *therefore* instead of *for* or *then*! None but interpreters unaccustomed to think of the language as a *living* one, or wishing to avoid the trouble of reflection, could so imagine: and it is no honor to Biblical exegesis that such principles have for so long a time met with approbation. Related things are always closely connected in the human mind. If therefore a conjunction is used in an apparently foreign sense, we must endeavor first of all to show how the writer in his thoughts may have slid from the radical to the unusual signification. But even this was not thought of, for had it been seriously reflected on, this chimera would have vanished into smoke. In proportion as the permutation of the conjunctions is represented as unlimited, will they be *weakened*, and consequently even the forcible particles *for*, *but* would be often almost redundant or mere particles of transition†; but what empty fiction this is! No such thing occurs in human speech, and difficult would it be to find any one in all Germany, who would say *for* or *but*, where only *and* or no connecting particle at all was required. Yet I shall put to the test the common view in several of the most specious examples adduced by interpreters.

* *Ἀλλὰ* then does not stand (*a*) for *γὰρ*: in 1 Cor. xv. 10. *ἀλλὰ περισσού- τερον αὐτῶν πάντων ἰσχύισα* is the antithesis to *ἡ χάρις αὐτοῦ οὐ κενὴ ἐγενήθη*, *was not vain, but had in and through me abundant effects—*

* See Winer's *Prog. conjunc. in N. T. accuratius explicandar. causae et exempla*. Erlang. 1826. 4to. It is surprising to see what liberties some commentators take with the Apostle, as if he had known nothing about the Gr. language, and how they suggest in almost numberless instances that he ought to have used a different conjunction from the one found in the text!

† Tholuck, Rom. viii. 6. inconsiderately takes *γὰρ* for the mere particle of transition.

(b) for *therefore, consequently*: Rom. v. 14. it is *but* (nevertheless) *autem*, vii. 7. *but* (*sed*), the opposite of what was expressed by *μη γίνουτο*; in 2 Cor. viii. 7. *ἀλλὰ* probably means *imo* (correcting), *I besought Titus that he would complete this favor among you, the more so* (this was my design) *that you might distinguish yourselves*. Bengel otherwise. Stolz has not translated the *ἀλλὰ* at all! In Ephes. v. 24. the comparison between the husband and Christ ver. 23. is exhibited in the way of argument: *but as the church* (conformably to this relation) *is subject to Christ*, so etc. *ἀλλ' ὡςτις ἡ ἐκκλησία. ταύτη ἐῖς Χριστόν, ὡς ὁ Χριστός ὁ σώσει ἑαυτήν, ὅπως καὶ* etc. Whoever observes the sentence *οὕτω καὶ αἱ γυν.*, will expect an illative particle. I cannot perceive here with Rückert an abrupt argument, nor the weaker *δι* to be requisite. On Gal. ii. 14. Baumgarten is right. See above 4. p. 346. about Acts x. 20. (Elsner in *loc.*)—(c) for *ἰ, μη* Mr. ix. 8. see Fritzsche in *loc.*, and as to Mt. xx. 23. Raphael. Alberti and Fritz. in *loc.*—(d) for the simple copula: Rom. v. 15. is a connection, *but* represents not merely the equality ver. 12. of human sin and divine grace, *the divine grace was yet much greater* see Rückert in *loc.* In Rom. x. 18. *ἀλλὰ* lays the foundation of an objection which the apostle himself makes. 1 Cor. ii. 9. *which no one* — — *knew* — — *but*, as it has been written, we proclaim *things unknown*—(e) for *sane, profecto, truly, indeed* neither in John viii. 26. see above, nor xvi. 2. see Lücke. In the latter it is *imo*, which indicates an ellipsis (Acts xix. 2.) Rom. vi. 5. where *ἀλλὰ* stands in the apodosis of the sentence, does not belong here.

Δι is nowhere, (a) *therefore, now*: in Acts vi. 2. *δι* connects a new fact with a preceding one; in 1 Cor. xi. 28. *δι* means *rather* in contrast with ver. 27. *ἀναξίως ἐσθίειν*; in 1 Cor. viii. 9. a supplementary elucidation is introduced: *but* therewith ye must see to it, that not etc. Ephes. ii. 4. and 1 John iv. 18. are too plain to require remark; in Rom. viii. 8. Bengel had already recognised the *δι* as *ἐκτετακτόν*, and Tholuck has not duly weighed the context—(b) for Poppo *Thuc.* II. p. 291. *ind. ad Xen. Cyrop.* and Bornemann *ind. ad Xen. Anab.*, see also Herm. *ad Vig.* p. 843. Schäfer *ad Demosth.* II. 128. V. p. 541. Lehmann *ad Lucian.* I. p. 197. Wex *ad Antig.* I. 300.): in Mr. xvi. 8. *εἰς δι* is a mere illustration: in the words *ἐφοβούτο γὰρ* the reason of *εἰσμός* and *ἔκστασις* is exhibited:* in John vi. 10. *ἦν δι λόγος* etc. constitutes an additional explanation, see above Luke xxiii. 17.; 1 Thess. ii. 16. *ἰσθασί δι* make an antithesis to the whole preceding description of the Jews: *but* (as a recompense for all this) *the punishment is near*; in Mt. xxiii. 5. *κταύρουσι δι* etc. are an immediate deduction from *πάντα τὰ ἔργα αὐτῶν ποιῶσι πρὸς τὸ θιγαῖναι*; in 1 Tim. iii. 5. *εἰ δὲ τις* etc. means, *if on the other hand one* etc.; 1 Cor. iv. 7. *who gave to thee a superiority? but what hast thou, that thou hast not received?* i. e. *but* if thou appealest to the preeminence which thou possessest, I ask, hast thou not received it? On 1 Cor. iv. 9. (Kypke) see above, in *ἡμεῖς δι* 2 Cor. x. 3. is the immediate an-

* The two conjunc. *δι* and *γὰρ* are nearly allied in the secondary signification of *namely*. A new sentence to be added is annexed by *δι*, by *γὰρ* one which as interpretive confirms what precedes. See Herm. *ad Vig.* p. 843.

titbthesis of Paul in contrast with *καὶ τῶν ἰσχυρῶν συνιστάμενον* ver. 12.; in 1 Cor. x. 11. *ἡγάγη δὲ* offers a more direct illustration of the *τίνας συνίσταμεν ἑαυτοὺς*; in 2 Cor. i. 21. Paul draws a contrast between what *he* had wrought ver. 18. and what *God* had effected: *I*, says he, *have always endeavored to be consistent and veracious in my course: but he who has given to me this settled conviction, is God*; in 1 Cor. xv. 13. *οὐκ ἂν ἀνάστασις νεκρῶν* etc. *δὲ* has an adversative sense; the negative sense only can be taken from the question *πῶς λέγουσι τινες, ὅτι ἀνάστ. νεκρῶν οὐκ ἔστιν*: *if Christ have risen, then is the resurrection of the dead certain; but if there be no resurrection of the dead, then even Christ has not risen*. One is a necessary basis and support of the other. Wahl has improperly reckoned Mt. xxiii. 5. here—(c) for the mere copula or particle of transition: Mt. xxi. 3. *is: the Lord has need of them, but forthwith will they be allowed to go*, i. e. these words will not be without effect, they will rather at once etc. In Acts xxiv. 17. the illustration is carried on farther by the *δὲ*; in 1 Cor. xiv. 1. *δὲ* is *but* (also): *but the διώκον τὴν ἀγάπην* shall not therefore hinder you from *ζητοῦν τὰ καλὰ*; Luke xii. 50. and Acts xxiii. 10. are sufficiently plain.

γὰρ is incorrectly taken: (a) for *but* (Markland *ad Eurip. Suppl.* v. 8. Elmsley *ad Eurip. Med.* 121. *see on the contrary Herm. ad Vig.* p. 844. Bremi *neues krit. Journal* IX. p. 533.): 2 Cor. xii. 20. *I say all this for your edification* (and I have reason for it), *for I fear* etc.; in Rom. iv. 13. the clause with *γὰρ* proves the last words *ἐν ἀποβουλήν πίστει καὶ τοῦ πατρὸς* etc.; in Rom. v. 6. the last *γὰρ* points to the fact by which the love of God (ver. 5.) manifested itself, the death of Christ for sinners; but the second *γὰρ* shows farther, how such a death of the innocent for the guilty manifests infinite love 1 Cor. v. 3. *do you feel no grief?* (I say: you) *for I* (as to myself) *have already concluded* etc. Pott takes *γὰρ* here for *alias*!! On 1 Cor. iv. 9. *see* 4. note. 2 Cor. xii. 6. *I shall not boast of myself* (I could do it), *for if I should boast of myself, I should not be foolish*. 2 Cor. viii. 13. is clear to every one, yet *see* Billroth in *loc.* In Phil. iii. 20. *ἡμῶν γὰρ* etc. stands in direct relation to *οὐ εἰς τὰ ἐπίγεια φερόν.*, *they, who pursue earthly things* (and therefore do not belong to us), *for we have in heaven* etc. In John v. 4. (*see* Palair. in *loc.*) *γὰρ* is intended to prove the *ἐκδιχομίνων τὴν τοῦ ὕδατος κίνησιν*. On Rom. viii. 6. *see* Rückert. 2 Tim. ii. 7. is plain enough. *see* Hoogeveen I. 204.—(b) for *therefore, now*: In Luke xii. 58. the remark of Bengel affords some light: *γὰρ sæpe ponitur, ubi propositionem excipit tractatio*. In 1 Cor. xi. 26. the *εἰς τὴν ἰμὴν ἀνάμνησιν* explains ver. 25.; in Rom. ii. 28. the parenthesis is to be supplied: *but that is right which I have quoted* ver. 26. 27., *for that which is external makes not the true Jew*. In Acts viii. 39. the words *ἠκούσαςτο γὰρ* evidently contain the reason why the eunuch no more saw Philip. *comp.* Hoogeveen I. 204.; in Heb. ii. 8. *γὰρ* connects the explanation derived from the passage quoted in ver. 6. 7. with ver. 5. (c) For *although*; John iv. 44. (*see* Künzl), where Lücke has explained correctly. (d) For *on the contrary*: 2 Pet. i. 9. *δὲ* might have been used, if it were intended to say: *but (on the contrary) to whomsoever these* (virtues) *are wanting* etc. With *γὰρ* the clause explains the preceding *οὐκ ἀγνοῦς* — *Χριστοῦ ἐπιγνώσκων* *for* (that I am right, you see from this) *to whomsoever these are wanting*, he is

blind.—(e) For *ἀλλ' ὅμως* notwithstanding: 2 Cor. xii. 1. *however to boast of myself* (xi. 22.) *is of no use to me; for I will now come to visions and revelations of the Lord.* Paul there places in contrast the *boasting* (the boasting of his merits), and the boasting of the divine distinctions conferred on him. He will exult in the latter ver. 5., and therefore the sense is: *yet the boasting of one's self is of no use, for now I shall come to an object of boasting, which excludes and renders superfluous all self-boasting.* Otherwise Nüsselt, who however also retains the signification of *for*.—(f) For the mere copula: in Rom. iii. 2. *ἀρᾶτον μὲν γὰρ* begins the proof of *καὶ κατὰ πάντα ῥέοντες*. Acts ix. 11. *inquire at the house of Judas for Saul of Tarsus* (you will find him there, and ready to hear you), *for he is praying now, and he saw a vision* (which prepared him for you) *comp.* Bengel *in loc.* In Acts xvii. 28. *τοῦ γὰρ γένος* is a verbatim quotation from Aratus, where *γὰρ* can also be taken as a reason of *πρωτοῦσαι σῖναι ἐν τῷ θεῷ*. On Acts xxi. 13. *see* 4. In Acts iv. 12. the clause *οὕτως γὰρ ὁνομάσθη* contains the more precise development and consequently the reason of *ἐν ᾧ οὐδεὶς ἡ σωτηρία*. In Acts xiii. 27. the connection can be supplied with Bengel, Limborch and others, thus: *to you, ye Jews, this word of salvation is directed, for those of Jerusalem have rejected this Saviour.* But it is also possible that Paul intended to continue thus: *for he is manifested as the Messiah proclaimed to our fathers comp. ver. 29. 32.* The argument has lost its external bond of union by *means of* the narration of the events. In no case is *γὰρ* a mere particle of transition as Künöl says. In 2 Cor. iii. 9. the thought seems to me to be continued in the words *εἰ γὰρ ἡ διακονία*, etc. in respect to its proof, as *διακονία τῆς δικαιοσύνης* expresses something more definite than *διακονία τοῦ πνεύματος*: *when already the ministration of death was glorious — how shall not the service of the spirit be more glorious?* This must be evident to every one, *for the ministration of justification is more glorious than that of condemnation.* Fritzsche's interpretation *diss.* Corinth. I. p. 18. I think is too artificial. After the words *τοῦ Ἰησοῦ Χρ. ἡ γένεσις οὕτως ἦν* in Mt. i. 18. the account begins with *γὰρ* *namely* (Hoozeveen I. 187.) and Raphel, Palairer and others on this passage are in error.

ὣν is incorrectly taken (a) for *but*: In Acts ii. 30. *περὶ οὗν ἡπαρξ.* is connected simply as a conclusion with the preceding clause: *David has died and been buried.* He therefore in his character as a prophet, intended the resurrection of Christ in those words, which he seems to pronounce of himself. In Acts viii. 4. *μὲν* corresponds with *δὲ* ver. 5. and Luke by means of *ὡν* proceeds in the narration of that, which effected those scenes in Jerusalem. Acts xxvi. 22. is not an antithesis to ver. 21., but Paul concludes, looking over his apostolical life up to the time of this captivity: *so I stand with the help of God to this day* etc. Also Künöl in his commentary p. 805. translates correctly *igitur*; but according to the index *ὡν* is supposed to signify here *sed, tamen*! Rom. xi. 19. means: *now you will say.* Paul could also have written *δὲ ἀλλὰ*, as however the instance is taken from the figure which precedes and appears as an application of it (on the part of the objector) *ὡν* was entirely in its place. Similar is Rom. ix. 19. xi. 1. Mt. xxvii. 22. *τί οὖν ποιῶν Ἰησοῦν* *what shall I do with Jesus?* (as you have decided in favor of Barnabas). Rom.

x. 14. the explanation or application of of the passage quoted ver. 13. begins with *οὖν*. On Mt. x. 26. xii. 12. xvii. 10. xxvi. 54. *see* Fritzsche. (b) Instead of *for*, in Mt. x. 32. *πᾶς ὅστις* is not the proof of the clause *πολλὰς στρογγύων διαβήσετε ἑμείς*; but a resumption and continuation of the principal idea ver. 27. *κηρύττει* etc. *καὶ μὴ φοβέσθαι*. Otherwise Fritzsche *in loc.* 1 Cor. iii. 5. *τίς οὖν ἐστὶ Παῦλος*, etc. *who now is Paul* (to enter into your party names). In 1 Cor. vii. 26. *οὖν* introduces the *γνώμη*, which the apostle intended to give ver. 25. Rom. vi. 4. is a farther explanation of that which is indicated in the words ver. 3. *εἰς τὸν θάνατον ἔβατον*. In 1 Cor. xi. 20. *συνερχομ. οὖν* etc. relates to the principal thought *συνερχ. ἐμῶν ἐν* etc. ver. 18., which was abrupt ver. 19. (c) For a mere copula or as entirely superfluous: Rom. xv. 17. is easily explained by looking back to ver. 15. 16. On Mt. vii. 12. *see* Fritzsche. [The ridiculous affirmation of Palaiet, as if in Mt. xii. 12. *οὖν* was equivalent to *ἀν* is not worth a reply].

Of these four conjunctions *δι* and *οὖν* are most intimately related, and hence passages are found where either of them can be used equally well, although in the mere continuation of discourse (narration) they are not properly the same. Instead of, *Jesus came into the region of Tiberias and found there two fishermen, who* etc. *But he spoke to them* etc. We can also say: *Jesus came—now he spoke to them*. The sense is little affected by it, but notwithstanding, the two are conceived a little differently. In the first case I connect with the coming and finding, the speaking as something new; in the latter the thought is this: *he spoke now* (under the circumstances) *to them*. If a narrator here use *δι*, it cannot be affirmed that he should have used *οὖν*, nor *vice versa*. The synoptic passages therefore must not be foisted into that *enallage conjunct*. (as perhaps *γὰρ* and *δι* Luke xiii. 35. *comp.* Mt. xxiii. 39.). Yet even if in such cases *δι* and *οὖν* are pretty similar, it does not follow that they ought to be interchanged in all, even their more accurate significations. But it is apparent that *γὰρ* and *ἀλλὰ* are particles so distinct as not to be placed indifferently for each other, nor even to be superfluous.

Ὅτι is (a) not equivalent to *διὰ* *therefore* (as the Hebrew *‘ֵל* is sometimes explained, but incorrectly; *see* Winer's *Simonis* on that word); John viii. 44. and John iii. 14. are well interpreted by Lücke. In Luke vii. 47. only the anti papal polemic could misunderstand the *ὅτι*, *see* Künöl *in loc.* This particle does also not stand in Mr. ix. 11. for *διὰ* *τί*, where Schott and Stolz so consider it, (Palaiet *observ.* p. 125. Alberti *observ.* p. 51. Krebs *observ.* 50. Schweighäuser *Lexic.* Herod. II. 161.). The first *ὅτι* is probably the particle which in other cases precedes the directly quoted remarks, and only expresses the question impliedly in the words: *they asked him saying: the Pharisees affirm* etc., how can this be reconciled? Fritzsche prefers however with very little authority *τί οὖν*, which is certainly a correction of transcribers. Mr. ix. 28. all the better Codd. read *διὰ* *τί*, as Mt. xvii. 19. Fritzsche prefers *ὅτι διὰ* *τί*. In the quotation from Plutarch by Kypke I. 178. *ὅτι* is not strange in *indirect* questions. (b) Nor to *ὅτι*: in John xii. 18. *ὅτι* in relation to *διὰ* *τοῦτο* is *because*. The same meaning will be recognised by an attentive reader in 1 John iii. 9. 1 Cor. iii. 13. is also to be so translated. That *ὅτι* and *ὅτι* are often interchanged by *transcribers* is known to every one, *see* Schäfer *ad Greg.*

Cor. p. 491. Schneider *ad Plat. rep.* I. p. 393. Siebelis *ad Pausan.* p. 259., and so doubtless in the Septuag., wherever *ὅτι* seems to mean *when* or *as*, we ought to read *ὅτε* (even 1 Kings viii. 37.), as editions have it, on the authority of good MSS. in all the passages cited by Pott on 1 Cor. iii. 13. The *hoc pro illo* (*ὅτε*) *sumsisse, sufficerit* of this interpreter is therefore not enough. (c) The following significations are very easy, as (*ὅς*) in 1 Cor. v. 6. (see Schulz in *loc.*); but in Heb. viii. 10. (yet see Böhme; Schultz has not translated the particle at all); *profecto, truly, indeed*; in Mt. xxvi. 74. *ὅτι* means *that* and is connected with *ὁμολογῶ*, in John vii. 12. it stands before the direct subject of remark, as frequently. Rom. xiv. 11. (from Isa. xlv. 23.) expresses this meaning: *I swear by my life, that etc.* On 1 John iii. 20. see Lücke. In opposition to the assertion that *ὅτι* is equivalent to *ὅς*, which is founded on Mt. v. 45. see Fritzsche in *loc.* (and in relation to the so explained *ὅς*, Winer's *Simon. at this word*).

ὅτι is supposed to be often used in the N. T. *ἐκβαλλόμενος*, therefore of real consequence, as sometimes in Greek writers, see Hoogeveen *doctr. particul.* I. 524. *the interpretation of Lucian.* Nigr. 30. Weiske *ad Xen. Anab.* 7, 3. 28. *comp.* also Ewald *ad Apoc.* p. 233. If this were even generally possible (although the diminished force of *ὅτι* in the later Greek yields no support to this, see § 45, 9. p. 264—268.), yet no one will deny that interpreters have made unlimited use of this canon, and are guilty of great exaggeration. The entire signification was first denied by Lehmann *ad Lucian.* Tom. I. p. 71., then by Fritzsche *Ecc.* 1. *ad Matth.* and (Beyer) *im neuen Krit. Journ.* IV. 418., *comp.* also Lücke *comment. on John* II. 174. Steudel wrote against Beyer in Bengel's *neuem Argiv.* IV. 504. and Tittman *Synon.* II. p. 35. declared himself for *ὅτι ἐκβαλλόμενος*. The former interpreters above all overlooked the fact that *ὅτι* was frequently to be judged of after the Hebrew teleology, which confounds worldly consequences with divine designs and counsels, or rather represents each important result as ordered and intended by God, (*comp.* e. g. Exod. xi. 9. Isa. ix. 10. see Baumgarten—*Crusius bibl. Theol.* p. 272. Tholuck *interpret. on Romans* p. 395.),* and that therefore, in the language of the Scriptures, *ὅτι* can be frequently used, when, according to our view of the divine government, we should have used *ὅς*. Other passages were not sufficiently compared, or it would have become evident that *ὅτι* was correct according to the common mode of thinking. In other passages it was not taken into view that, sometimes on rhetorical grounds, *in order that* is used, which is a kind of hyperbole (e. g. so then I must go thither, *in order to* bring on sickness! *comp.* Isa. xxxvi. 12. Lev. iii. 10. Plin. *Paneg.* 6, 2. so then I have built the house, *in order to* see it burnt down!), or finally, that *ὅτι* expresses only the necessary consequence (founded on the regular course of nature and of life), which he, who does something, designs as if unconsciously, (*comp.* Lücke *on John* II. 540.). Passing such instances as are self-evident to an at-

* It is too much to say that the Hebrew throughout interchanges *design* and *consequence* (Unger *de parab.* p. 173.). This is in some sense true in respect to their religious views. But they recognise the distinction between *in order that* and *so that*, as is manifest from their having a form to denote the latter.

tentive reader (like 1 Pet. i. 7., where Pott merely from habit takes *ἵνα* for *ὥστε*), we select the following, in which the better interpreters apprehended *ἵνα* for *de eventu*. Mr. xi. 26. ἀφίετε εἰς τὴν ἔχτην κατὰ τὸς, *ἵνα* καὶ ὁ πατὴρ ὁμῶν — ἀφ' ὧν etc. signifies: *in order* by this means to become worthy of the divine forgiveness. Luke ix. 45. the (divine) design is expressed in *ἵνα*, that they *should not* at that time apprehend it (otherwise they might have been at a loss to know what to think of Jesus). Luke xiv. 10. is to be understood in respect to the application: be humble, *in order that* you may be counted worthy of his kingdom. Without humility you cannot enter into the kingdom. Only imagine *ὥστε*, and it will be apparent that it is not even appropriate to the external conformation. Luke xvi. 9. presents nothing singular. Mr. iv. 12. Jesus applies an O. T. prophecy, and in this the teleological language cannot be misapprehended. See Fritzsche and Ohlshausen *in loc.* John iv. 36. *he that reapeth* etc. (this is so ordered) *in order that*. Lücke differs somewhat. In John v. 20. the design of the πατὴρ is expressed too distinctly to be misunderstood. John ix. 2. is to be explained by the Jewish teleology, in which the disciples in their national exaggeration participated. Severe corporeal evils can *only* be punishments of sin coming from God: who by his sin has induced the righteous judgment of God to cause this man to be born blind? see Lücke *in loc.* On John ix. 39. and vii. 23. see Lücke, and it is indeed astonishing how Steudel could give such weight to the latter passage. Tholuck interprets John x. 17. more correctly than Lücke. John xi. 15. *ἵνα πιστεύοιτε* is to be added as an explanation to δι' ὧν: *I rejoice for your sake, that I was not there, for your sake, viz. in order that you believe, i. e. you cannot now avoid believing.* In John xix. 28. *ἵνα* signifies *in order that*; *ἵνα* τελευτῇ ἡ ψυχὴ may be connected either with πάντα ᾗδην τελευτῇ as Luther does, or with the following τελευτῇ as Lücke prefers. John xvi. 24. *ἵνα* points to the giver (ἀγαπῶν). Rom. xi. 31. the design of ἀπειθοῦντες is not meant, but the determination of God, which was connected with this unbelief, *comp. ver. 32.*, to give them salvation for mercy's sake (not as merited). Their unbelief is connected with the plan of God etc., see also De Wette *in loc.* and on Rom. i. 11. v. 20. The same teleological view is evidently applied in John xii. 40. an O. T. quotation. In Rom. xv. 32. *ἵνα ἐν χαρᾷ ᾤσῃ* etc. is connected with the immediately preceding: *in order that* (if my business be successfully finished) *I may come cheerfully to you.* — 2 Cor. i. 9. Schott translates correctly *ne*; in v. 4. the meaning is evident, and it is incomprehensible how Stolz could translate *so that*. So also ix. 8. In 1 Cor. v. 5. the εἰς ἀνδρὸν τῆς σαρκὸς shows how a design relating to the πνεῦμα may be connected with παραδοῖναι τῷ Σατανᾷ, interpret this as you please, and *ἵνα* means without contradiction *in order that*. 1 Cor. vii. 29. is correctly translated by Billroth.

On Gal. v. 17. see Winer's comment. On 1 Pet. iv. 13. where Pott supposes an *ἐκβατικόν*, see Bengel. In respect to Ephes. vi. 3. no one will doubt that *ἵνα* is in the Mosaic law τελευτῇ. But could not the Apostle use the same motive? 1 Cor. xiv. 13. ὁ λαλῶν γλώσση προσηχόσθω, *ἵνα διεκμηρεύῃ*, let him pray (in the Church) not to show his χάρισμα τῶν γλωσσῶν, but with the purpose, with the design, to interpret the prayer. See Billroth *in loc.* Chrysost. differs. 1 John i. 4. needs no explana-

tion. 1 John iii. 1. the sense is: *what proofs of the love of God were necessary, in order that it come to this, that etc.* In all those proofs of love, God had the design that we etc. Rev. viii. 12. *ὥς* expresses the design of the *πλήρωσις* of the sun etc., for *πλήρ.* does not signify, as many believe, the darkening of the heavenly bodies themselves, but is the O. T. *הָנָה* used of the offended Deity, see Ewald in loc. Rev. ix. 20. in *ὥς* *μή* the result is not expressed, but the design of the *μετανοεῖν*: *they did not reform themselves, in order that they might no longer serve demons etc.* The discovery that they served mere demons and idols of wood, ought to have brought them to the *μετάνοια*, in order to escape so dishonorable a service. On Rev. xxii. 14. see Ewald. The passages in which Bretschneider I. 590. prefers to translate *ne eveniat ut*, belong to the signification of the *final cause*. So also the formula *ἵνα* John xii. 23. *the hour has* (according to the divine counsel) *come, therefore is present, that I etc.* See above p. 267. John v. 40. *ὥς* belongs to *ἵνα* *πρὸς* *με*. On John xv. 16. see Tholuck and Lücke. Luke xi. 50. can have the meaning: they kill and persecute the prophets, *in order that*, i. e. the blind strive even in their blindness after this end, they take pains to bring destruction upon themselves, *comp.* Mt. xxiii. 34. and Fritzsche and Olshausen in loc. 2 Cor. vii. 9. *you are brought into grief for this reason, in order that a severer punishment might be averted from you.* 2 Cor. xiii. 3. between *ὥς* *ὥς* *ὥς* probably *ὥς*, derived from *εὐχόμεναι*, is to be added—my purpose is not, that etc. On Rom. v. 20. Augustine is correct, *comp.* De Wette. Rom. iii. 19. I see no occasion for taking, with Schott, Tholuck, Rückert and others, *ὥς* as *ἐκπαύειν*. De Wette is correct on this passage. 2 Cor. i. 17. *ὥς* retains its proper signification in the interpretation which must be preferred to every other: or *do I resolve what I resolve, according to the flesh, in order that* (with the intention, that) *yea with me* (unchangeably) *be yea, and the nay, nay* (i. e. only to show that I am consistent). It cannot be doubted that the formula *ὥς* (*ὥς* *ὥς* *ὥς* etc., which was for some time translated by *ita ut*, has the stronger meaning, *in order that might be fulfilled*, in the mouth (as of the Jewish teachers, so) of Jesus and of the Apostles (having reference to an event which had already occurred), *comp.* Olshausen on Mt. i. 22. They did not indeed mean by it that God had permitted an event to occur, or had incited men to an *unavoidable* course of action, with the design, in order that, the promises might be fulfilled (Tittman *Synon.* II. 44.); but the meaning was: *God has predicted that this should be done; therefore, as the divine prophecies are true, it could not but occur.* That which intervenes, God foreknew that men would so act, and on this foreknowledge, which however did not make men machines, these prophecies were founded; but the Jews, from whom this formula is derived, did not apprehend this with scientific accuracy.* Mr. iv. 12. also must be reduced to that formula: *every thing is spoken to them in parables, in order that they may see and yet*

* Bengel Mt. i. 22. says, "*notari eventum non modo talem, qui formulæ cuiuspiam veteri respondeat, sed plane talem, qui propter veritatem divinam non potuerit non subsequi incunte N. T.*"

not understand etc. for: in order that the saying might be fulfilled (Isa. vi. 8.): they will see and yet not perceive etc. We also are accustomed to interweave such quotations with our discourse, if they are supposed to be known. The general impossibility of understanding such parables Jesus cannot intend to affirm (for then it would have been strange for him to speak in parables); but that, to him who did not understand this so plain parable the words of the prophet were applicable: he *sees and does not understand*, and that there would be such men, was predicted.

In the incorrect language of the Apocalypse xiii. 13. *ἴνα* stands once, as it seems, for *ὥστε*, *ἵνα*, after an adjective, which includes the idea of intensity: *magna miracula*, i. e. *iam magna, ut* etc. This would be at least as tolerable as *ὥτε* after an intensive, comp. Ducas g. p. 34. 28. p. 182. Theod. H. E. 2, 6. p. 847. ed. Hal. and Winer's *Erlang. Pfingst-progr.* 1830. p. 11. Yet it is not necessary to adopt the same in John v. 20. and 1 John i. 9. In the latter passage the words read thus: *he is faithful and just, so as to forgive us* (in the purpose of forgiving) comp. the German: *er ist scharfsinnig, um einzusehen*. Here belong also the passages quoted by Tittmann (*Synon.* II. 39.) out of *Mr. Anton.* 11, 3. Justin. M. p. 504. Bengel (*on Apoc.*) is correct when he says, "*ἴνα* frequens Joanni particula; in omnibus suis libris non nisi semel, evang. iii. 16. *ὥστε* posuit," but we must not understand that John makes no distinction between *ἴνα* and *ὥστε*. *ὥστε* occurs no more frequently in his writings, partly because of their doctrinal character, partly from his expressing the consequence by a different construction.

In Rev. xiv. 13. *ἴνα* is not to be taken for *ὥτε*, as if it depended on *λέγας*; ἀποθνήσκοντες is rather to be supplied from ἀποθνήσκοντες. Ewald differs. In Mr. ix. 12. also, *πῶς γίγανται ἐν τῷ ἔθνει τ. ἀσθερ.* *ἴνα* πολλά πάθη καὶ ἐξουθενῶν, this particle is taken in the same way (see Schott and Stolz). Bengel has already given the correct interpretation, and no one can be led astray by the passage of Soph. *Aj.* 379. *ὅχι ἔσας, ἴνα* εἰ παύσῃ, quoted by Palaiet *Obs.* p. 127., where *ἴνα* is 'the adverb.—' (*Ὅπως* is to be taken for *ὥτε*, *ἵνα* in Xen. *Cyrop.* 3, 3. 20. 8, 7. 20. See Poppo in loc.).

Ὅπως in order that, is wrongly taken for *ita ut* (even Bretschneider II. p. 163. Tittmann *Synon.* II. p. 55. 59.). Luke ii. 35. needs not to be judged of by the Hebrew teleology (*science of final causes*), in order to see the propriety and force of the conjunction. Acts iii. 19. is clear, if we understand ἀποστείλην τὸν Χρ. as referring to the opening of the kingdom of heaven, as ver. 21. requires, see Olshausen in loc. Mt. xxiii. 35. means: *you have reached such a point of infatuation, that the full wrath of God will finally fall upon your heads for all your murders of the innocent.* Mt. ii. 23. xiii. 35. needs no more elucidation, and in Mt. v. 16. 45. Luke xv. 26. only philological levity can find a *ὅπως* ἰσχυρίζων. Philem. ver. 6. is to be connected with ver. 4.: *I remember you in my prayer, in order that* etc. The latest interpreter of this Epistle should not have approved Heinrich's flat explanation. 1 Pet. ii. 9. can be misunderstood by no observant person, and has been rightly apprehended by Pott and Schott. In respect to the sentence in Heb. ii. 9. there is so much that is clear in ver. 9. and 10. that it is surprising to

find interpreters still adhering to the interpretation *ita ut*. As to *ὡς*, *καθὼς*, see *before*.

ὡς as a comparative particle is in the N. T. only *as, like*, not *so* (for *ὅπως*), as Pott might have learned from Bengel in 1 Pet. iii. 6. Bretschneider II. 643. considers this meaning at least possible in Heb. iii. 11. iv. 3. (a quot. from the Septuag.) and recommends that *ὡς* be written. But on the one hand *ὡς* in prose writers (except Ionic.) seldom occurs (Heindorf and Stallbaum *ad Plat. Protag.* c. 15.), on the other *ὡς* (as above) can be translated *that (so that)*, in which sense it is sometimes construed with the indic. even by good Gr. writers (Herod. 1, 163. 2, 135. *comp.* p. 254.) See Fritzsche on *Mr.* xiii. 34. and similar passages.

§ 58. Adverbs.

1. The more indispensable *adverbs* are, for precisely defining words expressing qualities or properties, the more easily can we understand why the N. T. authors, although far behind the Gr. prose writers in the use of *conjunctions*, in some good degree appropriated to themselves the wealth of the Gr. language in adverbs *extensive*. But in the *intensive* (i. e. in respect to the nicer shades of meaning, which are effected by means of many simple adverbs or adverbial phrases) they betrayed the foreigner, to whom these nicer shades are not familiar. The *derivative* (adjective) adverbs are more numerous in the N. T., as the later Greek had adopted adverbial forms from not a few adjectives, not before known, and received into ordinary prose others which had been before only used in poetry: *comp.* *ἀκρίτως* (Sir. 32. 5.), *ἀναξίως* (2 Macc. xiv. 42.), *ἀνόμως* (2 Macc. viii. 16.), *ἀπονόμως* (since Polyb.), *ἐκτενῶς* (*comp.* also Lob. *ad Phryn.* p. 311.), *ἰσχυρῶς* (for which the Attic at least said *ἐξ ἰσχύου*), *ἐνθύμως* (since Polyb.), *ἰσχυράτως* (*comp.* Lob. *as above*, p. 339.), *ἐραξίστως* (Arrian. Epict. 1, 12. 21.), *πενῶς* Arrian. Epict. 2, 17. 6. (*εἰς πένον*) biblical *ἰθὺνικῶς*. The designation of the adverbial idea by the neut. adjective, which is more frequent in the later Gr. writers, does not, in the N. T., surpass the limits established by the ancient prose, *comp.* *πρότερον*, *ὕστερον*, *πρότερον* and *τὸ πρότερον*, *πλησίον*, *τοῦναντίον*, *ταχύ*, *πυκνά*, *ἴσα*, *πολλά* (*σφόδρα*), for which generally no adverbial form existed. In the use of the oblique cases of adjectives with or without prepositions (elliptically or otherwise) for adverbs, the N. T. diction presents nothing special: *comp.* *πρὸς ἡμᾶς*, *πάντη*, *καταμύνας*, *κατ' ἰδίαν*, *ἰδίᾳ*, *καθόλου*, *εἰς πένον* and the signification of the words under the article. For *κατὰ ἐκούσιον* Philem. ver. 14. *ἐκούσιον* or *ἐξ ἐκου-*

σίης is more common in Greek (but *comp.* Septuag. Num. xv. 3.). On the other hand, in conformity with the national complexion of the Hebrew Arama. language, abstract nouns with prepos. for the genuine existing adverbial forms are more frequent in the N. T. than among the Greeks: e.g. *ἐν ἀληθείᾳ* Mt. xii. 16. *ἐπ' ἀληθείας* Luke xxii. 59. (for ἀληθῶς), *ἐν δικαιοσύνῃ* Acts xvii. 31. for δικαίως *see above* § 55. The circumlocution of the adverb *daily* (καθ' ἡμέραν or τὸ καθ' ἡμέραν, usual also in the N. T.) by ἡμέρας καὶ ἡμέρας 2 Cor. iv. 16. would be altogether singular for the N. T. *comp.* D¹ D² *see* Vorst *Hebr.* p. 307. Ewald *Krit Gr.* p. 638. But Paul probably wrote thus designedly: *day after day*, to express the constant process of the ἀνακαινούσθαι, whilst καθ' ἡμέραν ἀνακαινούται might be taken in another sense also. Mr. vi. 39. *ἐπίταξεν ἀνακλίνας πάντας συμπόσια συμπόσια catervatim*, ver. 40. *ὀπίκεισον πρᾶσιαι πρᾶσιαι areolatim*, (only in a local sense) are analogous, Exod. viii. 15. *see* § 38. 3. That Georgi *Vindic.* p. 340. has collected, is heterogeneous.

Where the simple accus. of a noun is used adverbially, it proceeds from a conciseness of style (Herm. *ad Viger.* p. 880.). Here belongs τὴν ἀρχὴν *throughout* (Vig. p. 723.), which is to be apprehended similarly to John viii. 25. (*see* the careful discussion of Lücke *in loc.*) and ἀκμὴν in the later Gr. for *τε*. Mt. xv. 16. *see* Lob. *ad Phryn.* p. 123. Luke ix. 14. also κατακλίνας αὐτοὺς πλίσσις ἀνὰ πεντήκοντα may be translated adverbially *catervatim, comp.* the passages quoted above Mr. vi. 39. 40.

2. The adverbial meaning is taken correctly as that of the adjunct, and connected with a noun as an epithet (Matth. II. 1000. Kühner II. 382.), not only where a predicate (logical) really belongs to a noun (not to a verb) although in Ger. and Eng. the adverb is used,* but when the relation to the noun is more conducive to perspicuity: Acts xiv. 10. ἀνάστηθε ἐπὶ τοὺς πόδας σου δευθός, Mr. iv. 28. αὐτομάτη γὰρ ἡ γῆ καταποφεύει (where but *one* MS. allows αὐτομάτως), Acts xii. 10. ἦτοις (πύλῃ) αὐτομάτη ἡνοίχθη αὐτοῖς; (where there is no var.) *comp.* Iliad. 5, 749. John viii. 7. ὁ ἀναμάζωντος ὁμῶν περὶ τὸν λίθον ἐπ' αὐτῇ βαλίτω (when the Codd. as often in Gr. authors, vary) *let him as the first throw the stone* (περὶ τὸν might also mean *let him first throw*, and lead us to expect an *afterwards*)†, Luke xxi. 34. μήποτε αἰφνιδίως ἐφ' ὁμῶς ἐπιστῇ ἡ ἡμέρα

* In John iv. 18. τοῦτο ἀληθὲς εἰρηκας τοῦ hast spoken this as (something) true, whereas τ. ἀληθὲς εἰς. (as Kühnol supposes) would be equivocal. *Comp.* John viii. 7.

† *Comp.* Bremi *Exc.* 2. *ad Lys.* p. 449. Mehlhorn *de adjunct. pro adverbio posit.* rat. et usu. Zumpt *Lat. Gr.* § 682. 686. Kritz *ad Sall.* I. 125. II. p. 131. 216. Eichhorn (Einl. ins N. T. II. p. 161.) incorrectly applies the above canon to John xiii. 34. ἐπελὼν κατὰν δίδωμι, which he thinks may mean: *anew (καὶνῶς) I give you the com-*

ἐκείνη (var. αἰφνίδιος), Rom. x. 19. πρῶτος (others πρῶτον), Ματθ. 23. 1 Tim. ii. 13. John. xx. 4. Acts xviii. δευτερεῖοι ἡλθομεν εἰς Ποντικούς, comp. yet 1 Cor. ix. 17. In these adjectives this use among the Greeks is frequent, yea almost established (comp. as to αὐτόματος, Herodot. 2, 66. 8. 138. Diod. Sic. 1, 8. Lucian. *Necyom.* 1. Arrian. *Alex.* 7, 4. 8. Xen. *Anab.* 5, 7. 3. 4, 3. 8. *Cyrop.* 1, 4. 13. Wetst. I. 569., as to πρῶτος Xen. *Anab.* 2, 3. 19. *Cyrop.* 1, 4. 2. Pausan. 6, 4. 2. as to δευτερεῖς. Xen. *Cyrop.* 5, 2. 2. Herod. 6, 106. Arrian. *Alex.* 2, 6. 3. 5, 22. 4. Wetst. II. 654. αἰφνίδιος; Thuc. 8, 28.), yet not seldom otherwise, comp. Xen. *Cyrop.* 5, 3. 55. αὐτὸς παρελαύνων τὸν ἵππον — ἡ σὺχος καταδιώτο etc. 6, 1. 45. εὐ οἶδ', ὅτι ἄσμενος ἂν πρὸς ἄνδρα — ἀπαλλαγῇσεται (2 Macc. x. 33. Pflugk ad Eurip. *Hel.* p. 48.), 7, 5. 49. εἰ ταῦτα πρὸ θυμὸς σοὶ συλλαβοίμῃ, *Cyrop.* 4, 2. 11. ἰδελοῦσιν οἱ ἱεῖρες, Dio Chrysost. 40. p. 495. πνευοὶ βαδίζοντες, Isocr. *ep.* 8. τελευτῶν ἀπεσχόμην, comp. Palair. p. 214. Valckenaer ad Herod. 8, 130. Ellendt ad Arrian. *Alex.* I. 156.

To what extent it can be said that adjectives are used for adverbs is manifest from the preceding. But it is incorrect to suppose that adverbs are used for adjectives (see Ast ad Plat. Polit. p. 371. Reitz ad Lucian. Tom. VII. p. 537.), Mt. i. 18. ἡ γένεσις οὕτως ἦν, xix. 10. εἰ οὕτως ἔσται ἡ ἀγία τοῦ ἀνθρώπου, Rom. iv. 18. οὕτως ἔσται τὸ πνεῦμα σου, 1 Pet. ii. 15. 1 Thess. ii. 13. etc.; Rom. ix. 20. τί με ἐποίησας οὕτως. In all these places εἶναι is not the mere copula (as in αὐτῇ, τοιοῦτό ἐστι), but it expresses the idea, *to be situated, to exist, comparatum esse.* Comp. Lücke on John vi. 55. var. Bremi ad *Æschin. Ctesiph.* p. 278. Göller ad Thuc. I. 455. Bernhardt p. 337. Herm. ad Soph. Antig. 633. Wex ad Antig. I. 206. Mehlhorn in d. *Allg. Lit. Zeit.* 1833. Ergzbl. No. 108. On the Latin Kritz ad Sallust. Cat. p. 306. 1 Cor. iv. 17. is not conformed (Wahl I. 772.) to the usage of ὡς, καθὼς mentioned by Lob. ad Phryn. p. 426. Schäfer ad Soph. *Œd.* C. 1124., where καθὼς — διδάσκα may be considered as an explanatory clause to τὰς δόξαις μου, nor John vi. 58. where the brachyology might be thus employed: *not in the manner* (of the heavenly food) *as* (that, which) *your fathers enjoyed*, the manna was regarded as a food coming from heaven.

3. The adverbial idea of intensity is frequently expressed by the addition to the verb of a participle of the same verb (see § 46. 7.) as a kindred noun in the dative (ablative): Luke xxii. 15. ἐκιδύμιζ ἐκιδύμῃσα *I ardently longed for*, John iii. 29. χαρᾷ χαίρει *impense lætatur*, Acts iv. 17. ἀπειλῇ ἀπειλησώμεθα *we will strenuously forbid*, Acts v. 28. οὐ παγαγεῖς παρηγγεῖλαμεν ἑμῖν; Acts xxiii. 14. ἀναδέμασι ἀνεδεματίσαμεν *we*

mandment. But to authorize this John must have written ταύτην τὴν ἐντολὴν καὶ οὐκ ἔστι. No one at all skilled would substitute the adv. for the adj. where the latter construction gives an essentially different sense.

have solemnly promised, *comp.* Jas. v. 17. also Mt. xv. 4. *ῥαυτέα ῥαυτέα* (from Exod. xxi. 15.). This mode of expression occurs frequently in the Septuag. and there corresponds with the Heb. infinit. absolut., *comp.* Isa. vi. 9. (Mt. xiii. 14.) lxvi. 10. Jer. xlii. 5. Lament. i. 8. 1 Sam. xii. 25. xiv. 39. (*comp.* Vorst Heb. p. 624.), but is also frequently found in Greek writers, see Schwarz *Conn.* p. 49. Schäfer *ad Soph.* II. p. 313. Ast *ad Plut. Epinom.* p. 586. *Comp.* e. g. Plat. *Symp.* p. 195. B. *φύγων φύγῃ τὸ γῆρας*, *Phædr.* p. 265. D. *ἰμοὶ φαίνεται τὸ μὲν ἄλλο παρὰ δὲ παρὰ τοῦτο*, *Soph. Œd. R.* 65. *ἔμπροσθεν* see Erfurdt in *loc.*, *Æl.* V. H. 8, 15. *οὐκ ἐπίσταται*.

Passages in which the dat. of the noun is connected with an adjunct. (or other qualifying phrase) are not to be confounded with these, as *ταῖς μεγίσταις τιμαῖς δέικναι*, *ζημιώσειν τῇ νομιμοσίᾳ ζημίᾳ* (Schwarz *as above*). These phrases are to be explained in conformity with § 32. 2. *comp.* Xen. *Anab.* 4, 5. 33. *Æschyl. Prom.* 392. Hom. *hymn. in Merc.* 572. Demosth. in *Bæol.* p. 639. A. *Γάμος γιγαμηπῶς* is very different from this usage; it is as if *wedded by marriage*, i. e. living in lawful wedlock, as *γαμίσθαι* alone also expresses concubinage. I would even except Xen. *Anab.* 4, 6. 25. *οἱ πελασσοὶ δρόμῳ ἴθιον*, as *δρόμος* is a particular kind of running: *the running which is called trotting*.—On *Soph. Œd. Col.* 1625. (1621.) see Hermann in *loc.*

4. The Greeks are accustomed to apprehend certain adverbial ideas as *verbal*, and then the word which should be most directly qualified by them is made to depend on it in the form of an infinit. or participle (Matth. II. 1279.) Heb. xiii. 2. *ἑλθόντες ἑνίστασθαι* they (remaining unknown to themselves as hosts) *were unconsciously hosts* (see Wetst. in *loc. comp.* Joseph. *bell. jud.* 3, 7. 3.), Acts xii. 16. *ἠπίμεινε κρυπτός* he remained *unrevealed* (John viii. 7. *comp.* Lüsner *Observ.* p. 203.), Mr. xiv. 8. *προέλαβεν μυρίσας* *antevertit ungere*, he anointed them *before-hand* (for *ἑδάω* with infinit. see Wyttenbach *ad Juliani orat.* p. 181. *comp.* *rapere occupat* Horat. *Od.* 2, 12. 28.), Mt. vi. 5. *φιλοῦσι προσευχέσθαι* they pray *cheerfully* (love to pray), *comp.* *Ælian.* V. H. 14, 37. *φιλῶ τὰ θύλακα* — *ἔχω* (see Wetst. and Fritzsche in *loc.*) *comp.* Luke xxiii. 12. It has lately been questioned whether *θέλω* also in a finite mood were used to express the adverbs, *cheerfully*, *willingly*, *freely* (sponte): that the particip. *θέλων* occurs in this way is well known, *comp.* *Æschyl. Chæph.* 791. Lys. *orat.* 18, 2.). John viii. 44. *τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλεις ποιεῖν* is properly translated: *according to the lusts of your father ye will, ye are determined, ye have to do the purpose* etc., either in general (your propensities instigated you to it, to follow the lusts of Satan), or because you therefore went about to kill me

(ver. 40.). The interpretation of John vi. 21. given by Künzi and others is only necessary when it is attempted to reconcile the account of this Evangelist with that of Matthew and Mark, for which there is no occasion. So much must be acknowledged, that ἡδελον ποιῆσαι, *they were inclined to do*, can in a certain context (where it is manifest that there was not mere volition, without subsequent action) also signify: *they did willingly, they loved to do*, e. g. Isocr. c. Callim. p. 914. οἱ δυσσευχασίας τῆς πόλεως προειδυμένοι ἄνθρωποι ἡδελον ποιεῖν *who were inclined to thrust themselves into danger for you* (and who have shown this willingness by the act), *who willingly threw themselves into danger for you*. (Xen. Cyrop. 1, 1. 3.). The formula ἡδελον ποιεῖν, where the pure volition is denoted, signifies according to the nature of the thing: *they do it cheerfully* (Demosth. Ol. 1. p. 151. Bremi: ὅταν μὲν ἐπ' εὐνοίας τὰ πράγματα συστήῃ καὶ παρὰ ταῦτά συμπίρρῃ — καὶ συμποντῖν καὶ φέρειν τὰς συμφορὰς καὶ μένουν ἡδελον σεν οἱ ἀνδραποδοί) or *they do it voluntarily* (Xen. Hier. 7, 9. ὅταν ἀνδραποδοὶ ἀνδρα ἡγησάμενοι — ἱκανὸν — στυφνωσῶσι — καὶ διεξιῶσιν ἡδελον σεν), comp. Stallbaum ad Plat. Symp. p. 56. and ad Gorg. p. 36. Ast ad Plat. legg. p. 28. According to this, Luke xx. 46. τῶν διελόντων περιπατῶν ἐν στολαῖς (Mr. xii. 38.) *who are inclined to go about*, i. e. *who go about voluntarily*, would not be against the Gr. language (although the Greeks would rather prefer to say: τῶν φαιδύμενων περ.), but this construction is perhaps to be reduced to the Hebraistic διάνειν *re. delectari re.*

5. The apprehension of the adverbial idea as a verbal idea is still more extended in the Heb., as it places it not only in a grammatical construction with the verbal idea (which shows that both are essentially connected), חלש לך *i. e. he sent again*, which is imitated Luke xx. 11. προσέειπεν αὐτῷ (on the contrary Mr. xii. 4. καὶ πάλιν ἔπεμψε), Acts xii. 3. προσέειπεν ἀλλαβεῖν καὶ Πέτρον *he took Peter also prisoner* (so also frequently in the Septuag. with the infinit. pass. Judg. xiii. 21.; on Mr. xiv. 25. var. see Fritzsche), but also connects the two verbs as finite by *and*: *he does much and weeps* (Ewald 631.).* The latter is preserved in particular forms through all periods of the language, whilst in other cases this method of expression (like ἐν δὲ δύοῖν in verbs) evidently passes into the other, so that it predominates. In the N. T. were supposed to be found more simple instances of the former, as Rom. x. 20. ἀπεσταλμὲν καὶ

* The LXX. have translated *verbatim* but few of these Hebrew constructions, e. g. Judg. xiii. 10. 1 Sam. xvii. 48. xxv. 42. Ps. cvi. 13. Dan. x. 18. comp. Gen. xxvi. 18. xxx. 31. Job xix. 3. Hos. i. 6. Ps. xxxiii. 3. The Hebrew form חלש is rendered once by the particip. in the Septuag. Gen. xxxviii. 5.

αἶψα *he speaks out boldly*, Luke vi. 48. Ἰσκαριώτῃ καὶ ἔβαθυνε *he digged deep*, Col. ii. 5. χαίρων καὶ βλέπων *gladly seeing, to see with joy* etc. *Comp. Bengel.* But (α) in many passages here adduced this method of interpretation is altogether inadmissible, as 2 Cor. ix. 9. ἡσκοπήσαντες, ἔδωκε τοῖς πτωχοῖς, which is to be translated: *he scattered, he gave to the poor* (Pa. cxii. 9.—(β) In other passages it is unnecessary, as in Luke vi. 48. *he digged and deepened*, i. e. and made still deeper. John viii. 59. ἔκρυψεν καὶ ἑβόησεν ἐκ τοῦ ἱεροῦ *he hid himself and went away*, i. e. either went out of their sight, became invisible (so that a miraculous ἀφανισμός of Christ was referred to), or he hid himself and went (soon after) away. The narrator could very well apprehend in conjunction to and connect by καὶ two facts which happen not precisely at the same time, but which occur in quick succession. The former is perhaps to be preferred with Bengel, as more correspondent with the character of *this* Evangelist.—Acts xv. 16. ἀναστρέψω stands neither in the Septuagint nor in the Heb. (Amos ix. 11.) and perhaps in the sense of the Apostle who quotes: I will (myself) turn again (to him) (as also נָשׁוּב, in many O. T. passages, must be apprehended, e. g. Jer. xii. 15. וְנָשׁוּב וְרָחֳמָי I will turn back myself [to them; in antithesis to the turning away of Jehovah] and have mercy on them; Septuag. ἀναστρέψω καὶ ἐλεήσω αὐτούς), as the *iterum* is already implied in the compound ἀποικοδομήσω, ἀναξιδώσω. Also Mt. xviii. 3. ἰὼν μὴ στέρεα φῆτε καὶ γίνεσθε etc. and Acts vii. 42. ἑστρέψεν ὁ θεὸς καὶ παρίδωκε this verb appears independent, *to turn one's self*, but this means in these passages according to the sense *to turn away*. Rom. *as above* corresponds more with the Latin *audet dicere*, in which phrase the idea of the former verb is not thought of as a secondary idea. De Wette translates well: *he is so bold and says* (to say).—(γ) In Col. *as above* καὶ βλέπων is probably an epexegetis of χαίρων subjoined by the Apostle, and καὶ can be translated by *namely*. With another construction Paul might write: *rejoicing in your order* etc. *which I* (in spirit) *see*.* As the *rejoicing* is an idea dependent on βλέπων, it would be unnatural to place it before the principal idea, where it is expressed as independent by the finite verb;† nor can this method of expression be justified by the Hebrew, on careful consideration.‡ Hence I cannot see that Jas. iv. 2.

* In the passage of Joseph. *bell. Ind.* 3, 10. 2. quoted by Wetstein, the Codd. have χαίρων καὶ βλέπων or βλέπων alone.

† The adverb, which by its form is determined to belong to the verb, may precede it: otherwise, where the adverbial idea is grammatically independent, this can only be expressed by placing it after the principal verb.

‡ Heb. verbs, which, preceding another finite verb, are taken adverbially, express either an independently conceived idea, as Job xix. 3., or a general one, rendered more definite by a special verbal sense.

φονεύετε καὶ ζηλοῦτε can signify: *you are zealous (deadly) even to death*. The passage would be at once clear by reading φθονεῖτε. But as it is, we must translate with Stolz: *you kill and you desire*. Such an expression might indeed not seem too harsh to men whom James could reproach as in iv. 4. v. 4. 6. Rev. iii. 19. is of another kind, and each of the two verbal ideas is to be apprehended by itself.

To translate Luke i. 68. *ἡμεῖς ἐκείνου καὶ ἐποίησε λύτρωσιν* etc. with Wahl I. 606.: *kindly he redeemed*, would totally destroy the O. T. complexion of the passage. The ἦν is an independent act which precedes the special signs of grace.

6. As prepositions without a case are sometimes used adverbially (see § 54. note 2. p. 334), so adverbs (especially of place and time), and still more commonly, are used in connection with cases, like ἅμα, which in the later Greek almost became a preposition (ἅμα αὐτοῖς Mt. xiii. 29. like οὖν αὐτοῖς, *comp.* Lucian. *Asin.* 41, 45. Polyb. 4, 48.) see Matern *de adv. gr.*, *quibus dat. jungi potest*. Lissa, 1838. 4to., ἕως of time and place (see Wahl I. 678., for which the Greeks say ἄχρι or μέχρι, or in a local sense ἕως εἰς, ἐπὶ, yet *comp.* Diod. Sic. 1, 27. ἕως ὠκεανοῦ), also with names of persons (for to Luke iv. 42. Acts ix. 38. *comp.* Lament. iii. 39.), χωρὶς (John xv. 5. *separated from me*, μὴ μένοντες ἐν ἡμοῖς ver. 4., *comp.* Xen. *Cyrop.* 6, 1. 7. Polyb. 3, 103., then very often *without* and *except*, see Wahl I. 662.), πλησίον with the genit. John iv. 5., as in the Septuag. *comp.* Xen. *Cyrop.* 7, 4. 23. *Æschin. dial.* 3, 3. (among the Greeks also with the dative, on the other hand παραπλησίον in Phil. ii. 27. with the dative (Codd. vacillate here very little), ἐγγὺς with the genit. John iii. 33. vi. 19. xi. 18. and dat. Acts ix. 38. xxvii. 8., ἑμπροσθεν with genit., ὀπίσω (this only Hellenistic), ὀπισθεν with the genit. Several of them are so frequently connected with a case, that they may be used directly as prepositions, as the adverbial signification of ἕως, χωρὶς, ἄχρι, μέχρι is very remarkably diminished, and entirely disappears in ἀνευ (in the N. T.).

Here may also belong Phil. ii. 15. μέσον γυνεῶς σκοπιᾶς, which perhaps according to good Codd. and as the more rare is to be preferred.

In general the connection of adverbs with the genit. in the N. T. language appears very simple, when compared with the constructions in the Greek of all ages, see Bernhardt p. 157.

Connections with ἕως ἄρτι, ἕως τότε, ἕως οὖν etc. (Wahl I. 680.) are, it is true, very frequent in later prose writers (from the Septuag. *comp.* ἕως τότε Neh. ii. 16., ἕως τίνος, ἕως οὗ Gen. xxvi. 13.), yet were several established in earlier writers.

7. The adverbs of place (especially by means of a contraction Herm. *ad Vig.* p. 788. *ad Soph. Antig.* 517. Wex *ad Antig.* I. 107. Krüger

grammat. Untersuch. III. 306.), even in other than relative clauses (§ 23, 2.), are interchanged with one another in good prose writers, viz. those of rest are connected with verbs of motion, where at the same time an abiding in the place is to be expressed, Herm. *as above*, Bernhardy 350. (*see above* on ἐν § 54, 4.) *comp.* Mt. ii. 22. xvii. 20. xxviii. 16. Heb. vi. 20. The later writers use ἐκεῖ then directly for ἐκεῖσε, ποῦ and οἶκοι for ποῖ and οἶκοι οὗ for *whither*. So also the Septuag. and even the N. T., e. g. John xviii. 3. δ' Ἰουδας — ἐρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων (Arrian. *Epict.* 3, 26.) Rom. xv. 24. ἐφ' ὧν προεμψόγηται ἐκεῖ (to Spain) John vii. 35. iii. 8. (πῶθεν ἐρχεται καὶ ποῦ ὑπάγει) viii. 14. Luke xxiv. 28. Jas. iii. 4. Rev. xiv. 4. This is an abuse, which can be easily explained in the language of conversation (in ὧδε and ἐνθάδε, ἐνταυτοῖ the significations *hic* and *huc* are yet earlier implied) and ought not to be denied in the language of the N. T.* As to other adverbs of place ἴσω stands not only for *within* (ἐνδον never occurs in the N. T.) John xx. 26. Acts v. 23., but also ἐκεῖσε for ἐκεῖ Acts xxii. 5. ἄξων καὶ τοὺς ἐκεῖσε ὄντας (*see* Wetst. *in loc.*, *comp.* especially οἱ ἐκεῖσε οἰκίστορες Hippocr. *vict. san.* 2, 2. p. 35. and the *index* to *Agathias, Menander and Malala* ed. Bonn.). On the other hand, Acts xiv. 26. ὅθεν ἦσαν παραδεδωμένοι τῇ χάριτι an attraction (or *pregnans constr.*) cannot be mistaken, *see* § 63. (Hemsterhuis's emendation ἦσαν is altogether inadmissible). On the similar usage of the language of the later prose writers with that of the N. T., *see* Lobeck's *collections ad Phryn.* p. 43. 128. Thilo *ad Act. Thom.* p. 9. Besides, *comp.* Wurm *ad Dinarch.* p. 35. Buttman *ad Philoct.* p. 107. Stallbaum *ad Eutyphr.* p. 95.† Kühner II. 239. Hartung on *casus* p. 85. also Kypke and Elsner on Mt. ii. 22.

§ 59. Of the Negative Particles.

1. The Greek language, as is well known, has two classes of negatives οὐ, οὐτε, οὐκίτι etc., and μή, μήτε, μηκίτι. The distinction between the two has been very fully exhibited by Hermann *ad Viger.* p. 802. *comp.* Matth., II. 1437. Οὐ stands when the intention is to represent something exactly and directly (as a reality), μή where it is represented only as

* In Mt. xxvi. 36. Luke xii. 17. 18. ἐκεῖ and οὐ certainly mean: *there, where*.

† Such forms as ποῦ, ποῖ, and ἐκεῖ, ἐκεῖσε could be easily interchanged by transcribers, as is often the case in Gr. MSS. *see* Schäfer *ad Eurip. Hec.* 1062.

conceived of (according to the idea in the mind); the former is the *objective*, the latter the *subjective* negation*. This distinction is strictly observed in the N. T.†, as will be clear (α) from an examination of a few passages where both negations occur. John iii. 18. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν etc. (Herm. *as above* 805.); κρίνεται is rendered really negative by οὐ i. e. it is said that a judgment does not take place in reality; but πιστεύων is rendered negative by μὴ only in idea, for ὁ μὴ πιστ. signifies: *whoever believes not, if some one does not believe* (ὁ οὐ πιστεύων, would indicate a certain person, who did not believe); hence also ὅτι μὴ πεπίστ., because only a case is supposed *quia non crediderit*. 1 John v. 10. ὁ μὴ πιστεύων τῷ Θεῷ ἡνύστην ποιῶμεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν etc. is not contradictory. The apostle in the last words goes rapidly over from the mere case as merely conceived (ὁ μὴ πιστ.) to the fact (there were in reality such) Mr. xii. 14. ἔξεστι κῆρσον — δοῦναι ἢ οὐ; δῶμεν, ἢ μὴ δῶμεν; where in the first case the tribute is spoken of as something existing, which was to be given or refused (οὐ δοῦναι to refuse, Herm. *ad Vig.* p. 887.), and in the second only a conception is expressed: *shall we give* etc. (according to your judgment). *Comp.* Herm. *ad Vig.* p. 804. *on Aristoph. Thesmoph.* 19. and Stallbaum *ad Plat. rep.* II. p. 270.—2 Cor. x. 14. οὐ γὰρ, ὡς μὴ ἐφεινούμενοι εἰς ὑμᾶς, ὑπερεκτείνομεν ἑαυτούς; *we do not act superciliously* (objectively negative), *as if we had not reached unto you*, a mere idea; in reality it is different, *comp.* 1 Cor. ix. 26. — Rom. xi. 21. εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μὴ ἢ πῶς οὐδὲ σου φείσεται *so (is it to be feared) that he would also not spare thee*. The apostle has here properly in mind the (categoric) judgment: *so he will also not spare you*, and the construction with μήπως is only a milder expression, implying that perhaps the οὐδὲ σου φείσεται might not be realized (Rev. ix. 4.) *comp.* Plat *Phæd.* 76. B. φοβοῦμαι, μὴ αὐτίκ' ἐνηνέαδε οὐκ ἔστι

* *Comp.* Anton *Progr. de discrim. part. οὐ et μὴ*. Bremi *Obs. ad Dem. Olynth.* p. 94. L. Richter *de usu et discr. particular. οὐ et μὴ*. F. Franke *de partic. negantib. linguae Gr.* 1832-33. 2 comment. 4. Herm. *ad Soph. Œd. R.* 568. *ad Ajac.* 76. Elmsley *ad Eurip. Med.* p. 155. Schäf. *Melet.* p. 91. *ad Dem.* I. p. 225. 465. 587. 591. II. p. 266. 327. 481. 492. 568. III. 288. 299. IV. p. 258. V. 730. Stallb. *ad Plat. Phæd.* p. 34. 144. *see* Franke I. p. 7. on *non* and *haud* in Lat. *Ne* generally corresponds with μὴ (*comp.* *ut ne, ἵνα μὴ*, whilst *ut non* is equivalent to ἕως οὗ, *nisi si μὴ* etc.). The correspondence between *ἕως* and μὴ (Ewald 530.) is not so complete; it is not exactly applicable to the more intimate relations.

† This observance of the distinction between these negatives by the N. T. writers arose from their sense of propriety acquired by intercourse with those who spoke Greek. Plutarch. and Lucian. have interchanged these negatives. *Comp.* Ellendt *pref. ad Arr.* I. p. 24. on *ἐτι μὴ* for *ἐτι οὐ*.

το ἢ ἀδελφῶν οὐδὲ ἰς ἀξίως αὐδὲς τε τοῦτο ποιῆσαι, p. 84. B. οὐδὲν δεινὸν, μὴ φοβηθῇ ὅπως μὴ — οὐδὲν ἔτι οὐδ' αὖ οὐ ἤ, *see* Matth. II. 1439. — 1 John v. 16. *εἰαυ* τις ἰδῇ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον etc. — — πᾶσα ἀδικία ἁμαρτία ἵστί καὶ ἵστιν ἁμαρτία οὐ πρὸς θάνατον (in the former place μὴ, in consequence of the subjective observation dependent on ἰδῇ, in the latter οὐ because an objectively binding principle is expressed, a real doctrinal idea established). John vi. 64. εἰσὶν ἐξ ὑμῶν τινες, οἳ οὐ πιστεύουσιν* ἦδει γὰρ — ὁ Ἰησοῦς, τίνες εἰσὶν οἳ μὴ πιστεύοντες, in the former, something real, in the latter, a conception (of those) who perhaps would not believe, *qui essent, qui non exederent*. *Comp.* yet Rom. v. 13. John xv. 24. Acts x. 14. 1 John v. 12. Heb. iv. 2. 15.* — But what these passages prove, results also (b) from those in which μὴ occurs alone: Mt. xxii. 25. μὴ ἔχων στίγμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ, where the μὴ ἔχων is spoken of in reference to the law, which prescribed it, (*εἰαυ* τις ἀποθάῃ μὴ ἔχων etc. ver. 24.): *as one who had not he left behind* etc. (legally in the people's view), Mr. xii. 20. occurs as part of a narrative οὐκ ἀφῆκε στίγμα; — Col. i. 23. οὐκ ἐκμίνετε τῇ πίστει — — καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπί., when *the not being shaken* (in a sentence beginning with εἴγε) is represented as a condition, consequently as only conceived in the mind. 2 Thess. i. 8. δίδοντας ἐκδίκησιν τοῖς μὴ εἰδόσι θεὸν καὶ τοῖς μὴ ἐπακούουσιν τῷ εὐαγγ. is here expressed in general terms: *such as know not God*, whoever they may be, and there are always such (therefore a conception) *comp.* ii. 12. Rom. xiv. 21. πολλὸν τὸ μὴ φαγεῖν κρέα (it is good, *if one eat not*; τὸ οὐ φαγ. would be: *the not eating*, the abstaining from flesh, where the οὐ φαγ. expresses something objective, a real existing custom. Rom. xv. 1. ἀφαιλούμεν διὰ ἡμῖς — — καὶ μὴ ἑαυτοῖς ἀρέσκειν (xv. 3. καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν). Of course it naturally belongs to the optat., where it expresses a pure wish (Frank. I. p. 27.) Mr. xi. 14. μὴ ἔτε ἐκ σοῦ εἰς τὸν αἰῶνα μὴ δεῖς καρπὸν φάγει (yet some Codd. here read φάγη).

Οὐ is also found as an objective negation in connection with nouns, whose meaning is in fact taken away by it or rendered the opposite, as Rom x. 19. παρὰ τὴν ἐλπίδα ὅπως ἐπ' οὐκ ἔθνεσιν *above a no-people* 1 Pet. ii. 10. (both quotat. from O. T.), *comp.* Thuc. 1, 137. ἡ οὐ διάλυσις *the not breaking off*, (the bridge had not in reality been broken down), 5, 50. ἡ οὐκ ἐξουσία, Eurip. *Hippol.* 196. Sturz *ind. ad Dion. Cass.* p. 245.

* In the following passages of Gr. authors οὐ and μὴ stand in the same sentence with more or less evident distinction, e. g. Sext. Emp. *adv. Matth.* 1, 3. 68. 2, 110. Hypotyp. 3, 1. 2. Lucian. *Tyrann.* 15. Demosth. c. *Callicl.* p. 736. 13. *pro Phorm.* p. 604. A. Lucian. *dial. mort.* 16, 2. *adv. indoct.* 5. Xen. *Cyrop.* 2, 4. 27. Strab. 3, 138. 15, 712. Joseph. *Antt.* 16, 9. 3. Orig. c. *Marc.* p. 26. Wetst. etc.

See Franke *as above* I. p. 9. on the difference between this and the connection of the noun with *μή* (ἢ *μή* διάλωσις).

The accented *οὐ* is found as *no* in Mtt. v. 37. (Jas. v. 12. 2 Cor. i. 17.), especially in the answer to a question Mt. xiii. 29. John i. 21. *comp.* Hartung II. 88.

2. The most frequent cases in which *μή* is found, may be thus classified, (a) with infinitives, not only those depending on verbs of *speaking, declaring, thinking* or *desiring*, as Mt. ii. 12. v. 34. xxii. 23. Luke ii. 26. xx. 7. Acts iv. 18. v. 28. xv. 19. 38. xix. 31. xxi. 4. xxvii. 21. Rom. ii. 22. xiii. 3. 2 Cor. ii. 1. etc., but with every infinit. as the mode of dependence (Rom. xv. 1.), even if it express some fact (Kühner II. 407., *comp.* e. g. Athen. I. p. 166. Schweigh.), because the act denoted by the infinit. seems always to exist in such constructions, not as objective (in narration), but as the internal conception of some one (of the narrator); also where the infinitive with the article becomes a noun (Herodi. 3, 9. 12.) 2 Cor. ii. 12. Jas. iv. 2. (resolved into *ὅτι οὐκ αἰτεῖσθε*) Rom. xiv. 13. Luke viii. 6. *see* especially Matth. II. 1442.

As to *μή* with the imperat. *see* § 60. 1.

3. (b) With participles *μή* stands, (a) where the reference is not to particular persons, but to an entire class; Mt. xii. 30. ὁ *μή* ὢν μετ' ἐμοῦ *he who is not with me*, i. e. whoever belongs to those men, whom I have before my mind, *si quis non stet a meis partibus* Herm. *ad Vig.* p. 803. (ὁ οὐκ ὢν μετ' ἐμοῦ would be, a certain individual actually *not* with him), Rom. xiv. 3. ὁ ἐσθίων τὸν *μή* ἐσθίοντα τῇ ἐξουθενεῖτω, καὶ ὁ *μή* ἐσθίων τὸν ἐσθίοντα *μή* κρινέτω, xiii. 19. παντὸς ἀπούοντος — — καὶ *μή* συνιέντος, John xv. 2. xii. 48. Rom. x. 20. 2 Thess. i. 8. Mr. iii. 10. xxv. 29. ἀπὸ τοῦ *μή* ἔχοντος καὶ ὁ ἔχει ἀρξήσεται *si quis opibus minus valeat, ab eo* etc. *comp.* also Luke iii. 11. vi. 49. 1 Cor. vii. 37. xi. 29. Jas. iv. 17. John x. 1. 2 John 7. also belongs here, πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον οἱ *μή* ὁμολογοῦντες Ἰησοῦν Χρ. The words do not mean, many deceivers, who do not acknowledge (οἱ οὐκ ὁμολ.), but *many deceivers*, who (as such, as all deceivers) do not confess etc, *quicumque non profitentur.* (β) When indeed the reference is to particular persons, to whom however some property is attributed only conditionally or by a conception of the mind: Luke xi. 24. ὅταν — — ἐξέλθῃ — διέρχεται δι' ἀνδρῶν τόπων ζητούντων ἀνάπαυσιν, καὶ *μή* εὑρίσκον λέγει *if he finds it not*, Rom. viii. 4. ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς *μή* κατὰ σὰρκα περιπατοῦσιν *if we be not as they who walk* etc. (in a clause expressing the final cause) Luke xii. 47. Mt. xxii. 24. Gal. vi. 9. 1 Cor. x. 33. πάντα πᾶσιν ἀγίσκω, *μή*

ζητῶν τὸ ἱκανοῦ συμφέρον *I try to please all (ideal) as one, who, in as much as I etc.*, John vii. 15. πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς; *as he has not yet learned (as we know him as one who has not etc.) comp.* Philostr. *Apoll.* 3, 23. δὲ καὶ γράφει μὴ μαθὼν γράμματα, 1 Cor. iv. 18. ὡς μὴ ἐρχομένου δέμου πρὸς ὑμᾶς, ἐφυσιώθησάν τινες; *as if I were not coming (ideal), vii. 29. ὡς μὴ ἔχοντες; as if they had not, 2 Cor. vi. 10. Heb. iv. 15. οὐκ ἔχομεν ἀρχιερεῖα μὴ δυνάμενον who could not (in the Lat. also the subj. is the mode used for what is only conceived, qui non possit).* Phil. i. 29. μὴ πετυρόμενον stands in a clause with ἵνα, and therefore is to be taken subjectively, 2 Cor. v. 19. ix. 5. xii. 21.; in Mt. xviii. 25. μὴ ἔχοντος αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ κραθῆναι etc. the first words express a reality: *as he had not.* But in this construction they are to be closely connected with ἐκέλ.: *he commanded, because that one had not*, because he had heard or it was reported to him, that that one had not etc., hence considering that, that one had not etc. So also Luke ii. 45. xxiv. 23. Acts xvii. 6. xxvii. 7. 20. 1 Cor. vii. 37.—1 Cor. ix. 21. ἐγενόμην τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὡς ἄνομος θεῷ etc. must also be reduced to the idea of the apostle, which accompanied that course: *although (according to my belief, my conviction) not without law to God.* 1 Cor. i. 28. ἐξελέξατο ὁ θεὸς τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ, where τὰ οὐκ ὄντα would signify (Herm. *ad Vig.* p. 887.) *that which does not exist (as one negative idea), but τὰ μὴ ὄντα means: which were viewed, supposed as such, as that which might not be; the ὄντα as a conception merely, is denied, not really spoken of that which does not exist.* (Xen. *Anab.* 4, 4. 15. μὴ ὄντα and οὐκ ὄντα in the same sense). In 2 Cor. iv. 18. τὰ μὴ βλέπ. is antithetical to τὰ βλέπομενα and not τὰ οὐ βλέπ. (Heb. xi. 1.). The latter would be that, which actually is not seen, but τὰ μὴ βλέπ. expresses the mere idea *quæ haud cernuntur, invisibilia* (whatever cannot be seen). Also in 2 Cor. v. 21. τὸν μὴ γνόντα ἁμαρτίαν ἐπὶς ἡμῶν ἁμαρτίαν ἐποίησε the μὴ γν. refers to the idea of him, who makes him ἁμαρτία; τὸν οὐ γνόντα would be objectively, equivalent to τὸν ἀγνοῦντα. *Comp.* yet 3 John ver. 10. Ephes. ii. 12. In Luke vii. 30. οἱ Φαρισαῖοι — — τὴν βούλην τοῦ θεοῦ ἡδέτευσαν εἰς εαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ, μὴ stands not for οὐ. Luke would have written οὐ βαπτισθ. in his own person, purely narrative: *they did not permit to be baptised (refused the baptism) and so rejected it etc.; μὴ βαπτισθ. refers to the idea of the Pharisees: they rejected the will of God by this, that they wished not to know any thing of the baptism, as if λέγοντες μὴ βαπτισθῆναι.* With their rejection of the baptism they (the blinded) connected no other meaning than this etc.

οὐ with participles is a real and unqualified negative:* Phil. iii. 8. ἡμεῖς ἔσμεν ἢ περὶ τοῦ, οἱ πνεύματι θεῷ λατρεύοντες — καὶ οὐκ ἐν σαρκὶ πεποιθότες (the discourse is of an altogether definite and real course of life, *we who trust not* etc.), 1 Pet. ii. 10. ὑμεῖς — οἱ οὐκ ἠλεγμένοι, εὖν δι' ἠληθίνους, Gal. iv. 8. τότε οὐκ εἰδότες θεὸν ἰδουλεύσατε etc. Heb. xi. 35. Ἰλαβον γυναικίς — ἄλλοι δι' ἐκτυχαρίσθησαν οὐ προσδεξάμενοι τὴν ἀκολούθωσαν (not accepting, i. e. rejecting), Acts vii. 5. 1 Cor. iv. 14. 2 Cor. iv. 8. Col. ii. 19. Gal. iv. 27., comp. Strabo 17. p. 796. 822. Diod. Sic. 19, 97. Philostr. *Apoll.* 7, 32. *Ælian.* V. H. 10, 11. Lucian. *Philops.* 5. *Peregr.* 34. In 1 Pet. i. 8. two negatives are connected: οὐ οὐκ ἰδότες ἀγαπᾶτε, εἰς οὐ ἄρτι μὴ δεῶντες πιστεύοντες δι' ἀγαλλιάσθαι etc., the οὐκ ἰδ. expresses the negative idea (*personally*) *unknown*, the μὴ δε. means: *although ye see not*, referring to the idea of the person addressed: *believing ye rejoice*, and the idea that you do not see him, prevents you not. (Just so in *one* leading clause in Lucian. *adv. indoct.* 5. οὐ and μὴ are connected with participles, καὶ ὁ κυβερνῶν οὐκ εἰδὼς καὶ ἠκνέειν μὴ μεμελητηκώς etc.). In Rom. i. 28. we find παρίδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθ' ἑκόντα, but in Ephes. v. 3. πορνεία καὶ πᾶσα ἀκαθαρσία — μηδὲ ὁμομαζίσθω ἐν ὁμῖν — ἡ εὐτεταπειλία, τὰ οὐκ ἀνήκοντα. The latter is to be rendered, *which are the unseemly things* (which a Christian must put away), which actions are unsuitable (as also some Codd. have: ὁ οὐκ ἀνήκει); in the former passage the infinit. construction has introduced the subjective negation, *facere quæ (si quæ) essent indecora*, comp. 1 Tim. v. 13. 1 Cor. vii. 37.—Rom. iv. 19. καὶ μὴ ἀσθενήσας τῇ πίστει οὐ κατένόησε τὸ ἰαυτοῦ σῶμα etc. *he regarded not his body, quippe qui non esset imbecilis (since he was one who was not weak)*; the former is an affirmation, the latter, *his not being weak in faith*, only a conception of the mind, which is presented in negation (οὐκ ἀσθενήσας would be: *strong in faith*). According to another construction it might also mean: οὐκ ἠσθένειν — ὥστε κατανοῆσαι etc. comp. Heb. xi. 8.—Heb. vii. 6. on the contrary, ὁ δὲ μὴ γενεαλογούμενος ἐξ ὧντων δεδεδάκτωκε τὸν Ἀβραάμ is perhaps to be explained by the fact that the Greeks, especially in contrasts (comp. ver. 5.), where they wished to express a very strong negation, used μὴ (by which means even the idea or conception of a thing is negated) Herm. *ad Soph. Antig.* 691.

It is natural (see Matth. II. 1218.), that in general as with these negations (Herm. *ad Vig.* p. 803. 804.), so especially in their connection with participles, it sometimes depends on the manner in which the author himself conceives the subject. Yet there seem really to be some passages in the N. T. where μὴ is used, logically considered, for οὐ. So Acts ix. 9. ἦν ἡμέραν τρεῖς μὴ βλέπων καὶ οὐκ ἔφαγεν οἶδον Ἰωάν (comp. Luke xiii. 11. and Epiphan. *Opp.* II. p. 368. A. ἦν δὲ ὁ βασιλεὺς μὴ δυνάμενος λαλῆσαι). The μὴ βλ. (not seeing) is conceived entirely as a reality, and οὐ βλέπων (i. e. blind) would have been regularly the same as οὐκ ἔβλεπε, the participle effects no change in the conception of the thing. Hence we must suppose the language by degrees to have connected the

* The difference between οὐ and μὴ with particip. is well illustrated in Plat. *Phaed.* p. 63. B. ἰδίων ἢ οὐκ ἀνανατῶν *injuste facerem ego, qui non indignor*, ἰδὼν ἢ μὴ ἄγαν. (*Olymp.*) *injuste facerem si non indignarer.* Comp. Joseph. *Ant.* 16, 7. 5.

μή with the participle, as *obliquus modus*, where according to the sense οὐ was required, (see above of the infinit.), a rather grammatical than logical mode of expression. Schäfer *ad Demosth.* III. p. 395. *in scriptis cadentis græcitalis vix credas, quoties participialis constructio non οὐ etc., ut oportebat, sed μή etc. adsciscat, comp. ad Plutarch.* V. p. 6. Held *ad Plutarch. Timol.* p. 457. With this may be compared Anthol. *Pal.* I. p. 396. ἐνθάδε κείμαι Ταρσεὺς μὴ γῆμας αἶδε δὲ μηδ' ὁ πατήρ. See Jacobs *ad Anthol. Pal.* III. p. 244. Bähr in *Creuzer Melet.* III. p. 20. Schäfer *ad Eurip. Med.* 811. ed. Porson. As to the later writers, see Thilo *Act. Thom.* p. 28.

That in Tit. i. 7. μή is connected with all the nouns expressing qualities, and not οὐ, is to be explained by the difference of the two particles; the words δαὶ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, — — μή οὐδᾶδῃ, μὴ ὀργίλῳ etc. define exactly the qualities which a bishop *must* possess, they express the *idea* of a well qualified bishop.

4. (c) After δὲ ἂν, ὅστις ἂν, ὅσος ἂν, negation is expressed by μή, because these relatives always imply only the supposition of a thing, whose reality is not distinctly affirmed. Acts iii. 23. πᾶσα ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ, Luke ix. 5. ὅσος ἂν μὴ δέξωνται ὑμᾶς, Rev. xiii. 15. Luke viii. 18. x. 10. Ὅς alone (*Herm. ad Vig.* p. 803.) is seldom connected with μή in the N. T., Tit. i. 11. διδάσκοντες ἃ μὴ δεῖ *what they should not* (merely a mental conception), 2 Pet. i. 9. ᾧ γὰρ μὴ πάρεστι ταῦτα, τυφλὸς ἐστι if there be one *with whom*, with whom always, Col. ii. 18. ἃ μὴ ἐώρακεν ἱμβατεύων (*comp. Philostr. Apoll.* 7, 27. Ex. ix. 21.), where however the reading varies, some respectable authorities omitting the negative altogether, and others having οὐκ. If the negative was written by Paul it must have been μή, not οὐ, because it is spoken as of something supposed, of a conceived subject (*μηδεὶς καταβραβεύετω*). The thought might also be thus varied: εἰ ἂν τις θέλῃ ὑμᾶς καταβραβεύειν θέλων — —, ἃ μὴ ἐώρακεν ἱμβατεύων, where the propriety of the μή is perceptible.

Yet οὐ often follows δὲ, where μή was naturally expected, because something only as supposed or conceived of seems to be expressed (*Lipsius de modis* p. 14.), as Mt. xxiv. 2. οὐ μὴ ἀρεθῇ ὥδε λίθος ἐπὶ λίθον, δὲ οὐ καταλυθήσεται. But μή is not necessary here, either on rational grounds (that clause is, according to the sense, just as strongly negative as if it were said: *no stone will remain on another, which will not be thrown down, οὐδεὶς οὐ καταλ.*), or because of an established *usus loquendi*. *Comp.* further in the N. T. Mt. x. 26. οὐδέν ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται, Luke viii. 17. οὐ γὰρ ἐστι κρυπτόν, ὃ οὐ φανερόν γενήσεται, xii. 2., out of the Greek, Eurip. *Hel.* 509. ἀνὴρ γὰρ οὐ δειὺς ὥδε — — δὲ — — οὐ δ' ὡς εἰ βοᾷν, Lucian. *sacrif.* 1. οὐκ οἶδα, εἰ τις ὅντω πατηρὴς ἐστι, ὅστις οὐ γελάσεια, Soph. *Ed. R.* 374. οὐδεὶς δὲ οὐχ εἰ τῶν δ' ὄνειδιαι τάχα. So even in the construc. with optat. Isocr. *Evagor.* p. 191. οὐκ ἔστω, ὅστις οὐκ ἂν Αἰακίδος προκρίνειεν, also p. 199. Plutarch *Apophth.* Lac. p. 196. Nearest to this is the formula τὶς ἔστιν δὲ οὐ praes. indic.

Acts xix. 35. Hebr. xii. 7. *comp.* Dion. *compos.* 11. ed. Schäfer p. 120. which, according to the sense, is equivalent to οὐδεὶς ἴστω, δὲ οὐ (for which Strabo 6. p. 286. has οὐδὲν μίτος ἀπὸ τῆς ἰστοῦ, δὲ μὴ — — τρυγᾶναι), on the other hand οὐδεὶς ἴστω, δὲ οὐ with the preterite is so unwonted that in this construction no one would use μὴ. Lucian. *Tox.* 22. *Asin.* 49. Xen. *Anab.* 4, 5. 31. Thuc. 3, 81. Dio Chrys. p. 450. Liban. *oratt.* p. 117. *comp.* Heindorf *ad Plat. Phæd.* p. 233.

5. (d) In conditional clauses with *εἰ* and *ἴαν* John xv. 24. xviii. 30. Mt. v. 20. xii. 29. Rom. x. 15., so also after particles of design, like *ἵνα*, *ὅπως* Ephes. ii. 9. Col. ii. 4. Acts viii. 24. 1 Cor. i. 29. 1 Thess. iv. 13. Heb. xii. 3. as each condition and design is some conception of the mind. Yet *εἰ* *οὐ* is found also in the Greek writers as well as in the N. T., and indeed in the latter more frequently than with the former, Herm. *ad Eurip. Med.* p. 344. and *ad Soph. Œd. Col.* 596. Bähr in *Creuzer's Melet.* III. p. 21. Bremi *ad Lys.* p. 111. Schäfer *ad Plut.* IV. p. 396. Mehlhorn *ad Anacr.* p. 139. According to Hermann (*ad Vig.* p. 831.) *εἰ* *οὐ* occurs in the Greek where *οὐ* *arctissime conjungi cum verbo aliquo sequenti debet ita, ut cum hoc verbo conjunctum unam nationem constituat.* This rule is certainly incorrect if we take it to mean: *οὐ* in *εἰ* *οὐ* ought to be always connected with the *verb* of the clause. That by the *verbum aliquod sequens* only a word of the sentence is meant,* is evident from passages of Attic writers (Matth. II. 1440.), as Lys. in *Agor.* 62. *εἰ μὲν οὐ πολλοί* (i. e. *ὀλίγοι*) *ἦσαν*, although the connection of *οὐ* with the verb of the clause may be the common one, *comp.* also Aristot. *Topic.* 8, 7. 1. Bip. and Held *ad Plutarch. Timol.* p. 357. and so the following passages have nothing striking, Mt. xxvi. 42. Luke xiv. 26. xvi. 31. 1 Cor. vii. 9. Rom. viii. 9. 2 Thess. iii. 10. 1 Tim. iii. 5. Hebr. xii. 25. *comp.* also *εἰ οὐδὲν* 1 Cor. xii. 11. etc., on the other hand Lipsius (*de modor. in N. T. usu* p. 26.) quotes a number of other passages which contradict the above canon, or at least appear to contradict it, and observes correctly, that *εἰ* *μὴ* in the N. T. stands almost exclusively for *nisi*. We divide them into four classes: (a) Luke xii. 26. *εἰ οὐδὲ ἰσχυρὸν δύνασθε, εἰ περὶ τῶν λοιπῶν μεριμνᾶτε* is not to be taken into account, for *εἰ* is here only apparently conditional, but in fact equivalent to *ἵνα*. It may be translated: *if* (as is manifest from what has been mentioned before), i. e. *as you effected not even the least* etc. (therefore always *θανυμάζω* *εἰ* *οὐ*, *comp.* Kühner II. 406.). So also Rom. xi. 21. John

* Schäfer *ad Demosth.* III. p. 288. *οὐ* *poni licet, quando negatio refertur ad sequentem vocem cum eaque sic coalescit, unam ut ambæ notionem efficiant; μὴ* *ponitur, quando negatio pertinet ad particulam conditionalem.*

x. 35., *comp.* Soph. *Æd. Col.* 596. εἰ θέλοντες γ' οὐδὲ σοὶ φεύγειν καθάρσι, *quum te volunt recipere, ne tibi quidem decorum est exsulem esse*, and Æschin. *ep.* 8. εἰ δὲ οὐδὲ σὺν ἐκείνῳ δέγνωκας ἐξίεναι etc., Sext. *Empir. adv. Matth.* 7, 434. εἰ οὐδ' αὐτὸ τοῦτο ᾗδει etc. Æsop. 23, 2. *see* Bernhardt p. 386.—(b) In harmony with the above canon, properly considered, is not only 1 Cor. xi. 6. εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ περιέσθω *if a woman enter uncovered, she should also be shorn*; but also John x. 37. εἰ οὐ ποῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι· εἰ δὲ ποιῶ, κἀν ἑμοὶ μὴ πιστεύετε, τοῖς ἔργοις πιστεύσατε *if I do not the works of my Father (therefore withhold from you the proofs of my divine mission)—if however I do them etc. comp.* Lys. *accus. Agor.* § 76. ἐὰν μὲν οὖν φάσκη Φρύνιχον ἀποκτείνειν, τοῦτων μέμνησθε — ἐὰν δ' οὐ φάσκη, ἔρσηθε ἀπ' αὐτοῦ etc. *if however he deny it*, Sext. *Empir. adv. Math.* 2, 111. εἰ μὲν λήμματα τινα ἔχει — εἰ δὲ οὐκ ἔχει etc. *if however he be without* 9, 176. εἰ μὲν οὖν ἔχει, φαῦλόν ἐστι τὸ θεῖον — εἰ δὲ ἔχει, ἴσται τι τοῦ θεοῦ κρείττον (Judg. ix. 20. Judith v. 21. *comp.* also Clem. Alex. *pædag.* 3, 12. Orig. *de die dom.* p. 3. Jani). Perhaps no exception could even be taken against 1 Cor xv. 13. εἰ ἀνάστασις νεκρῶν οὐκ ἴσται *if the resurrection of the dead is a nothing etc.*—(c) Where the clause with εἰ οὐ only render negative the idea which in the parallel sentences is expressed affirmatively, and οὐ is not to be taken in connection with a word of the sentence in a (contrasted) sense (οὐ δαπανᾷν — φεῖδυσθαι), but must be taken by itself: 1 Cor. ix. 2. εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλάγε ὑμῖν εἰμι *si aliis non sum apostolus, vobis certe sum*. But in such contrasts later writers at least use εἰ οὐ, e. g. Sext. *Empir. adv. Math.* 12, 5. εἰ μὲν ἀγαθὸν ἴσται, ἐν τῶν περὶ γινήσεται, εἰ δὲ οὐκ ἴσται ἀγαθόν, ἦται κακόν ἴσται, ἢ οὔτε κακόν ἴσται οὔτε ἀγαθόν ἴσται, Diog. Laert. 2, 5. 16. εἰ μὲν γὰρ τι τῶν προσόντων λείπειν, διορθωσονται, εἰ δ' οὐ, οὐδὲν πρὸς ἡμᾶς, where the sense is not, but if they conceal it, but, if they do not say what is proper, *comp.* Æsop. 7, 4. Basilic. II. p. 525. and Poppo *ad Xen. Anab.* p. 368. and ἐὰν Diog. L. 1, 8. 5. Basilic. I. p. 175. Macar. *homil.* 1, 10. Here belongs also Luke xi. 8. *if he would not give it to him induced by friendship to rise, yet he will* — give etc.—(d) Where οὐ expresses only the negation existing in itself, although there is no affirmative parallel clause with the same idea: Jas. ii. 11. εἰ οὐ μοιχεύσῃς (with relation to the preceding μὴ μοιχεύσης), φονεύσεις δὲ, γίγονας παραβάτης νόμου, *if you do not commit adultery, but murder.** 1 Cor. xvi. 22. εἰ τις οὐ φιλεῖ τὸν κύριον ἢ τὸ ἀνάθεμα *'is doubtful (see Baumgarten and Heydenreich in loc.), but the translation: if any one hates the Lord, would not express the meaning of*

* Equiv. to εἰ οὐ μοιχεύσῃς ἴσται, φονεύσεις δὲ. *Comp.* Thuc. 1, 32. εἰ μὴ κατ. κακ. etc.

the Apostle. 2 John ver. 10. εἰ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν δοξαζήν οὐ φέρεῖ, where the conditional particle may have escaped from the mind of the writer in consequence of the numerous intervening words. Hence for the later prose writers, who use εἰ οὐ (as the stronger and more expressive) more frequently than the ancient (who employed it seldom), we must apprehend the rule thus (*comp.* also Anton. *Progr.* p. 9.): where *not* in a conditional clause is emphatic,* εἰ οὐ is used (as in the Latin *si non*), but where *if not* stands without emphasis of the negative, εἰ μὴ, as in the Latin *nisi* (*comp.* Æsop. 7, 4.) If you do *not* commit adultery (in relation to the μὴ μοιχεύειν); if any one love *not* the Lord (as he ought); if I do *not* the works of my Father, but if I do them etc.; if thou art *not* Christ (John i. 25. *comp.* ver. 20.). The emphasis is produced by an evident (John x. 37. 1 Cor. ix. 2.) or by a concealed antithesis (1 Cor. xvi. 22.). But it follows necessarily that οὐ then denies only one *part* of the conditional clause, not the conditional clause itself. It cannot always be reduced to *one* conception with the negated idea. (Aristid. *orat.* 1, 56. εἰ οὐδὲν ἐδίδου τοῦ διδόναι — προήχθησαν is worthy of notice. In Macar. *hom.* 4, 5. εἰ μὴ and εἰ οὐ occur in the same sentence. The Byzant. have εἰ οὐ, εἰ δ' οὐ for εἰ δὲ μὴ, e. g. Duc. p. 321. 342. *comp.* Jacobs *ad Achill. Tat.* p. 948.).

Ὅστε stands with οὐ where merely the actual consequence is to be expressed, consequently where a finite verb follows, Gal. iv. 7. ὥστε οὐκ εἰ δοῦλος etc. Mt. xix. 6. 1 Cor. iii. 7. (Xen. *Ages.* 1, 3. *Hell.* 4, 6. 8. Isocr. *Trap.* p. 862. *Nicocl.* p. 60. Diog. L. 2, 8. 4.), among the Greeks also where an infinit. follows, Plat. *Apol.* p. 26. D. Ὅστε μὴ on the other hand originally embraced the *conception* of the consequence, see Engelhardt *ad Plat. Euthyphr.* p. 135. *ad Apol.* p. 219. Hartung II. 118. In the N. T. ὥστε μὴ stands uniformly with the infinit. even in historical style, Mr. ii. 2. iii. 20. Only 2 Cor. iii. 7. is affected by the conditional clause.

That μὴ must be used in *prohibitions* is clear. *Comp.* 1 Pet. v. 2. ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον — ἐπισκοποῦντες μὴ ἀνοργαστῶς, ἀλλ' ἐκουσίως, μὴ ἀσχεροεδῶς etc. John xiii. 9. Col. iii. 2. Jas. i. 22. Ephes. v. 15. vi. 6. Similarly with the subjunctive of exhortation (used imperatively) supplied from the preceding clause, Rom. xiii. 13. ἐσχεμῶς περιπατήσωμεν, μὴ (περιπατήσωμεν) καμῶς καὶ μέθαις, μὴ ποίταις etc.

After the conjunction ἐπεὶ *since, because*, we regularly find οὐ etc. *comp.* Heb. x. 2. Yet in Heb. ix. 17. we read διαθήκη ἐπὶ νεκροῖς βεβαία, ἐπεὶ μὴ ποτε ἰσχύει, ὅτε ζῇ ὁ διαθίμενος, which only Böhme among the interpreters has observed and explained: μὴ ποτε here seems to negate the

* Mehlhorn gives the following rule: *ubi simpliciter negatio affirmationi illi apponatur, ut negandi part. voce sit acuenda, semper ὀ poni, ubi contra verbum voce imprimis notandum μὴ esse debere.* *Comp.* Popp. *ad Xen. Anab.* as above.

idea of the *ισχύειν*; consequently that it should in general express a stronger negation than *οὐποτε*. Yet Böhme's translation of *μήποτε* by *nondum* is false; it means *never, not once* (Heliod. 2, 19.). Perhaps too the writer has used *μήποτε* because he spoke generally, not of a particular will or testament. The subjective negation, however, often occurs with *ἔπει* in the later authors, e. g. Philostr. *Apoll.* 1, 41. οὐ δ' ἔπει μηδενὸς δέη τῶν ἰμῶν, ἀλλὰ τοῦτοις γε συγχώρησον χρέματα παρ' ἑμοῦ λαβεῖν, 7, 16. ἔπει μὴ δὲ ν. χρεῖσιν τοῦ εἶναι ἀπολαύουσι, θανάτου γλίσχονται, Plutarch. *Morall.* p. 969. Aristid. *or.* 1, 27. Lucian. *Hermot.* 21, 47. *vera hist.* 1, 4. 2, 32. and in many of these passages *μή* is justified, inasmuch as the clause with *ἔπει* expresses a mere conception.

6. A continued negation is effected by the compounds *οὐδέ* (*μηδέ*) and *οὔτε* (*μήτε*). The difference between the two is frequently spoken of by the modern philology, but has not yet been developed with perfect clearness and in all its relations, see Herm. *ad Eurip. Med.* p. 330. (also in his *opusc.* III.) and *ad Philoct.* p. 140. *comp. Hand de partic. τε dissert.* 2. p. 9. Engelhardt *ad Plat. Luch.* p. 69. Franke *Com.* II. p. 5. Wex *ad Antig.* II. 156. That *οὐδέ* and *οὔτε* are parallel with the conjunctions *δέ* and *τε*, and must be explained from their signification, is undoubted, and accordingly it follows that *οὔτε*, *μήτε* are adjunctives, *οὐδέ*, *μηδέ* disjunctives, i. e. the latter join a negation to a negation, the former divide the single negation into parts (which are naturally antithetical), e. g. Mt. vii. 6. μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδέ βάλητε τοὺς μαργαρίτας etc. *give not — nor throw* (two different things are here forbidden), Mt. vi. 26. οὐ σπείρουσιν οὐδέ θερίζουσιν οὐδέ συνάγουσιν etc. *they sow not and they reap not, and they gather not*; on the other hand, Mt. xii. 32. οὐκ ἀφ' ὧν λέγεται ἂν τῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι, pardon will not be imparted, *neither in this world nor in the future* (the only negation *οὐκ ἀφ' ὧν* is divided into two parts as to time); Luke ix. 3. μηδὲν αἰζετε εἰς τὴν ὁδὸν μήτε βάβδον μήτε πήξαν μήτε ἄρτον μήτε ἀργύριον. The following are usually correspondent: (a) οὐ — οὐδέ Mt. v. 15. vi. 28. vii. 18. Luke vi. 44. John xiii. 16. xiv. 17. Acts ix. 9. Rom. ii. 28.; μὴ — μηδέ Mt. vi. 25. x. 14. xxiii. 9. Mr. xiii. 15. Luke xvii. 23. John iv. 15. Acts iv. 18. Rom. vi. 12. 2 Cor. iv. 2. 1 Tim. i. 4.; οὐ — οὐδέ — οὐδέ Mt. xii. 19. John i. 13.; μὴ — μηδέ — μηδέ Luke xiv. 12. Rom. xiv. 21. Col. ii. 21.—(b) οὐ — οὔτε — οὔτε Mt. xii. 32., μὴ — μήτε — μήτε Jas. v. 12. 1 Tim. i. 7. Mt. v. 34., but yet more frequent and without a single negation preceding, Mt. xi. 18. ἦλθε Ἰωάννης μὴτε ἐσθίειν μὴτε πίνειν, Acts xxiii. 12.; Mt. vi. 20. ὅπου οὔτε σὴς οὔτε βρώσις ἀφανίζεται, xxii. 30. Luke xiv. 35. John v. 37. viii. 19. ix. 3. Acts xv. 10. xxiv. 12. xxv. 8. Rom. viii. 38. (οὔτε used ten times) 1 Cor. xi. 11. 1 Thess. ii. 5.—Accordingly *οὔτε*, *μήτε* point uniformly to another *οὔτε*, *μήτε* (as *τε* — *τε*

are correspondent), but οὐδὲ and μὴδὲ are connected with a preceding οὐ, μὴ.* And with this correlation it avails equally, whether the negated things are only single words (ideas) or whole sentences, since the former always resolve themselves into a sentence, e. g. Mt. x. 9. μὴ κτήσῃτε χρυσὸν μὴδὲ ἀργύρον μὴδὲ χαλκόν, 2 Pet. i. 8. οὐκ ἀργούς οὐδὲ ἀπάρτους παθίστησιν etc. (1 John iii. 18. Mt. xxii. 29. xxiv. 20. xxv. 13.). The other form of negation could have been used in that passage, if Mt. had written: μὴδὲν κτήσ. μήτε χρυσὸν μήτε ἀργ. etc. Moreover the comparison of Mt. x. 9. with Luke ix. 3. is particularly instructive as to the distinction between οὐδὲ and οὐτε.

Hence it farther follows, (a) That οὐδὲ — οὐδὲ, μὴδὲ — μὴδὲ in the sense of *neither—nor* (without a single negation preceding) cannot refer to one another (about Thuc. 1, 142. see Poppo in *loc.* and as to Xen. *Anab.* 3, 1. 27. his *index to Anab.* p. 535.), but where one negation is subjoined to another, the *former* is expressed by οὐ, μὴ, the latter lays the foundation for the antithetical disjunctive δὲ†. Mr. viii. 26. μὴ δὲ εἰς τὴν πόλιν εἰσέλθης μὴ δὲ ἰσχυρῇ ἐνὶ etc. (as Lachmann still reads) is incorrect, as the great variation of the MSS. leads us to suspect; it would be corrected most simply thus, μὴ εἰς τὴν π.; yet see Fritzsche in *loc.* It is somewhat different, where the former οὐδὲ connects the sentence to the preceding as e. g. is the case in οὐδὲ γὰρ Gal. i. 12. οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρ. παρέλαβον αὐτὸ οὐδὲ ἰδιδάχθην (yet see below on this passage), or where οὐδὲ means *ne—quidem*.—(b) That, as οὐτε and μήτε always represent two members of a partition as co-ordinate, μήτε cannot be permitted in Mr. iii. 20. ὥστε μὴ δύνασθαι μὴ τε ἄρτον φαγεῖν (see Scholz in *loc.*), since μὴ φαγ. is here dependent on δύνασθαι. As the words now are, they would give only the sense: *that they neither had power, nor* etc. (the μὴ for μήτε). The sense however is manifest: *that they could not so much as eat*, and therefore μὴδὲ ought to be written as the better Codd. have it, see Fritzsche in *loc.* This Lachmann has done, but Scholz has not. Mr. v. 3. οὐδὲ ἀλύσειν Luke xii. 26. οὐδὲ ἐλάχιστον δύνασθαι is also necessarily to be written so (see Döderlein *Progr. de brachyl. serm. Gr.* p. 17.), and Luke xx. 36., where οὐδὲ γὰρ ἀποθανεῖν ἐτι δύνασται (as good Codd. have) is not parallel with the preceding sentence οὐτε, οὐτε but is a proof of it: *neque enim. Comp.* yet Mt. v. 36. Scholz in all these passages permitted the old mistakes to be printed again. (c) As οὐτε—οὐτε negate members of partition, these however are precisely exclusive of

* Όυν — οὐ δὲ (Franke II. p. 14. Hart. *Practik.* I. 194.) does not occur in the N. T. On Luke xx. 36. (var.).

† On οὐδὲ and μὴδὲ after affirmative clauses see Engelhardt *ad Plat. Lach.* p. 64 Franke p. 6. 8.

or *neque enim ego* (Xen. *Anab.* 7, 7. 11. for οὐ γὰρ) *accepi didicique* (ve) *comp.* Hoogveen *doctr. particul.* II. p. 980. Without negation ἐγὼ δὲ παρὶς. α. ἐδιδάχθην τε would be correct, as παρὰ λαμβ. and διδάσκ. are not synonymous. *Comp.* Plat. *Charm.* p. 171. B. Hom. in *Cerer.* 22.— (b) Where οὐτε, μήτε follow οὐδὲ, μηδὲ they are not coordinate but subordinate, e. g. *I harbor no enmity, and I labor not against the plans of others and not against their enterprises.* Xen. *Mem.* 2, 2. 11. μηδ' ἐπισκοδαί μηδὲ πείθεσθαι μήτε σεβαστηγῶ μήτε ἄλλω ἄρχοντι. The second negation (οὐδὲ) is here to be divided into two members (for καὶ οὐτε — οὐτε) *comp.* Held *ad Plutarch. Timol.* p. 433. Kühner II. 440. According to this, Acts xxiii. 8. μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον (μηδὲ εἶναι μήτε ἄγγελ.) μὴ τε πνεῦμα would be tolerable and would be favored by the immediately following τὰ ἀμφοτέρω. (See Hoogveen *de partic.* I. 751.). The sentence would be more simple with μηδὲ πν. or as the better Codd. have μήτε ἄγγ. and the latter is therefore to be preferred. In 1 Thess. ii. 3. οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀπαθείας οὐ δὲ ἐν δόλῳ seems to me more appropriate on account of the connected ideas (the better Codd. have it so) and I believe that in the second case exact writers for the sake of perspicuity would say ἢ for οὐτε (Rom. ix. 11.).

In 1 Cor. iii. 2. we must read without hesitation ἀλλ' οὐ δὲ ἴτε τὸν δύσας (comp. Acts. xix. 2. Lucian. *Hermot.* 7. *consecr. hist.* 33. and Fritzsche *on Mr.* p. 157.), as Thess. ii. 2. εἰς τὸ μὴ ταχέως σαλευθῆναι — μηδὲ θροεῖσθαι μήτε διὰ πνεύματος etc. (see Lachmann), 2 Thess. iii. 8. οὐδὲ is correct. Luke vii. 9. xii. 27. Acts xvi. 21. Griesbach has correctly οὐδὲ, which must also be written in Acts iv. 12. In Jas. iii. 12. the new editions (Lachmann also) have οὐτε ἀντὶν γλυκὺ ποιῆσαι ὑδαρ, which can only be supported by supposing that James had in his mind as the prothesis οὐτε δύναται συνεῖν ἰθαίης ποιῆσαι etc.—which indeed is very harsh—; otherwise οὐδὲ must be read, as some Codd. have.

There is nothing remarkable in passages like Luke x. 4. μὴ βαστάζετε βαλάντιον, μὴ πῆραν μηδὲ ὑποδήματα (where some good Codd. have μὴ also in the last clause), Mt. x. 9. μὴ πτεήσασθε χρυσὸν μηδὲ ἀργυρὸν μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, μὴ πῆραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα etc.

It may be further remarked by the way, that the distinction between οὐδὲ, μηδὲ and καὶ οὐ, καὶ μὴ, which Engelhardt (*ad Plat. Lach.* p. 65.) and still more accurately Franke (II. p. 8.) have pointed out (viz. καὶ οὐ, καὶ μὴ after affirmative sentences, and not, yet not), as it seems to exist in the nature of things, is recognised also in the N. T. *comp.* καὶ οὐ John v. 43. vi. 17. vii. 36. Acts xvi. 7. 2 Cor. xiii. 10., καὶ μὴ Jas. i. 5. iv. 17. 1 Pet. ii. 16. iii. 6. Heb. xiii. 17.

As passages from Gr. writers especially illustrative of the difference between οὐδὲ and οὐτε, see Isocr. *Areop.* p. 345. οὐκ ἀνωμάλως οὐδὲ δέσπας οὐτε ἐθεραπεύον οὐτε ὠργίζον etc. *permut.* p. 750. ὥστε μηδένα μοι πάποτε μὴ δ' ἐν ἀλογαχίῃ μὴ δ' ἐν δημοκρασίῃ μὴ τε θῆξιν μὴ τε ἀδίκῃ

ἐγκαλίσαι, Herod. 6, 9. Isocr. *ep.* 8. p. 1016. Xen. *Ages.* 1, 4. Demosth. *adv. Timocr.* p. 481. B. Plat. *Parmen.* p. 150.

In two parallel passages οὐτε (μήτε) are sometimes followed, not by a negative, but by a simple copula (καί or τε), e. g. John iv. 11. οὐτε ἀντλημα ἔχεις, καί τὸ φρέζας ἔστι βαθύ, as in Lat. *nec haustum habes et puteus* etc., 3 John 10., *comp.* Arrian. *Alex.* 4, 7. 6. ἐγω οὐτε τὴν ἀγασταύτην τιμασίαν Βήσσου ἵπαιω — — καί ὑπαχθῆναι Ἀλέξανδρον ἐύφημι etc. Pausan. 1, 6. 5. Δημήτριος οὐτε παντάπασιν ἐξειστήκει Πτολεμαίω τῆς χώρας, καί τινας τῶν Αἰγυπτίων λοχίστας διέφθειρεν, Lucian. *dial. mar.* 14, 1. (Stallbaum *ad Plat. Protag.* p. 20. τε is more frequent, Jacobitz *ad Lucian. Tox.* c. 25. Stallbaum *ad Phileb.* § 31. Hartung *Partik.* I. 193.). On the other hand, in Jas. iii. 14. the second negation should be omitted, or if retained affects rather the annexed sentence: μὴ καταναχᾶσθαι καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. So also 2 Cor. xii. 21. Mt. xiii. 15. Mr. iv. 12. John xii. 40. Acts xviii. 27.; *comp.* Sext. *Emp. adv. Matth.* 2, 20. Diod. Sic. 2, 48. Ælian. *anim.* 5, 21. Gataker *Advers. miscell.* 2, 2. p. 268. Jacobs *ad Anthol. Pal.* p. 697. and *ad Ællan. anim.* II. p. 182. Boissonade *ad Nicet.* p. 390. Many interpreters supposed they found the contrary in Ephes. iv. 26. ὀργίζεσθαι καὶ μὴ ἁμαρτάνετε for μὴ ὀργ. καὶ (μὴ) ἁμαρτ. So among the Greeks (even in prose) οὐδέ or οὐτε frequently stands in the second member of a sentence, and must then be attributed to the first also; see Schäfer *ad Bos. Ellips.* p. 777. Herm. *ad Soph. Ajac.* 239. 616. Düderlein *de brachylog.* p. 5. This, however, which for the prose of the N. T. is very incongruous, in the former passage is unnecessary, see § 44, 1.

Οὐδέ — δὲ Hebr. ix. 12. scarcely needs a remark, as οὐ — δὲ occurs so very often.

7. The rule is frequently given that sentences with a single negation, followed by ἀλλὰ, or where οὐ forms the antithesis to a preceding affirmative sentence (Mt. ix. 13.) are not always (as e. g. Mr. v. 39.) to be taken as entirely negative, but (in consequence of an Hebraism, which, however, exists also in Greek prose writers) must be translated: *not so much as (non tam, quam, οὐ τοσοῦτον, ὅσον* Heliod. *Æth.* 10, 3. Xen. *Ephes.* 5, 11., οὐχ' οὕτως, ὡς Dio Chrys. 8. p. 130., οὐ μάλλον ἢ Xen. *Hel.* 7, 1.), or *not only, but also (non solum, sed), comp.* Blackwall *Auct. class. sacr.* p. 62. Glass. I. p. 418. Wetst. and Kypke *ad Mt.* ix. 13. Haab p. 145. Bos. *Ellips.* p. 772. Valckenaer *Opusc.* II. p. 190. *ad Dion. Hal.* 4, 2121. 10. Jacobs *Anthol. Pal.* III. p. 69. *præf.**; e. g.

* *Nec—et* often occurs in Lat. *comp.* Held *ad Cass. bell. civ.* 3, 28.

Acts v. 4. οὐκ ἐφ' ἑαυτὸν ἀρξάμενος, ἀλλὰ διὰ τοῦ not so much to man (the Apostle Peter), as to God himself etc.; 1 Thess. iv. 8. οὐ ἀρξάμενον ἀρετῆς, ἀλλὰ τὸν θεὸν rejects not so much a man (the Apostle Paul) as God. But to be more particular, (a) the *unconditional* negation, in those passages from the N. T. which are drawn hither, is either directly intended, as can be seen by a careful examination of the context: Mt. ix. 13. ἴδτε δέλω καὶ ὁ θεὸς θυσίας, where Jesus, with the words of the prophet (Hos. vi. 6.), wills that benevolence (the affection) be put *really* in the place of sacrifices (mere symbols), *comp.* the following οὐ γὰρ ἤλθον παλίσαι δεσποῦν, ἀλλ' ἀμαρτωλοῦς, John vii. 16. ἡ ἐμὴ διδασχὴ οὐκ ἐστὶν ἐμῇ, ἀλλὰ τοῦ πατρός μου, where Jesus speaks of the origin of his doctrine (ver. 15. 17. 18.): *the doctrine which you take to be mine* (as coming from me), *has its origin not from me, but from God himself* (it is called by Jesus ἡ ἐμὴ διδ. in reference to the opinion of the Jews), John vi. 27. ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλομένην, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνου, ἣν ὁ υἱὸς τοῦ θεοῦ ἀρξάμενος ὑμῖν δώσει, where Jesus blames the conduct of the people who had come to him as the Messiah, and where the thought: *eat not common food so much as rather heavenly* etc. (Künöl) would be without sense. (We confess our inability to discover the senselessness of Künöl's translation. *Trs.*). Lücke has translated these words correctly. In 1 Cor. vii. 10. Paul makes a distinction between the precepts of *the Lord* and *his own*, as in ver. 12. inverting the order, where he alludes to the declaration of Christ in Mt. v. 32. The modern interpreters are correct. As to 1 Cor. xiv. 22. *comp.* 23. there can be no doubt; see Heydenreich in *loc. comp.* Ephes. vi. 12. 1 Cor. x. 24. Heb. xiii. 9. 2 Cor. vii. 9.—(b) or in other passages, on *rhetoical* grounds, the unconditional negative is used for the conditional (relative), not in order really (logically) to destroy the first idea, but to direct the attention undividedly to the second, so that the first may be almost absorbed by the second. 1 Thess. iv. 8.: *he rejects not man but God.** He certainly also rejects the Apostle, who proclaimed the divine truth, but here the design is to bring prominently before the mind the thought that, properly speaking, it is God, as the true source of those tidings, who is rejected. The power of the thought is at once weakened, if translated: *he rejects not so much man as God.* Such a translation is no better than if, e. g. an *asyndeton* (which is also of a rhetorical kind) were adulterated by the introduction of a copula. Hence I believe, that οὐκ — ἀλλὰ,

* *Comp.* Demosth. in *Energ.* p. 684. B. ἡγεσάμην ἰβρίσθαι οὐκ ἐμὴ (he was himself also really injured) ἀλλ' ἐαυτὸν (τὴν βουλὴν) κ. τ. δῆμ. τ. φερουσάμην etc., *Æsop.* 148, 2. οὐ σὺ με λυθρεῖς, ἀλλ' ἐπευγ. etc.

where it signifies *non tam, quam*, according to the logical sense, belongs to the rhetorical department and must therefore be retained in the translation (as is done by all better translators). The speaker has intentionally chosen *this* negative, and the formula is not therefore to be considered mainly grammatically. Whether any particular case be of this nature is not to be determined by the feeling of the interpreter (no reasonable man would think of so affirming), but by the context, and the nature of the connected ideas. According to this, we must interpret the following passages: Mt. x. 20. οὐχ' ὑμεῖς ἴστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν, Mr. ix. 37. δεῖ τὸν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστεύσαντά με, 1 Cor. xv. 10. περισσότερον αὐτῶν πάντων ἰκοιόασα· οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοί, John xii. 44. ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέψαντά με, Acts v. 4. 1 Thess. iv. 8. Luke x. 20. I am in doubt about 1 Cor. i. 17. οὐκ ἀπίστευέ με Χριστὸς βαπτίζων, ἀλλ' ἐπαγγελίζεσθαι. That Paul was allowed to baptize, and that he really baptized, is known. But it was not the purpose of his (miraculous) calling. I am therefore inclined to reckon this passage under the first class (see also Billroth *in loc.*), and agree with the skilful Bengel: *quo quis mittitur, id agere DEBET*. Comp. Luke xiv. 12. and Bornemann *in loc.*

Where (οὐ) μὴ — ἀλλὰ καὶ are related, as Phil. ii. 4. μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος, the original plan of the period was in οὐ — ἀλλὰ, but the καὶ was supplied, when the writer arrived at the second member, for the purpose of softening the expression. Similar passages are not rare among the Greek writers, see Fritzsche *Exc.* 2. *ad Mr.* p. 788. (on the Latin *non — sed etiam*, see Ramshorn p. 535.). The reverse takes place in οὐ μόνον — ἀλλὰ (without καὶ, see Lehmann *ad Lucian.* II. p. 551.) where the writer drops the μόνον, and instead of a thought parallel with the former, proceeds with one more exalted (which generally includes the other), see Stallbaum *ad Plat. Sympos.* p. 115. and Fritzsche *as above* p. 786. So Acts xix. 26. οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, *that he not only at Ephesus, but in all Asia*, where it should properly be: *but also in other places*, comp. John v. 6. οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι.* Fritzsche, having erased καὶ, also reckons here John xii. 9. But there is little authority of the manuscripts for this omission, and D., where καὶ is wanting, omits also μόνον. 1 Tim. v. 23. μηκέτι ὕδατος, ἀλλ' αἶμα διόγω χρεῶ must be translated: *be no more a drinker of water* (ὕδατος, comp. Herod. 2, 71. *Athen.* 1. p. 168.), *but use a little wine*; ὕδατος differs from ὕδατος πίνειν and means to be a drinker of water, i. e. to use water as the usual and exclusive drink. He who drinks a little wine, naturally ceases to be a drinker of water in this sense, and no μόνον needs to be supplied.

* In Phil. ii. 12. stands οὐ μόνον, ἀλλὰ — πολλὰ μάλλον, see Fritzsche *as above* p. 776. On the Lat. *non solum* (modo) *sed*, see Ramsh. p. 536. Kritx *ad Sell. Cat.* p. 80.

8. If two negatives are connected in one principal clause, they either (a) destroy each other, Acts iv. 20. οὐ δυνάμεθα ἡμεῖς, ἀ εἰδομεν καὶ ἠπορεύμεν, μὴ λαλεῖν *non possumus—non dicere*, i. e. *we must proclaim* (*comp. Aristoph. ran.* 42. οὗτοι μὰ τὴν Δημήτρα δύναμαι μὴ γελᾶν), 1 Cor. xii. 15. οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος *therefore it is still of the body* (belongs to it). The particles of negation, in the former passage, belong to different verbs (first δυνάμεθα is negated and afterward λαλεῖν); see the Syriac; in the latter, οὐκ ἔστιν forms *one* idea, which is negated by the former οὐ. *Comp.* Mt. xxv. 9. and § 61, 3.—Or (b) they all reduce themselves (and this is rather more frequent) to *one* negation, and (originally) only serve to give to it more definiteness, and to render the clause in all its parts negative; John xv. 5. χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν *non potestis facere quidquam*, i. e. *nilhil potestis facere*, 2 Cor. xi. 8. παρὼν — οὐ κατενόησα οὐδὲ νόος, 1 Cor. viii. 2. Mt. i. 44. v. 37. xv. 4. Luke iv. 2. viii. 43. xx. 40. John vi. 63. ix. 33. Acts viii. 39. xxv. 24. Rom. xiii. 8. 1 John i. 5. So also (*comp.* in Septuag. Hqs. iv. 4. see Fritzsche *ad Mr.* p. 107.) where the ideas *every, always, every time, everywhere*, are added to the negative sentence as a necessary or rhetorical enlargement (Bückh *nott. ad Pind.* p. 418.), or where the negation is divided into parts, Mt. xii. 32. οὐκ ἀφιδήσεται αὐτῷ οὗτος ἐν τούτῳ τῷ αἰῶνι οὗτος ἐν τῷ μέλλοντι. In this way there may be a series of negations in a sentence: Luke xxiii. 55. οὐ οὐκ ἦν οὐδέ τις οὐδὲς καίματος (*comp. Ælian. anim.* 11, 31. ὡς οὐδὲ πώποτε οὐδὲνα οὐδὲν ἄδικήσας, *Plat. Parmen.* p. 166. A. ὅτι τᾶλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει, *Lysias pro Mantith* 10. *Xen. Anab.* 2, 4. 23. *Plat. Phil.* p. 19. B.) see Wytttenbach *ad Plat. Phæd.* p. 199. Ast *ad Plat. Polit.* p. 541. Boissonade *ad Philostr. Her.* p. 446. and *ad Nicet.* p. 243., especially Herm. *ad Soph. Antig.* p. 13.

In 1 Cor. vi. 10. after several preceding partitive members (οὗτοι, οὗτοι οὐ, οὐ) the negation, for the sake of distinctness, is repeated once more with the predicate βασιλείαν θεοῦ οὐ κληρονομήσουσι. Yet good Codd. omit it. In Rev. xxi. 4. οὗτοι πένθος οὗτοι κραυγὴ οὗτοι πόθος οὐκ ἔστιν ἔτι the οὐ might undoubtedly be omitted. Æschin. Ctes. 23. οὐδὲ γὰρ δὲ ποτηρός οὐκ ἂν ποτε γένοιτο δημοσίᾳ ποτηρός is most like it, *comp. Plat. rep.* 4. p. 426. Herm. *ad Soph. Antig.* as above. On the contrary οὐκ ἔστιν ἔτι οὗτοι πένθος etc. would be entirely according to rule.

About the pleonastic μὴ after verbs, which imply the idea of negation, see § 67. 1.

NOTE. Εἰ forms a peculiar kind of negation in formulas of swearing by means of an aposiopesis of the apodosis Mr. viii. 12. ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεῇ ταύτῃ σημεῖον i. e. *no sign will be given*; Heb. iii. 11. iv. 3. ἄμωσα, εἰ ἐξιστάσονται εἰς τὴν κατάντησιν μου. This is an

imitation of the Hebrew *DM*, and as the apodosis a formula of imprecation must always be supplied in the latter place: *then I will not be Jehovah*; in places where men speak: *so let God punish me* (comp. 1 Sam. iii. 17.), *so shall I not live* etc. Ewald *krit. Gr.* 661. (comp. Aristoph. *Equit.* 698. *ἴαν μὴ σ' ἐκφάγω—οὐδένος βιώσωμαι.* Cic. *Fam.* 9, 15. 7. MORIAR, *si habeo.*

ἴαν is so used Neh. xiii. 25. Septuag. No instance of *ἴαν μὴ* (affirmatively) is found in the N. T. (comp. Ezek. xvii. 19.), and most inconsiderately has Haab p. 226. reckoned here the passages Mr. x. 30. 2 Thess. ii. 3.—To this mode of expression Wahl (*Clav.* I. p. 212. *first ed.*) refers Mr. iv. 22. *οὐ γὰρ ἔστι κρυπτόν, δ' ἴαν μὴ φανερωθῇ* and supposes that *ἴαν* is here merely for *οὐ* as in the Septuag. (Judg. v. 8. 2 Kings iii. 14. Proverb. xxvii. 24. Jes. xxii. 24. Cant. ii. 7.)*. But *δ' ἴαν μὴ φαν.* means: *which shall not in some way become manifest, quod non aliqua ratione*, etc. Wahl in his second ed. has correctly omitted this remark.

§ 60. Construction of the Negative Particles.

1. The negative *μὴ ne*, with its compounds, stands in *independent sentences*, to express a negative wish or a warning, and is construed, (a) with the optat. (aor.) in the former case (Franke I. p. 27.): e. g. in the oft-recurring *μὴ γίνετο*, Luke xx. 16. Rom. ix. 14. Gal. ii. 17. 2 Tim. iv. 16. So also the compound negative according to the text rec. (and Lachm.) Mr. xi. 14. *μήποτε ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς κακὸν φάγοι*, *never again may any one* etc. Yet here the subjunctive *φάγῃ*, which other Codd. offer, is more appropriate to Christ—(b) when it expresses a warning (a) sometimes with the imperat. pres. (usually where something permanent or which some one is already doing, is to be indicated), Mt. vi. 19. *μὴ θησαυρίζετε ὑμῖν*, vii. 1. *μὴ χεῖρετε*, John v. 14. *μήποτε ἁμάρταναι*, comp. John xiv. 1. xix. 21. Mr. xiii. 7. 11. Rom. xi. 18. Ephes. iv. 28. Mt. xxiv. 6.† 17. 1 Tim. v. 23.—(β) sometimes with the subjunctive aor. (when that is to be expressed which is transient or which in general is not to be begun), Luke vi. 29. *ἀπὸ τοῦ αἰζοντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ πωλύσης*, Mt. x. 34. *μὴ νομίσητε, ὅτι ἤλθοι* etc., Mt.

* Of these passages, Isa. xx. 24. 2 Kings iii. 14. contain an oath; Cant. ii. 7. is an apodosis (*if ye awake for me — I shall reward you*); Prov. xxvii. 24. (23) contains no *ἴαν*; Judg. v. 8.: *if a spear or lance had been seen at that time*, among the 40,000.

† Here we must place a comma after *ἔατε*, as H. Stephens has correctly remarked. If *ἔατε μὴ* be connected, then we must read *θεῖσθε* instead of *θευῖσθε*.

vi. 13. Luke xvii. 23. So in prohibitions Mr. x. 19. Mt. vi. 7. Col. ii. 21., where the action itself (even only once done) is interdicted, not that which is customary or permanent. The subjunctive present follows *μή* in the received text Heb. iii. 15. Septuag. *μή σκληρύνῃτε* and several times in the var. e. g. Jas. v. 9. But the construction is no where in the least certain. On the Greek writers see Schäfer *ad poet. gnom.* p. 156. 158. Jacobs *ad Anthol.* III. p. 735* *Comp. Herm. de præceptis Atticistar.* p. 4. *ad Vig.* p. 807. Bernhardt p. 393. Franke I. p. 29.

In Rom. xiii. 8. the imperative is connected with *μή*: *μηδενὶ μηδὲν ὀφείλετε*: for to take *οφείλ.* as indicat. is inconsistent with the subjective negations. Reiche's adverse remarks are a singular compound of obscurity and half truth. And if he meant that, in some of the passages quoted by Wetstein, the subjective negations were used in the same manner, he is very much mistaken, for there the infinitive or a participle occurs, which, as is well known, requires *μή*. On *οὐ* with indicat. fut., partly in the O. T., passages from the law, as Mt. v. 21. *οὐ φορεύσεις*, *comp.* xix. 18. Acts xxiii. 5. *ἄρχοντα τοῦ λαοῦ σου οὐκ ἔρεις κακῶς*, Rom. xiii. 9. *οὐ μοιχεύσεις* etc., *comp.* vii. 7., partly in the N. T. style itself Mt. vi. 5. *οὐκ ἴσθι ὥστες οἱ ὑποκριταί*, where *μή* with the imperat. should be expected, *comp.* § xliv. 3. Similar Xen. *Hell.* 2, 3. 34. see Herm. *ad Vig.* 802. Locella *ad Xen. Ephes.* p. 204.

Where the third person is connected with *μή* in the interdicting sense (as often in laws, see Franke as above p. 32.), the imperat. (in the N. T. always) is used, not the subjunctive (*nam, si μή ποιήσῃ diceremus, tantummodo metum nostrum, non etiam voluntatem significaremus*, Herm. *ad Soph.* Ajac. p. 163.), and imperat. pres. where some one is already doing something, imp. aor., where one must continue to abstain in time to come from that which he is not now doing: Rom. vi. 12. *μή οὖν βασίλευτω ἡ ἡμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι*, xiv. 16. 1 Cor. vii. 12. 13. Col. ii. 16. 1 Tim. vi. 2. Jas. i. 7. 1 Pet. iv. 15. 2 Pet. iii. 8., on the contrary Mt. vi. 3. *μή γνώτω ἡ ἀριστερά σου* etc., xxiv. 18. *μή ἐπιστρέψατω ὀπίσω*, Mr. xiii. 15. *μή καταβάτω εἰς τὴν οἶκ.* (also Mt. xxiv. 17., according to good Codd., where the vulgate has *καταβανέτω*). *Comp. Xen. Cyrop.* 7, 5. 73. 8, 7. 26. Æschin. *Ctes.* p. 282. C. Kühner II. 113. [No instances from the Septuagint are needed here; if they were, many besides Deut. xxxiii. 6. and 1 Sam. xvii. 32. can be found, as Josh. vii. 3. 1 Sam. xxv. 25.].

If a dehortation is to be expressed in the first person (plur.), *μή* governs the subjunctive, either pres. or aor. with the distinction just mentioned,

* Franke I. p. 33. *Præsentis conjunctivum haud usquam videris ab antiquiorib. scriptorib. in vetando positum. Comp. Herm. ad Soph. Aj.* p. 163.

e. g. John xix. 24. *μὴ σχίσωμεν*, on the contrary 1 John iii. 18. *μὴ ἀγαπῶμεν λόγον* (which some did), Rom. xiv. 13. 1 Cor. x. 8. In Gal. v. 26. the manuscripts vacillate: some have *μὴ γνῶμεθα κενόδοξοι* (so the received text) others *γενώμεθα*. The better adopt the former (also Lachmann) and the apostle may intend to mention a fault, which already prevailed in the churches, as what precedes also renders probable.

2. In dependent clauses *μή* (*μήπως, μήποτε* etc.) is found: (a) in the signification in order that not (for which *ἵνα μή* is more usual) with the subjunctive after pres. and imperf. 1 Cor. ix. 27. *ἐπιπιάζω μου τὸ σῶμα — — μήπως — — ἀδόκιμος γίνωμαι*, 2 Cor. ii. 7. xii. 6. Mt. v. 25. vii. 6. xv. 32. Luke xii. 58.;—with the optat. after the preterite, Acts xxvii. 42. *τῶν στρατιωτῶν βουλὴ γίνετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι μὴ τις ἐκπολυμβήσας διαφύγοι*, but here also good Codd. have *διαφύγῃ*, as Lachmann has received (see above p. 226. Bernhardt p. 401.). The same mode occurs in the O. T. quotation Mt. xiii. 15. Acts xxviii. 27., where however it is more unquestionable, as a permanent result is designed. The indicat. fut. Mr. iv. 12. (in an O. T. quotation) *μήποτε ἐπιστρέψωσι πάλιν οἱ Ἰσραῖτις* (according to the better Codd.) is not necessarily to be considered as also dependent on *μήν*. see p. 227., but so considered would be very appropriate, see Fritzsche in loc. The former is the case with *ἰάσονται* Acts xxviii. 27. (var.) comp. Luke xiv. 8. 9.—(b) for, that not that not perhaps after *ὅσα, βλέπει* or *φοβοῦμαι* etc. (Herm. ad Vig. p. 795.). In this connection follows, (α) the indicative, where the supposition (fear) is expressed that something is taking place, will take place, or has taken place: indicat. pres. Luke xi. 35. *σκόπει, μή τὸ φῶς τὸ ἐν σοὶ σκότος ἴσταιν* (Herm. ad Soph. Ajac. 272. *μή ἐστὶ verentis quidem est ne quid nunc sit, sed indicantis simul, putare se ita esse, ut veretur*): indicat. fut. Col. ii. 8. *βλέπετε, μή τις ὑμᾶς ἴσται δὲ συναγωγῶν ne futurus sit, ne existat, qui etc.* Heb. iii. 12. (Plat. Cratyl. p. 893. C. Achill. Tat. p. 837. Jacobs Xen. Cyrop. 4, 1. 18. comp. Stallbaum ad Plat. rep. I. 336.); indicat. preter. Gal. iv. 11. *φοβοῦμαι ὑμᾶς, μήπως εἰπῇ πειροπίασα* (may have labored), see Herm. ad Eurip. Med. p. 356. Poppo Thuc. I. I. p. 135. Stallbaum ad Plat. Menon. p. 98. comp. Thuc. 3, 53. Diog. L. 6, 1. 4. Lucian. Pisc. 15. Heliod. Æth. 1, 10. 3. (Job i. 4.)—(β) subjunctive, where the object of a mere fear, which may perhaps be realized, is denoted: subjunctive pres. Heb. xii. 15. (is an O. T. passage) *ἐπισκοποῦντες — — μή τις βίβη πικρίας — ἐνοχλῇ* (Herm. ad Soph. Ajac. 272. *μή ἢ verentis est, ne quid nunc sit, simulque nescire se utrum sit nec ne significantis*), usually subjunctive aor. of something to come: Mt. xxiv. 4. *βλέπετε, μή τις ὑμᾶς πλανήσῃ* 2 Cor. xi. 3. *φοβοῦμαι*,

μήπως -- φθαζή τὰ νοημάτα ὑμῶν, xii. 10. Luke xxi. 8. Acts xxx. 40. 1 Cor. x. 12. viii. 9. The same mood is usual in narration after the preterite Acts xxiii. 10, xxvii. 17. 29., as after words of *fearing* even in the best Gr. prose writers, Xen. *Anab.* 1, 8. 24. Κῆρος δέισας, μή ὀπισθεν γινόμενος κατακόλλῃ τὸ Ἑλληνικόν, *Cyrop.* 4, 5. 48. πολλὸν φόβον ἡμῖν παθεῖχαι, μή τι πάθῃ, *Lysias cæd. Eratosth.* 44. ὁ ἰγὼ δεδοῶς μή τις πύθεται ἐπιθύμουν αὐτὸν ἀπολλίσαι *comp.* also Herodi. 4, 1. 8. 6, 1. 11. *see* Matth. II. 1189. Bornemann *ad Xen. Sympos.* p. 70.

Here belong also the elliptical sentences, as Mt. xxv. 9. μήποτε οὐκ ἀρείσῃ ἡμῖν καὶ ὑμῖν *that it may not be sufficient*, i. e. it is to be feared *that it may not suffice* (where some Codd. read ἀρείσσει, which would suit very well). Rom. xi. 21. εἰ δὲ θεὸς τῶν κατὰ φύσιν πλάδων οὐκ ἔφείσατο, μήπως οὐδὲ σου φείσεται (more confirmed than φείσεται) *if God has not spared*, (I fear and presume) *that he perhaps will not spare thee, comp.* Septuag. Gen. xxiv. 39. The interpretation of Fritzsche (*conjectan. in N. T. Spec.* 1. p. 49.) *num forte* (tibi parceret?) *ne tibi quidem parceret*, appears therefore to me, neither necessary nor natural.

Fritzsche (*Conj.* 1. note on p. 50.) has found the translation of Gal. ii. 2. ἀνέβην -- ἀνεθέμην -- μήπως εἰς κενὸν ἐτίχῃ ἢ ἰδραμον, *ne operam meam luderem aut luissem*, defective in two respects, because then instead of ἐτίχῃ (after a preterite) the optat. was to have been expected; the indicat. ἰδραμον here would express, what the Apostle could not intend to say, *that he may have labored in vain*. The hesitation therefore on account of ἐτίχῃ vanishes entirely as far as the N. T. is concerned (even the subjunc. pres. is admissible), as Paul speaks of the Apostolic diligence, which yet *continues* (*see above* p. 226.); the preter. indic. ἰδραμον, however, would be pardonable on the supposition that Paul had expressed the whole sentence in *that* mode which he would have used if he spoke the words affirmatively: *lest I perhaps run, or have run* (for might run, or might have run) *comp. above* p. 227. In order to remove all difficulty, Fritzsche believed that the sentence should be taken interrogatively: *docui Hierosolymis doctrinam divinam. Num frustra operam meam in evangelium insumo aut insumsi?* The artificialness of this interpretation is evident, and Fritzsche himself has therefore not adverted to it (*Progr.* I. in *ep. ad Gal.* p. 18.), but, finding the subjunc. pres. altogether regular, translated the pret: *ne forte frustra curreissem* (which might easily be admitted, *if I had not shewn forth my doctrine . . . in Jerusalem*). *Comp.* Matth. II. 1184. This is allowable; yet I do not think the above supposition refuted. *Lest I perhaps have run*, Paul could very well say, if he only in some measure feared that this might have happened (and that he did thus fear, Fritzsche grants): μήπως is not μὴ or ἵνα μὴ.

See Fritzsche on Mr. xiv. 1. where ἵσταται is established.

In 1 Thess. iii. 5. μήπως is connected with both indic. and subjunc. *ἐπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπειράσεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένῃται ὁ κόπος ὑμῶν, I sent to inquire of your faith, (fearing) lest perhaps the tempter have tempted you, and my labor might be fruitless.* The different modes are here justifiable. The temptation

might already have taken place; that, however, the labor of the Apostle would thereby be in vain, depended on the consequence of the temptation, and might be imminent.

NOTE. After verbs of *fearing*, only *μή*, *μήπως* follow, not *ἵνα μή*; therefore in Acts v. 26. *ἵνα μή λησασθῶσιν* cannot be connected, as it is by most interpreters, with *ἰφοβοῦντο τὸν λαόν*, but is rather dependent on *ἤγαγεν αὐτοὺς ὃ μετὰ βίας*, and the words *ἰφοβ. γὰρ τὸν λα.* must be taken as parenthetical.

3. The intensive *ὃ μή* (used of that which *in no way is*, or can happen),* is construed sometimes, and indeed most usually, with the subjunc. aor., sometimes with subj. pres. (Stallbaum *ad Plat. rep.* I. p. 51.), sometimes with indic. fut. *see Ast ad Plat. Polit.* p. 365. Stallbaum *ad Plat. rep.* II. p. 36. Matth. II. 1173.—Herm. *ad Soph. Œd. Col.* 853. portrays the difference between the subjunctive aor. and the future indicat. (which only occur in the N. T.) thus: *conjunctivo aor. locus est aut in eo, quod jam actum est, aut in re incerti temporis sed semel vel brevi temporis momento agenda; futuri vero usus, quem ipsa verbi forma non nisi in rebus futur. versari ostendit, ad ea pertinet, quæ aut diuturniora aliquando eventura indicare volumus aut non aliquo quocunque sed remotiore aliquo tempore dicimus futura esse.* The discussion on the existence of this distinction is made more difficult by the vacillation of the manuscripts, some of which, in many places, have the future, others the aor. subj. The subjunctives are established in Mt. v. 18. 20. 26. x. 23. xviii. 3. xxiii. 39. Mr. xiii. 2. xix. 30. Luke vi. 37. xii. 59. xiii. 35. xviii. 17. 30. xxi. 18. John viii. 51. x. 28. xi. 26. 56. 2 Pet. i. 10. 1 Thess. iv. 15. According to the authority of manuscripts the subjunctives prevail in Mt. x. 42. ἀπολείσῃ, xvi. 28. γέυσονται, (Mr. ix. 1.), Mt. xxvi. 35. ἀπαρνήσωμαι (Mr. xiv. 31.) Mr. ix. 41. ἀπολείσῃ, xvi. 18. βλάψῃ, Luke ix. 27. γέυσονται, John vi. 35. πεινάσῃ, διψήσῃ, viii. 52. γέυσεται, xiii. 8. σίψῃ, Rom. iv. 8. λογίσηται, Gal. v. 16. τελίσηται; the subjunctive and future are at least equivalent in Mr. xiv. 31. Luke x. 19. (Septuag.) xviii. 7. John viii. 12. x. 5. xiii. 8. 38. Mt. xv. 5. 1 Thess. v. 3. Hebr. x. 17. Rev. xv. 4.;† the future in Luke xxii. 34. has most in its favor.

* It is probably to be understood elliptically: *ὃ μὴ πείσῃ* for *ὃ δίδωκα μὴ π.*, *see Ast ad Plat. Polit.* p. 365. Matth. *ad Eurip. Hippol.* p. 24. *Sprachl.* II. p. 1174. Herm. *ad Soph. Œd. C.* 1028. Stallb. *ad Plat. Rep.* II. p. 36. Otherwise Schäfer *ad Demosth.* IV. 218. The connective *οὐδὲ μὴ* (*καὶ ὃ μὴ*) is found only in Rev. vii. 16. in the N. T.; oftener in the Septuag. Ex. xxii. 21. xxiii. 13. Josh. xxiii. 7.

† A fut. may occur in transcribing, in consequence of a preceding or succeeding fut., as John viii. 12. *ὃ μὴ περιπατήσῃ* — ἀλλ' ἔξει, x. 5.

Hence the subjunctive is unquestionably predominant in the N. T. (*comp. Lob. ad Phryn.* p. 722.), and it must be restored in Luke xxii. 34.—The canon of Hermann, on the whole, cannot be applied to the N. T.; for, although some passages may be explained according to it, others are opposed, and the aor. is chosen, where the future ought to be expected, as, e. g. 1 Thess. iv. 15. *ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσία τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντες*, where the precise point of time is before the mind: *just on the day of the return of Christ*; and Hebr. viii. 11., where, in the *οὐ μὴ διδάξωσι*, there is allusion to a certain time (the period of Messiah, ver. 10.), and something permanent is denoted, *comp. Rev. xxi. 25*. The subj. generally in the later writers is very common in the sense of the future, *comp. Lob. as above* p. 723. Philo *ad Act. Thom.* p. 57.

The observation of Dawes, who disregards the difference in the sense of the aor. and fut. in this construction, but in respect to the former only suffers the aor. 1. act. (and midd.) in the Greek text, is generally disallowed (*see Matth. II. 1175. Stallbaum ad Plat. rep. II. 343. on the contrary Bernhardt p. 402.*) and cannot be applied to the N. T.; here aor. 1. is as frequent as aor. 2., even of verbs, which had the form of aor. 2. in common use (var. *see Rev. xviii. 14.*).

In Mt. xvi. 22. *οὐ μὴ ἔσται* stands without var. in the signification (*absit*) *hoc tibi ne accidat*. According to the text of several editions the pres. indicat. once follows *οὐ μὴ*, namely, John iv. 48. *ὅταν μὴ σημεία καὶ τέρατα ἴδῃς, οὐ μὴ πιστεύεις*, even in one Cod. Rev. iii. 12. has the optative: *οὐ μὴ ἐξέλθῃ*. The latter is certainly only a mistake in writing, resulting from not being heard correctly (differently Soph. *Philoct.* 611. and Schäfer *in loc.*, *comp. id. ad Demosth. II. p. 321.*), the former, however, was perhaps intended to be *πιστεύῃς*, for the subj. pres. so occurs in the Greek writers, e. g. Soph. *Ed. Col.* 1028. *ὅς οὐ μὴ ποτε χάρις φυγόντες τῆς δ' ἐπιεύχωνται θεῶς* (according to Herm. and others), Xen. *Cyrop.* 8, 1. 5. *Anab.* 2, 2. 12. 4, 8. 13. (*see Herm. ad Eurip. Med. Elmsl. p. 390. Stallbaum ad Plat. Polit. p. 51. Ast ad Plat. Polit. p. 365.*), as in John iv. 48. after a conditional clause with *ὅταν* Xen. *Hier.* 11, 15. *ὅταν τοὺς φίλους κρατῇς εὐ ποιῶν, οὐ μὴ σοι δύνῃται ἀντίχειν οἱ πόλιμοι*. *Πιστεύσῃς*, however, is marked as prevalent in the Codd. (only one Cod. has *πιστεύσεις*). Herm. *as above* expressly denies that the indicat. pres. can follow *οὐ μὴ*.

This intensive *οὐ μὴ* occurs sometimes in a dependent clause, not only in relative, Mt. xvi. 28. Luke xviii. 30. Acts xiii. 41., but also in objective clauses with *εἰ*. Mt. xxvi. 29. John xi. 56. *εἰ δοκῇ ἑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν*; *what think you? that he will not come to the feast?* and in a direct question with *εἰς* in Rev. xv. 4. *εἰς οὐ μὴ φοβηθῇς*; *comp. with these passages Xen. Cyrop.* 8, 1. 5. *τοῦτο γὰρ εὐ εἶδέναι χρῆ, ὅ τι οὐ μὴ δύνῃται Κυρὸς εἰσεῖν* etc. (Soph. *Philoct.* 611.), *comp. Neh. ii. 3. διὰ τί οὐ μὴ γένηται ποτήριον* etc. On *οὐ μὴ* with the subjunctive or fut. in an interrogative sentence without an interrogative pronoun, *see § 61, 3.*

§ 61. *Of the Interrogative Particles.*

1. Interrogative sentences in the N. T., which do not begin with an interrogative pronoun or a special interrogative adverb (like *πῶς*, *πῶ* etc.) are usually expressed (a) without a particle, if they are *direct*; sometimes however *εἰ*, contrary to the usage of the Greek book language, precedes questions, by which the inquirer only intimates his uncertainty, without indicating the expectation of a reply.—(b) If *indirect*, they are always introduced by *εἰ*. In the direct double interrogation *πότερον* — *ἢ* occurs only *once* John vii. 17.; in all other cases the first question is without an interrogative particle Luke xx. 4. Mr. iii. 14. Gal. i. 10. iii. 2. Rom. ii. 4. *comp.* Bos *Ellips.* p. 759. Besides *ἢ* is sometimes used for *or*, *perhaps*, if there is an ellipsis of the first question, which, however, is to be supplied out of the immediately preceding words.

2. The following instances only can be quoted, (a) of *εἰ* in the *direct* question: Luke xiii. 23. *εἰπέ τις αὐτῷ, πύρις, εἰ ἐδύρουσιν οἱ σωζόμενοι*; Luke xxii. 49. *εἰπὼν αὐτῷ· πύρις, εἰ πατάξομεν ἐν μαχαίρᾳ*; Acts i. 6. *ἐπηρώτων αὐτὸν λέγοντες, πύρις, εἰ — ἀποκαθιστάνεις τὴν βασιλείαν* etc. (Gen. xvii. 17. xliii. 6. Job v. 5. 1 Kings xiii. 14. 2 Kings xx. 20. Ruth i. 9).— This is an abuse of the particle, originally derived from a mingling of two constructions (Bornemann p. 235. *comp.* V. Fritzsche *quest. Lucian.* p. 141.), but, as it occurs, contains scarcely a trace of this origin. The application of this explanation to the above passage, where a vocative introduces the direct question, is at least very harsh. Stallbaum *ad Phileb.* p. 117. (on the contrary Matth. II. 1214.) affirms that, in Greek writers, *εἰ* sometimes occurs in direct questions (Hoogveen *doctr. partic.* I. 327.), but Bornemann *ad Xen. Apol.* p. 39. *comp.* Herm. *ad Lucian. consecr. hist.* p. 221. and Fritzsche *ad Mr.* p. 328. denies it in respect to the Attic language. In the passage, *Odys.* 1, 158., quoted by Zeune *ad Viger.* p. 506., *ἦ* was long since substituted; in Plat. *rep.* 5. p. 478. D. all good Codd. have *ἐν τῷ* for *εἰ*, and in Aristoph. *Nub.* 483. (Palairot *observatt.* p. 60.) *εἰ* does not signify *num*, but *an* in an indirect question. So Demosth. *c. Callicl.* p. 735. B. *Comp.* Dio. Crys. p. 299. D. *εἰ ἄλλο ἔστιν πρόσταξιν, ἐπίστασιν ἢ διελίχθη*; where the answer immediately follows. Schneider, on the authority of MSS., retains the *εἰ* even in Plat. *rep.* 4. p. 440. E., which modern writers have changed into *ἦ*, but explains this use of the particle in an (apparently) direct question by ellipsis. In the later language, with which alone we have here to do, especially in the popular, the *εἰ* could be used for the designation of di-

rect questions, as well as *an* among the later Romans in a direct simple question.—(b) *ἤ* is used for *or perhaps?* e. g. Mt. xx. 15. *ἄλλω τοῖς τοῖς ἐχάρη δοῦναι ὡς καὶ σοὶ ἢ οὐκ ἔστι μοι ποιῆσαι*. Here the one question is not expressed, e. g. *art thou satisfied with it, or* Luke xiv. 31. xv. 8. Rom. vii. 1. xi. 2. 1 Cor. xiv. 36. 2 Cor. xiii. 5. *comp. Xen. Mem.* 2, 3. 14. *Cyrop.* 1, 3, 18. and see Lehmann *ad Lucian. Tom.* II. 381. See Freund's *Lexicon* I. 263, on a similar use of the Latin *an*.

The interrogative *ἄρα* corresponds usually with the Latin *num* after which a negative answer is to be expected (Herm. *ad Vig.* p. 821.). So Luke xviii. 8. *ἄρα εὐχόμενος τὴν πίστιν ἔχει τῆς γῆς;* and *ἄρα*, Acts viii. 30. *comp. Xen. Mem.* 3, 8. 3. *ἄρα*, *ἴση, ἴσως* με, εἰ τι οἶδα πνεῦμα ἀγαθόν; οὐκ ἔγωγ', *ἴση*. Kühner II. 577. shows how *ἄρα* is properly the same as *ἄρα, comp. Herm. præf. ad Œd. Col.* p. 16. (In Gal. ii. 17. *ἄρα* seems to be used for *nonne*, as sometimes among the Greeks [Schäfer *Melet.* p. 89. Stallbaum *ad Plat. rep.* II. 223.], better however *ἄρα*, as *ἄρα* does not occur at all in Paul).

The relative forms *ὅπως, ὅποτε, ὅπου* etc. (Buttm. ed Rob. § 116. 4. —) for the indirect question (and speech) correspond with the interrogatives *πῶς, πότε, ποῦ* etc., which are appropriated to the direct question. But even the Attic writers do not always observe this difference (Kühner II. 583., Herm. *ad Soph. Antig.* p. 80. Poppo *indic. ad Xen. Cyrop.* under *πῶς* and *πῶ*), the later neglect it frequently. In the N. T. the interrogative forms prevail also for the indirect style (*πῶς* John vii. 27., *ποῦ* Mt. viii. 20. John iii. 8.; on *πῶς* see Wahl II. 429.); *ὅπου* is in the N. T. more properly relative.

3. In negative interrogative sentences we find, (a) usually *οὐ* for *nonne* where an affirmative answer should follow, Mt. vii. 22. *οὐ τῷ σὺ ὁρῶματι προσεφητεύσαμεν, have we not* etc. Jas. ii. 5. Mt. xiii. 27. Luke xii. 6. Heb. iii. 16. John vii. 25., sometimes where the inquirer himself considers the thing as denied, Acts xiii. 10. *οὐ παύσῃ διαστρέφειν τὰς ὁδοὺς σου τὰς εὐθείας; wilt thou not desist* etc.? The different emphasis denotes the different tendency of the questions: *will you not desist?* equivalent to *non desines?* but *WILL you not desist?* equivalent to *nonne desines?* The *οὐ* here negates the verb (*non desinere* as much as *pergere*), see Franke I. p. 15. *Comp. Luke* xvii. 18. *οὐκ ἄρα* in Acts xxi. 38. means *non igitur, art thou not then* (as I supposed, but as I see now denied) *that Ægyptian?* (*nonne*, as the vulgate translates, in connection with *however*, would rather be *ἄς' οὐ* or *οὐκ οὐν* see Herm. *ad Vig.* p. 793.).—(b) *Μή* (*μήτε*) occurs where a negative answer is supposed or expected, (Franke *as above* 18.): Mt. vii. 9. *μή κἄν ἐκδώσω ἀντὶ σοῦ he will not give* (I will not hope it, it is impossible) etc., Rom. ix. 20. xi. 1. 1 Cor. viii. 8. Mt. viii. 16. Mr. iv. 21. Acts x. 47. Both interrogatives are (accord- ing to the above distinction) connected in Luke vi. 39. *μή τί τι δύναιται*

τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βάθυνον πεισύνται. Μὴ however sometimes occurs, where the inclination exists to believe that which the question appears to deny (Herm. *ad Vig.* p. 787. Heindorf *ad Plat. Protag.* p. 312.) John iv. 33. *μὴ τις ᾔδεικεν αὐτῷ φαγεῖν;* viii. 22. Mt. xii. 23. xxvi. 22. Luke iii. 15. In all these cases the context is decidedly for this view. Some will find the same in Jas. iii. 14. *εἰ ἔχῃς πικρὸν ἔχεις* — *μὴ κατακαυχᾶσθαι καὶ φεῦδισθαι κατὰ τῆς ἀληθείας*, but incorrectly. The sense is: *do not boast of yourself* (of your wisdom ver. 13.) *against the truth*. Where *μὴ οὐ* appears in questions, *οὐ* belongs to the verb of the clause and *μὴ* alone expresses the question, Rom. x. 18. *μὴ οὐκ ἤκουσαν;* *have they heard the tidings?* ver. 19. 1 Cor. ix. 4. 5. xi. 22. *comp.* Judg. xiv. 3. Jer. viii. 4. Ignat. *ad Trall.* 5. Xen. *Mem.* 4, 2. 12. Plat. *Men.* p. 89. C. On the contrary *οὐ μὴ* is only a strengthening of the simple negation: John xviii. 11. *οὐ μὴ πίνω αὐτό;* *shall I not drink it?* (*comp.* Mt. xxvi. 29.) Luke xviii. 7. *see* § 60, 3.

Acts vii. 42. *μὴ σφάγια καὶ θυσίας προσηγάγκαί μοι ἔτη τεσσαρ. ἐν τῇ ἐρήμῳ*, (from Amos) *have you (have you perhaps) offered to me in the desert etc.?* the discourse continues *καὶ ἀνελ.*, because the question contains the idea: *you have not offered me any sacrifice during 40 years and (even) you have etc.* Differently Fritzsche *ad Mr.* p. 66. The passage of Amos itself is not yet satisfactorily interpreted. In Mt. vii. 9. *τίς ἐστὶν ἐξ ὑμῶν ἀνδραπός;* *ἐν ᾧ ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;* two questions are mingled: *who is there among you — who would give?* and if a man should be asked, *would he give?* (would he perhaps give)? *Comp.* Luke xi. 11. and Bornemann *in loc.*

NOTE. John xviii. 37. *οὐκ οὐκ βασιλεὺς εἰ σὺ* would signify: *art thou not then a king? nonne igitur rex es?* so that the inquirer has in mind an affirmative answer (after the words of Jesus *ἡ βασιλεία ἡ ἐμὴ* etc.); on the other hand *οὐκ οὐκ* (as editions have) *βασ. εἰ σὺ* would mean: *thou art then (yet) a king*, so thou art a king (perhaps with an ironical insinuation, *see* Bremi *ad Demosth.* p. 238.) with or without question (Xen. *Cyrop.* 2, 4. 15. 5, 2. 26. 29.). The particle receives the latter signification, *therefore*, *then* (without negation), because this *οὐκ οὐκ* was originally conceived of interrogatively: *thou art a king*, is it not so? *see* Herm. *ad Vig.* p. 793. I believe the interrogative form, in the mouth of the inquiring judge, more suitable and Lücke has also so interpreted. At all events *οὐκ οὐκ* cannot signify *non igitur*, as Kühnöl and Bretschneider prefer, for then it ought to be written separately *οὐκ οὐκ οὐκ*.

APPENDIX.

§ 62. *Paronomasia and Play upon Words.**

1. The *paronomasia*, which consists in the connection of similarly sounding words, and belongs to the partial attachment of oriental writers (*Verschuir diss. philol. exeg.* p. 172.), especially in the Pauline epistles, and seems sometimes to have been unpremeditated, sometimes intended by the writer for the purpose of giving to the style a cheerful vivacity, or to the thought more emphasis: Mt. xxiv. 7. Luke xxi. 11. καὶ λιμοὶ καὶ λοιμοὶ ἔσονται (*comp.* the German *Hunger und Kummer*), Hesiod. *opp.* 226. Jer. xxvii. 6. Septuag. ἐν λιμῷ καὶ ἐν λοιμῷ ἐπισκίεσθαι αὐτούς, xxxii. 24. *see* Valckenaer *in loc.*; Acts xvii. 25. ζῶν καὶ κινούμενον (*comp.* the German *leben* and *weben*, and similarities Baiter *ad* Isocr. Paneg. p. 117.) Heb. v. 8. ἵμαθες ἐν ἁφ' ὧν ἱμάθες (*comp.* Herod. 1, 207.) *see* Wetsten. and Valcken. *in loc.* So in a series of words the paronomasiacal are arranged together: Rom. i. 29. πορνεία, πονηρία — φθόνου, φόνου — δυνεΐους, ἀσυνδέτους (*see* Wetsten. *in loc.*). In other passages words of the same derivation are arranged together: 1 Cor. ii. 13. ἐν διδασκαλίᾳ πνεύματος, πνευματικοῖς πνευματικῶς συγχερόμενοι. 2 Cor. viii. 22. ἐν πολλοῖς πολλάκις σπουδαῖον. ix. 8. ἐν παντὶ πάντοτε πάσαν ἀνταγχείαν. x. 12. αὐτοὶ ἐν ἑαυτοῖς ἑαυτούς μετρώμενοι (Xen. *Mem.* 3, 12. 6. δυσκολία καὶ μακία πολλάκις πολλοῖς — ἐμπίπτουσιν, 4, 4. 4. πολλῶν πολλάκις ἐπὶ τῶν δικαστῶν ἀφαιμένων, *Anab.* 2, 5. 7. πάντες γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πανταχὲ πάντων ἴσον οἱ θεοὶ κρατοῦσι, Plat. *Cratyl.* p. 336. D. *see* Krüger *ad* Xen. *Anab.* 1, 9. 2. Boissonnade *ad Nicet.* 243.), Mt. xxi. 41. παπῶν καὶ κλεψίων ἀπολέσει αὐτούς (Demosth. *Med.* p. 413. B. εἶτα θανάμεις, εἰ παπῶν καὶ κλεψίων ἀπολή, Aristoph. *Plut.* 65. 418. Diog.

* *See* Glass. *Philol. sacr.* I. p. 1335—1342. Chr. B. Michaelis *de paranomas. sacr.* Hal. 1737. 4to. J. F. Böttcher *de paranom. finitimisque ei figuris Paulo Ap. frequentatis.* Lips. 1823. 8vo.

L. 2, 8. 4. Alciph. 3, 10. *comp.* Æschyl. *Pers.* 1042. Plaut. *Aulular.* 1, 1. 3. and Schäfer *ad Soph. Electr.* 742. Förtsch *de locis Lysiae* p. 44. Döderlein *Progr. de brach.* p. 8. To produce a paronomasia, writers sometimes employ rare or unusual words, or forms of words (Gesenius *Lehrgeb.* p. 858.) e. g. Gal. v. 7. *πειθεσθαι* — — *ἡ πεισμονή* (see Winer's *Comment. in loc.*) *comp.* Schiller *Wallenstein's Lager* scene 8. die *Bisthümer* sind verwandelt in *Wüstthümer*, die *Abteien* sind nun—*Raubteien*. The words *τῇ ἀληθείᾳ μὴ πειθεσθαι* however are not well established.

2. The *quibble* (or *play upon words*) is indeed kindred to the paronomasia, but is distinguished from it by adding to the consideration of the sound of the words that of their *signification* (it is therefore usually antithetical): e. g. Rom. v. 19. *ὥσπερ διὰ τῆς παρakoῆς τοῦ ἱνὸς ἀνδράπον ἀμαρτολοὶ παρισταθήσαν οἱ πολλοί· οὕτω καὶ διὰ ὑπακοῆς τοῦ ἐνὸς δίκαιοι παρισταθήσονται.* Phil. iii. 3. *βλέπετε τῆς κατὰ τομήν, ἡμεῖς γὰρ ἴσμεν ἡμεῖς τομήν* (Diog. L. 6, 2. 4. *τὴν Εὐκλείδου σχολὴν ἔλεγε χολὴν, τὴν δὲ Πλάτωνος διατριβὴν κατὰ τριβὴν.*) iii. 12. 2 Cor. iv. 8. *ἀποροῦμενοι, ἀλλ' οὐκ ἐξαποροῦμενοι.* 2 Thess. iii. 11. *μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους* (*comp.* Diod. Sic. 6, 2. 6. and Seidler *ad Eurip. Troad.* p. 11.). 2 Cor. v. 4. *ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι.* Acts viii. 30. *ἀγὰρ γε γινώσκεις, ἃ ἀναγνώσκεις;* *comp.* Rom. iii. 3. Gal. iv. 17. 1 Cor. iii. 17. vi. 2. xi. 29. 31. xiv. 10. 2 Cor. v. 21. x. 3. 3 John vii. 8. In Philem. ver. 20. the allusion to the name of the slave Ὀνήσιμος in *δουλίμην* is more obscure.* The same remark applies here, which was made above in respect to rare words, and perhaps also to Gal. v. 12. *comp.* Winer's *comment. in loc.* and Terent. *Hecyr. prol.* 1. 2. ORATOR *ad vos venio ornatu prologi, sinite EXORATOR sim.*

We should naturally presume that the native Gr. writers would not be wanting in paronomasia and quibbles; and accordingly examples have been collected by Elsner in *Diss. II. Paul. et Jesaias inter se comparati* (Vratisl. 1821. 4to.) p. 24. From Achill. *Tat.* 5. p. 331. *δυστυχῶ μὲν ἐν αἰς ἐτυχῶ, Zenob. Centur.* 4, 12. *ξεῖ χίτρα, ξῆ φίλια*, Strabo 9, 402. *φάσκω ἱεῖνους συνθίσθαι ἡμέρας, νύκτας δὲ ἐπιθίσθαι*, Plat. *Phæd.* 74. *ὁ μὲν εὐφρόνεις τε καὶ ὁ μὲν εὐφρόνεις γίνεσθαι*, Diod. Sic. 11, 57. *δόξας παρὰ δόξας διασσεῶσθαι*, Max. Tyr. 37. p. 433. *ὅρας οὐχ' ὅρας*

* An example in which only the signification of the word is had in view see Philem. ver. 11. *ἄχρηστον, καὶ δὲ --- ἐχρησμένον*. Still more concealed is the quibble in 1 Cor. i. 23. having a reference to the Heb. words כִּשְׁכֹּל, כִּשְׁשׁוּל, כִּכְל, שִׁכְל (see Glass. *Philol.* I. p. 1339.).

ἀς δέξαι αὐτοὶ ἀποποιούμενοι τὴν σφάδην πάσας, Thuc. 2, 62. μὴ φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι (Rom. xii. 3.), Æschin. Ctesiph. 78. Lys. in Philon. 17. Xen. Anab. 5, 8. 21. Plat. Polit. 9, 6. p. 268. and 10, 12. p. 303. Ast *Phæd.* p. 83. D. Diod. Sic. *Exc. Vat.* p. 27. 5. Diog. L. 2, 8. 4. 6, 2. 4. 5, 1. 11. see Buttmann *ad Soph. Philoct.* p. 150. From the apocrypha of the O. T. and the Fathers, comp. especially Septuag. Dan. xiii. 54. 55. εἰπὼν, ὑπὸ τῷ δίδωγον εἶδες αὐτοῦς — ὑπὸ σχῆνον. Εἶπε δὲ Δανιήλ — — σχίσαι σε μέσων. 58. 59. εἰπὼν ὑπὸ πρῖνον. Εἶπε δὲ Δανιήλ — τὴν βομφαίαν ἔχων πρῖσαι σε μέσων (comp. Africani *ep. ad Orig. de hist. Susan.* p. 220. ed. Wetsten.), 3 Esr. iv. 62. ἀνέστη καὶ ἀφῆκεν. Sap. 14, 5. Δίλεις μὴ ἀρετὰ εἶναι τὰ τῆς σοφίας σου ἔργα. Macar. hom. 2. τὸ σῶμα οὐκ ἐν μέλει ἢ μέλει πᾶσιν.

§ 63. Attraction.

By *attraction* two parts of speech logically (really) connected are connected also grammatically (formally), so that a word (or group of words), which properly belongs only to *one* of them, is grammatically related to the other also, hence to both *parts* (to the one logically, to the other grammatically) (Herm. p. 889. Krüger p. 39.), as: *urbem, quam statuo, vestra est*, where *urbis* properly belongs to *vestra* (for there are two clauses: *urbis vestra est*, and *quam statuo*), but is attracted by the relative clause, and construed with it, so that it belongs at the same time to both clauses, logically to *vestra*, grammatically to *quam statuo*, see Buttm. ed. Rob. § 151. 4. Herm. *ad Vig.* p. 889. especially Krüger *gramm. Untersuch.* vol. 3. (Ruddimanni *institut. gr. Lat. ed.* Stallbaum II. p. 895.). The great variety of this form of speech, which we find in the Greek, does not exist in the N. T., but even here many cases of attraction occur, which were not recognised as such by earlier interpreters, and threw at least many an obstacle in the way (see e. g. Bowyer *conjectur.* I. 147.). They may be arranged thus: (1) A relative agrees: (a) in gender (and number) with the predicate instead of the subject Mr. xv. 16. τῆς αὐλῆς, ὃ ἵσται παρατάξιον, 1 Tim. iii. 15. ἐν οἴκῳ θεοῦ, ἡ τοῦ ἵσται ἐκκλησία, see § 24, 3. note 1. comp. also Rom. ix. 24. οὗτος (συνὴν ἰδίου precedes) καὶ ἐκώσταν ἡμᾶς.—(b) Or its case is attracted by the noun, to which it relates, instead of being governed by the verb of its own clause, John ii. 22. ἐπίστευσαν τῷ λόγῳ, ὃ (for δὲ) εἶπεν ὁ Ἰησοῦς, see § 24, 1.*—(2) A word of the principal clause is grammatically com-

* In Eph. ii. 10. ἃ is scarcely an attraction for εἰ.

strued with the subordinate one, 1 Cor. x. 16. τὸν ἄξιον ὃν κλῶμεν, οὐκ ἔστι κοινωνία τοῦ σώματος etc. John vi. 29. ἵνα πιστεύσῃτε εἰς ὃν ἀπίστευαν ἱερεῖς, see § 24, 2. or at the same time incorporated with it: (a) Mr. vi. 16. ὃν ἐγὼ ἀπεκηφάλισα Ἰωάννην, οὗτός ἐστιν, see § 24, 2. *comp.* Mt. vii. 9.—(b) 1 John ii. 25. αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν τῇ ζωῇ, instead of ζωῇ as apposition to ἐπαγγελία, see § 48, 4. c. Luther has also so apprehended Phil. iii. 18. *Comp.* Fritzsche *ad Mr.* p. 329. Stallbaum *ad Plat. rep.* I. p. 216. II. p. 146. Kühner II. 515.*—(c) Mt. x. 25. ἀρετὸν τῷ μαθητῇ, ἵνα γίνηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ for καὶ τῷ δούλῳ (ἵνα γίνηται) ὡς ὁ κύριος.—(3) A word of the subordinate member is transferred to the leading one, and grammatically conformed to it: (a) 1 Cor. xvi. 15. αἰδεῖτε τὴν οἰκίαν Στεφάνου, ὅτι ἐστὶν ἀρχὴ τῆς Ἀχαΐας. This occurs very frequently, Mr. xi. 32. xii. 34. 2 Cor. xii. 3. xiii. 5. Acts iii. 10. iv. 13. ix. 20. xiii. 32. xvi. 3. xxvi. 5. 1 Cor. xv. 12. 1 Thess. ii. 1. John iv. 35. v. 42. viii. 54. (Arrian. *Alex.* 7, 15. 7.) xi. 31. Rev. xvii. 8. (Gen. i. 4. 1 Macc. xiii. 53. 2 Macc. ii. 1. 1 Kings xi. 28.); Luke iv. 34. Mr. i. 24. αἰδᾷ σε, τίς ἐγώ; (see Heupel and Fritzsche *in loc.*), Luke xix. 3. ἰδεῖν τὸν Ἰησοῦν, τίς ἐστὶν, *comp.* Schäfer *ind. ad Æsop.* p. 127., John vii. 27. τοὺς οὖν αἰδᾶμεν, πόθεν ἐστὶν (Kypke *in loc.*), Acts xv. 36. ἐπισκεψώμεθα τοὺς ἀδελφοὺς — πῶς ἔχουσι (Achill. *Tat.* 1, 19. Theophr. *Char.* 21.); Col. iv. 17. βλέπει τὴν διακονίαν, ἵνα αὐτὴν πληρώσῃς, Rev. iii. 9. ποιήσω αὐτοὺς, ἵνα ἤξωσι etc., Gal. vi. 1. σκοπῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῇς, Gal. iv. 11. φοβοῦμαι ὑμᾶς, μήπως ἐκπῇ πεκοπίασα εἰς ὑμᾶς (*comp.* Diod. Sic. 4, 40. τὸν ἀδελφὸν εὐλαβεῖσθαι, μήποτε — ἐπίθεται τῇ βασιλείᾳ, Soph. *Œd. R.* 760. δίδοικ' ἑμαυτὸν — μὴ πολλ' ἄγαν εἰρημν' ᾗ μοι, Thuc. iii. 53. Ignat. *ep. ad Rom.* 2. φοβοῦμαι τὴν ὑμῶν ἀγάπην, μὴ αὐτὴ με ἀδικήσῃ, see Krüger p. 164.). See especially J. A. Lehmann *de græc. ling. transpos.* (Danz. 1832. 4to.) p. 18. seqq.† On the Heb. see Gesen. *Lehrgeb.* p. 854.—(b) Rom. i. 22. φάσκοντες εἶναι σοφοὶ ἐμωξάνθησαν, 2 Pet. ii. 21. κρείττον ἦν αὐτοῖς μὴ ἐπεγνωκέναι — ἡ ἐπιστήμη οὖν ἐπιστρέφει etc. § 46, 1. Kühner II. 355. This attraction is omitted Acts xv. 22. 25. (see Elsner *Observ.* I. p. 428.) xxvi. 20. Heb. ii. 10. 1 Pet. iv. 3. Luke. i. 74, *comp.* Bremi *ad Æschin. fals. leg.* p. 196.—(c) Acts xvi. 34. ἡγαλλιάσατο πνεῦμα ἐν ᾧ, τῷ θεῷ, 1 Cor. xiv. 18. εὐχαριστῶ τῷ θεῷ πάντων ὑμῶν μάλλον γλώσσῃς λαλῶν, see § 46. 1.

* In Rev. xvii. 8. βλέπῃτων either belongs to the relative clause (for βλέποντες) or the writer had in view a genit. absolute.

† It may however be doubted whether these cases fall under attraction. The αἰδᾷ αὐτὸν is a complete sentence in itself, more particularly defined by ἐντι μὲς etc.

—(4) An appositive word, which should be construed with the governed noun, is attracted by the governing noun, Luke xx. 27. *τις τῶν Σαδδουκαίων οἱ ἀνελίγοντες δάσσαν μὴ εἶναι* (where *δασσ.* belongs properly to the genit. *Σαδδουκ.*). I know of no exactly correspondent instance (even that which is quoted by Bornemann *Thuc.* 1, 110. is not quite analogous), but a similar one in Corn. *Nep.* 2, 7. *illorum urbem ut propugnaculum oppositum esse barbaris*.—(5) One local preposition is implied in another (Herm. *ad Vig.* p. 891.) Luke xi. 13. *ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον* for *ὁ ἐν οὐρανῷ δώσει ἐξ οὐρανοῦ πν. ἅγ.* Col. iv. 16. *τὴν ἐκ Λαοδικείας πιστολὴν ἵνα καὶ ὑμεῖς ἀναγνῶτε*, (not the letter written from Laodicea, but) the letter written *to* Laodicea and brought *from* Laodicea, Luke ix. 61. xvi. 26., perhaps also Mr. v. 26. *δασσῆσασα τὰ παρ' ἐσθλῶν πάντα* (otherwise Fritzsche *in loc.*) and Heb. xiii. 24. *ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας* (i. e. *οἱ ἐν τῇ Ἰταλ.*), which however may also signify: *those from Italy*, the Italian Christians (who were with the writer). Schulz (*ep. ad Heb.* p. 17.) need not have found in these words such a decided critical argument, *comp.* Phil. iv. 22. In the Greek such an implication very frequently occurs, *comp.* Xen. *Cyrop.* 7, 2. 5. *ἀγκάζειν τὰ ἐκ τῶν οἰκίων*, Pausan. 4, 13. 1. *ἀποβίβας τὰ ἀπὸ τῆς τραπέζης*, Demosth. *Phil.* 3. p. 46. A. *τοὺς ἐκ Σερβίου τεύχους* — *στρατιώτας ἐξέβαλεν*, Thuc. 2, 80. *ἀδυνάτων ὄρων ξυμβοηδὸν τῶν ἀπὸ θαλάσσης Αἰακνῶν* (for *τῶν ἐπὶ θαλάσῃ Αἰακν. ἀπὸ θαλ. ξυμβ.*) 3, 5. 7, 70. Plat. *Apol.* p. 32. B., Demosth. *adv. Timocr.* p. 483. B. Lucian. *Eunuch.* 12. Polyb. 70, 8. Xen. *Ephes.* 1, 10. Isocr. *ep.* 7. p. 1012. Theophr. *Char.* 2. (from the Septuagint, e. g. Judith viii. 17. Sus. 26.), see Fischer *ad Plat. Phæd.* p. 318. Ast *ad Theophr. Char.* p. 61. Poppo *Thuc.* I. I. p. 176. III. II. p. 389. Schäfer *ad Demosth.* IV. p. 119. Herm. *ad Soph. Electr.* 135. Baiter *ad Isocr. Paneg.* p. 110. Krüger 311. The before mentioned attraction of adverbs of place is of the same nature with this species of attraction, see § 58. 7. Kühner II. 319.—(6) A member which belongs to the principal clause is transferred to one thrown in between (parenthetically): Rom. iii. 8. *τί ἴτε ἐγὼ ὡς ἀμαρτωλὸς κρίνομαι; καὶ μὴ, καθὼς βλασφημοῦμιθα καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν, ὅτι ποιεῖσιν κατὰ ἵνα* etc., where the Apostle should have made the *ποιεῖν κατὰ* etc. depend on *καὶ μὴ*, but, misled by the parenthesis, subjoins it immediately to *λέγειν*. This often occurs among the Greeks, see Erfurdt *ad Soph. Antig.* 732. Herm. *ad Vig.* p. 743. Krüger as above 457. Matth. II. 1255. and as to the Lat. Beier *ad Cic. Offic.* I. p. 50. Ramshorn *Lat. Gr.* p. 704. A. Grotefend *copious Gram.* II. 462.—(7) Two questions in immediate succession and predicated of the same subject are converted into one, Acts xi. 17. *ἐγὼ δὲ τίς ἤμην δι-*

ναὶς καλῶσαι τὸν θεόν; but *I, who was I? Was I powerful enough to hinder God?* *Comp. Cic. N. D. 1, 27. quid censes, si ratio esset in bel-luis, non suo quasque generi plurimum tributuras fuisse?* See Schäfer *ad Soph. II. p. 335.* As to such passages as Mr. xv. 24. τίς τί ἄρῃ, see § 66, 7. See Kühner II. 588. for still different complications of interrogative sentences in the way of attraction.

I consider Luke i. 73. as an attraction, *μνησθῆναι διαθήκης ἀγίας αὐτοῦ, ὃς πον* (for ὃς σου) *δὲν ἔμοσε* etc. Others resolve it into a double construction of the *μνησθῆναι*. 2 Pet. ii. 12. ἐν οἷς ἀγνοοῦσι βλασφημοῦντες is probably to be resolved thus: ἐν τούτοις, ἃ ἀγνοοῦσι, βλασφ. A similar construction occurs at least in *Hist. Drac. 10. βλασφ. εἰς τινα, comp. בן חרף* 2 Sam. xxiii. 9., קלל Isa. viii. 21. (3 Esr. i. 49. *μνηστῆριζεν ἐν τινι* may be perhaps also compared, see on the contrary 2 Chron. xxxvi. 6.), although ἀγνοεῖν ἐν τινι in later writers is not without instances, see Fabricii *Pseudepigr. II. 717.*

§ 64. Parenthesis, Anacoluthon and Oratio Variata.

The construction with which a sentence began is sometimes, especially in Paul, interrupted as the sentence proceeds, either so that the writer resumes it again after a longer or shorter insertion, or, laying it aside, introduces a new construction in its place.

I. 1. *Parenthetical* insertions,* by which the grammatical connection of a sentence is interrupted for some time, are very frequent. Relative clauses are sometimes mistaken for them, and by this error the application of parenthetical marks in the N. T. text has been exceedingly extended, e. g. 2 Pet. iii. 9. Acts iv. 36. John xxi. 20. (Schott). Still less should appositional clauses be placed in parenthesis, as Mr. xv. 21. John vi. 22. xv. 26. xix. 38. Acts ix. 17. Heb. ix. 11. x. 20. Ephes. i. 21., or those which occasion no interruption of the sense, Heb. v. 13.—Only those clauses can be regarded as *real* parentheses, which either, (a) are introduced by the narrator into the discourse of another; or, (b) where one and the same person speaks, inserted in the middle of an-

* C. Wille *Comm. de parenthesi sac.* J. F. Hirst *Diss. de parenth. etc.* A. B. Spitzner *Comm. philol. de parenth. etc.* J. G. Lindner *Comm. I. II. de par. Joh. Comp. Clerici ars Crit.* vol. 2. p. 144. Lips. Keil *Lehrb. der Hermen.* p. 58. Griesb. *hermen. Vorles.* p. 99.

other sentence without an immediately connective word (like *δε, καθώς* etc.), thus breaking it up. It is natural, as it is the fact, that such interruptions should occur much less frequently in the historical books than in the epistles, especially of Paul. In the former they flow from the endeavor to facilitate the apprehension of the reader, while in the epistles they result from a greater and quicker mental action of the writer, on whom thought after thought obtrudes itself; and here consequently they sometimes possess rhetorical effect. However, as interpreters have too hastily adopted parentheses in the epistles, we must distinguish in the following remarks between those which are real and those only apparent. In the *historical* books an explanation or remark of the narrator is freely introduced as a parenthesis in the midst of the discourse of the speaker, as Mt. ix. 6. *τὸς λέγει τῷ παραλυτικῷ* (Mr. ii. 10. Luke v. 24.) John i. 39. *βαββί (ὃ λέγεται ἐμνηνύμενον διδάσκαλε) τοῦ μέγεις*; *comp.* John iv. 9. ix. 7. Mr. iii. 30. *see* Fritzsche *ad Mr.* p. 110. Sometimes such glosses embrace longer sentences, as Mr. i. 22. *comp.* Fritzsche *in loc.* Other small parenthetical clauses in the narration itself, which annex a circumstance, are found in Mr. vii. 26. *ἀκούσασα γὰρ γυνή — — προσέπιπτε πρὸς τοὺς πόδας αὐτοῦ (ἦν δὲ ἡ γυνή Ἑλληνίς, Συροφονικίσσα τῷ γένει) καὶ ἤρώτα αὐτόν*, xv. 42. Luke xxiii. 51. John i. 14. vi. 23. xi. 2. xix. 23. 31. Acts i. 15. xii. 3. xiii. 8. Temporal designations especially are often inserted without any connection: Luke ix. 28. *ἐγένετο μετὰ τοὺς λόγους τούτους, ὡς εἰ ἡ μέρα ἐκτεῶ, καὶ παραλαβὼν* etc., Acts v. 7. *ἐγένετο δὲ, ὡς ὥρῳν τριῶν διαστήμα, καὶ ἡ γυνή* etc. (*comp.* with the former, Lucian. *dial. meretr.* 1, 4. *οὐ γὰρ ἰώξατο, πολὺς ἤδη χρόνος, αὐτὸν* etc. Isocr. *ad Philipp.* p. 216., with the latter, Diod. Sic. 3, 14., Schäfer *ad Demosth.* V. p. 368. and the Lat. *nudius tertius*). In Mr. v. 13. on the other hand, no parenthesis is needed, *ἦσαν δὲ* etc. constitute with *καὶ ἐπινύοντο* a clause which continues and carries out the narration. Nor in John ii. 9. do I find any interruption of the construction (and Schulz also has recently erased the marks of parenthesis), or at most only *οἱ δὲ διάκονοι — — τὸ ὕδωρ* could be included in brackets. In John xix. 5. all proceeds rightly, for the change of subject proves not the necessity of parenthesis. The parenthetical hooks seem unnecessary in Mt. xvi. 26. xxi. 4. (although Schulz has introduced them in both passages), as also in Luke iii. 4. John vi. 6. xi. 30. xxx. 51. xviii. 6. (where Schulz has very properly removed the brackets) Acts viii. 16. *comp.* xxvi. 5. The proposition of Ziegler (in Gabler's *Journ. theolog. Lit.* I. p. 155.) to include in parenthesis the words from *καὶ ἦσαν* to *γυναικῶν*, Acts v. 12. has not been well received by editors. Those editors also who, in ver. 12—15., suppose something spurious, have drawn their conclusions too

hastily. The words *ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς* are very well connected with ver. 14.; it is easily understood why they brought out the sick into the streets, from the facts that they highly esteemed the Apostles, and that the number of the believers was augmented. Indeed those words are connected more appropriately with ver. 14. than with ver. 11. Shall the *πολλὰ σημεῖα καὶ τέρατα* (*ἰν τ φ λα φ*) merely be the preceding events, which effected the *ὥστε ἐκφέρειν* etc.? If this be adopted, the perspicuity of the narration would be sacrificed. And what else would those *πολλὰ σημεῖα* have been than miracles of healing? That therefore which is only summarily expressed in ver. 11. is repeated in another connection in the words *ὥστε κατὰ* etc., in order to be related more particularly (verses 15. 16.). In Acts x. 36. *τὸν λόγον* is well connected with ver. 37., the words *οὗτος* etc., as an independent clause, expressing a leading thought, which Peter could not connect by a relative, constitute a parenthesis, and the speaker, after this interruption, continues ver. 35. by means of an *extension* of the thought.

In Rev. xxi. 11. *καὶ ὁ φῶς τῆς — — πνευμαλλίζοντι* can also be taken as a parenthesis, if in ver. 12. the reading *ἔχουσιν εἰς* be genuine.

2. Among the epistles those of Paul abound most in parenthetical insertions, especially scriptural passages introduced for illustration or proof. Smaller parentheses Rom. iv. 11. vii. 1. 1 Cor. vii. 11. 2 Cor. viii. 3. xi. 21. xii. 2. Col. iv. 10. 1 Tim. ii. 7. Rev. ii. 9. Heb. x. 7., introduced with *γὰρ* 1 Cor. xvi. 5. 2 Cor. v. 7. vi. 2. Gal. ii. 8. Ephes. v. 9. Heb. vii. 11. 20. Jas. iv. 14., with *ὅτι* 2 Thess. i. 10. *see Schott in loc.** On the other hand Ephes. ii. 11. *οἱ λεγόμενοι — — χειροποιήτου* is only in apposition with *τὰ ἔθνη ἐν σαρκί*, and *ὅτι* is repeated ver. 12., because so many words follow the first *ὅτι* (*comp.* Ephes. i. 13. Col. ii. 13. Cic. *Orat.* 2, 58.). Many interpreters find a parenthesis of three verses in Rom. ii. 13—15., where the words ver. 16. *ἐν ἡμέρᾳ ὅτι ζενοῖ* etc. appear to be connected with *περιδήσαντας* ver. 12. Tholuck and Rückert have recently declared themselves against this view of the passage, and in fact such a long parenthesis consisting of several clauses without any external re-annexation of the abrupted principal sentence is not very probable, nor does it readily appear why the apostle should bring in three verses below the proposition *ἐν ἡμέρᾳ* etc., which is not necessary to ver. 12., and finally ver. 16. *τὰ πρὸς τὸν δόξ.* seems to stand in much closer connection with ver. 15. than with ver. 12., as in ver. 17. the

* In Jas. ii. 18. *ἰεὺ τις* in parenthetical and *ἀλλὰ οὐ μέλει* belong together. *See Schulthess in loc.*

apostle passes from the Gentiles, about whom he had begun to speak in ver. 14., to the Jews. It would therefore be unnatural that ver. 16. relating to the Jews and Gentiles should be interposed. As all harshness cannot be taken away from these passages, it seems to me better to connect ver. 16. with 15. *οἵτινες ἐνδείκνυνται* etc., than by supposing a parenthesis to destroy the connection. There will thus be a logical bond of union at least, which Paul has only not expressed with grammatical exactness. Whilst he was writing *οἵτινες ἐνδείκνυνται*, the moral life was doubtless present to his mind, but when he reached the end of ver. 15. he took up the thought of the future judgment, already in his mind in ver. 12. and 13. (that the Gentiles have τὸ ἔργον νόμου ἐν ταῖς καρδ. ἡσαντων will be most decidedly proved at the judgment of the world), without however indicating the change in his thoughts by a change of construction. *Comp.* Calvin's, Bengel's and de Wette's remarks. On Rom. iii. 8. see above, § 63. 6. p. There is really no parenthesis in Rom. xiii. 11., where Knapp has already erased the parenthetical brackets. This he should have done in 1 Cor. ii. 8., where Stolz has properly translated without parenthesis, and in v. 4., where Pott incorrectly supposes ἐν τῷ ὄνῳ. Χριστοῦ and σὺν τῇ δυνάμει Χριστοῦ to express the same sense. Nor in vi. 16. do I see any reason for considering ἴσονται γὰρ — — μίαν as a parenthetical insertion, since the ἴσονται ver. 17. need not be apprehended as dependent on οἶτε. Stolz has here also adopted the more simple mode, while Knapp and Lachmann have introduced the parenthetical hooks. This has also been done in xv. 41. by the latest editors. Why has not Knapp done the same in 2 Cor. i. 12., as there the words οὐκ ἐν σοφ. etc. have nothing characteristic of parenthesis? 2 Cor. iii. 14.–17. is a digression, but not a parenthesis. So in 1 Cor. viii. 1.–3. ἡ γυνῶσις — — ἐπ' αὐτοῦ and 2 Cor. xv. 9. Ephes. i. 21. there is no trace of parenthesis, the ἐπεξάνω πάσης ἀρχῆς etc. is a fuller explanation of ἐν ταῖς ἐπουρανίοις, and because of the length of the sentence we ought not arbitrarily to put in parenthesis an expletive member. I would only put in parenthesis the words καὶ οὖν — — ὑμεῖς in Col. iii. 13. for ἀνεχόμενοι etc. is only exegetical of the preceding names of virtues. So Steiger but not Lachmann. Many interpreters (even Bengel, Mosheim und Schott) in 1 Tim. i. consider ver. 5.–17. as one parenthesis. But this is entirely unnatural. The apodosis cannot begin with ἵνα (Piscator, Platt) nor, with Heydenreich (*Denkschrift des theol. Seminars in Herbronn* 1820.), can we take καὶ οὖν as a particle of transition to be translated (ὡς in 2 Cor. v. 19. is not such an one), or apprehend πρὸς μίαν as imper.; but certainly an anacoluthon here was the reason of Paul's writing καὶ οὖν παρὰ τὴν — — Μακεδ., οὕτω καὶ τὴν παρὰ τὴν, ἵνα etc. Whilst he introduces the object of παρὰ. immediately in the pro-

dosis, the apodosis escapes him entirely. Heb. x. 29. *πόσῳ δοκεῖτε χεῖρονος ἀξιώσεται τιμωρίας* etc. originated properly from the mingling of two constructions: *πόσῳ δοκεῖτε χεῖς ἀξιώσεται τιμ.* and *Χεῖς. ἀξιώσεται τιμωρίας, πόσῳ δοκεῖτε;* a mark of parenthesis seems here to be very unnecessary. *Comp.* Aristoph. *Acharn.* 12. *πῶς τοῦτ' ἴσους τοῦ δοκεῖς τὴν καρδίας;* and on this and similar parenthesis see Valckenaer *ad Eurip. Hippol.* p. 446. Toup *emendatt. in Suid.* III. p. 85. (more known is the parenthesis *δοκῶ μοι* see Jacobs *ad Achill. Tat.* p. 436. or *πῶς δοκεῖς Pflugk ad Eurip. Hec.* p. 99.). Here belongs also 2 Cor. x. 10. *αἱ ἐπιστολαί, φησι, βασιαί* etc. Schäfer *ad Plutarch.* V. p. 31.—In Tit. i. 2. the construction continues without interruption, and only the different clauses, the one of which originates from the other, have induced many editors (but not Lachmann) to put *κατὰ κρίσιν* — — *θεοῦ* ver. 3. in parenthesis. If it be considered an indispensable aid to the reader, I would rather put the words from *ἦν ἐπηγγ* to *θεοῦ* into parenthesis, since, if begun with *κατὰ*, the following words are thrown out of all connection with *ἀπόστολος* etc. without reason. In 2 Cor, xiii. 4. Knapp has already divided the words more according to the sense, and Vater has followed the same interpunction. Rom. i. 2.—6. are only relative clauses, which usually refer to the leading one, not genuine parentheses. In Ephes ii. 1. there is a double relative clause, in consequence of which the apostle was obliged ver. 4. (not first ver. 5. according to Schott) to resume the preceding words *καὶ ὁμᾶς ὄντας νεκροὺς* etc. and consequently the interrupted sentence.

In Ephes. iii. 1. the predicate is not to be found in *ὁ δέσμιος*, as there would be no article, if it meant *ego Paulus vinculis detineor*; the sense, *I am the prisoner of Christ* (*κατ' ἐξοχήν*) is scarcely to be adopted. It is simplest, according to Theodoret's previous suggestion, to suppose in *τοῦτου χάριν* ver. 14. the resumption of the thought which had been broken off at ver. 1. With much less probability others connect iv. 1. with i. 1., as then the *ὁ δέσμιος* appears to refer back to *ἐγὼ ὁ δέσμ.* *Comp.* Cramer's translation of the *epist. to the Ephes.* p. 71., who has quoted and put to the test other suppositions, and Harless *in loc.*

II. *Anacolutha*,* or sentences in which one member does not grammatically harmonize with the other, whilst the writer, either led away by the intervention of a construction begun, or attached to a particular

* See Battm. ed. Rob. p. 446. § 151. II. Herm. *Excurs. ad Vig.* p. 892. Poppo *Thuc.* I. I. p. 360. Kühner II. 616. F. W. Engelhardt *Anacol. Plat. spec.* 1. 1834. Gernhard *ad Cic. de off.* p. 441. Matth. *de anacol. ap. Cic. in Wolf Analect. Lit.* III. p. 1. F. N. T. Fritzsche *conject. spec.* 1. p. 33. 1825.

mode of expression, arranges the close of his sentence otherwise than the commencement required.* Such anacolutha are most to be expected from active minds, occupied more with the thoughts than the grammatical expression, and consequently they occur numerous in the epistles of the apostle Paul. I remark the following: Acts xx. 3. ποιήσας τε μήτρας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς — — μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη etc., comp. the anacoluthon quoted by Herm. *ad Vig.* p. 892. in *Plat. legg.* 3. p. 686. D. ἀποβλήσας πρὸς τοῦτον τὸν στόλον, οὐ πῆρι διαλεγόμεθα, ἰδοὺ μοι πάγκαλος εἶναι, *Plat. Apol.* p. 21. C. Lucian. *Asirol.* c. 3. (so after with ἰδοὺ, following)†. More striking are the anacolutha in periods of less length‡, Acts xix. 34. ἐπιγόνους, ὅτι Ἰουδαίος ἵσται, φωνὴ ἐγένετο μία ἐκ πάντων (for ἐφώνησαν ἅπαντες), Mr. ix. 20. ἰδὼν (ὁ παῖς) αὐτόν, εὐδίας τὸ πνεῦμα ἱσπάσατο αὐτόν (for ὁπὸ τοῦ πν. ἱσπαζάσσετο), with which Fritzsch compares *Anthol. Pal.* 11. 488. πάλιν σ' αὐτόν ἰδὼν, τὸ στόμα μου δίδεται, see also *Plat. legg.* 6. p. 769. C.; Luke xi. 11. τίνα ἐξ ὧν τὸν πατέρα αἰτήσῃς ὁ υἱὸς ἄρειον, μὴ λίθον ἐπιδώσει αὐτῷ for καὶ ἐπιδ. αὐτῷ λίθον; the question: *will he give?* supposed on the other hand the protasis: *a father asked by his son for bread*, comp. Mt. vii. 9.; Acts xxiii. 30. μηνυθείσης δέ μοι ἐπιβουλῆς (τῆς) εἰς τὸν ἄνδρα μέλλειν ἴσασθαι, where the discourse should have been continued with μελλούσης ἴσ., whilst μέλλειν could have been used, if the clause had begun: μηνυσάντων ἐπιβουλήν. In other places the author has entirely dropped the construction with which he began, and introduced a new construction with the resumption of the principal noun, so that often the end of the sentence is to be found only in the sense (*Xen. Cyrop.* 4. 2. 3. ἐνοηθέντες, οἳ τε πάσχουσιν — — ταῦτα ἐνδομυμμένοις ἰδοὺ αὐτοῖς etc. *Cic. Fin.* 2, 10.) John vi. 22. τῇ ἐπαύριον ὁ ὄχλος — ἰδὼν, ὅτι — (ἀλλὰ δὲ ἦλθε πλοιάριον — —), ὅτε οὐκ εἶδεν ὁ ὄχλος etc., to interpret which passage historically is not here in place. Gal. ii. 6. ἀπὸ δὲ τῶν δοκούντων εἶναι τι — ὅποιοί ποτε ἦσαν, οὐδὲν μοι διαφέρει — ἰμοὶ γὰρ οἱ δοκούντες οὐδὲν προσανέθεντο, where the apostle should have proceeded in the passive construction, but was disturbed in it by the parenthesis. See Winer's *Comment.* and Usteri *in loc.* Gal. ii. 4. 5. διὰ δὲ τοὺς παρεστώκτους ψευδαδέλφους — — αἵς οὐδὲ πρὸς ὧν εἴξαμεν τῇ ὑποταγῇ etc., where the parenthesis inserted in ver. 4. has occasioned the

* Anacolutha are partly intentional, partly unintentional. To the former belong those which rest on rhetorical reasons, see Stallb. *ad Plat. Gorg.* p. 221. Kühner as above.

† In Lat. comp. Hirt. *bell. Afric.* 25. dum hæc ita fierent, rex Juba, cognitis —, NON EST VIVUM etc. *Plin. epist.* 10, 34.

‡ One of the most striking is that quoted by Kypke II. 104. Hippocr. *metb. vulg.* 5, 1. ἐν ἡλδίᾳ ἐ τοῦ καπνοῦ γὰρ πυρρὸς εἶχεν αὐτὸν ζυγυγός.

anacoluthon. The apostle could either write: *on account of the false brethren* (to please them) — — I would not permit Titus to be circumcised, or: *I wished not by any means to indulge the false brethren* (in this respect); he has here mingled both constructions. The parts of a sentence formed by anacoluthon are more remote from each other in the following passages. In Rom. ii. 17. sqq., verses 17. 20. constitute the prothesis, ver. 21. begins the apodosis. Whilst Paul carries the thought, in the protasis with which he begins, through several clauses, he forgets the *εἰ* ver. 17., and, annexing the apodosis ver. 21., he passes over to another construction by means of *οὖν*, which gives rise to the anacoluthon. The reading *ἰδοὺ* ver. 17. is certainly a correction of those, who were not able to apprehend the anacoluthon: but Flatt's translation of *εἰ* by *profecto* needs no replication, like many other things found in his exegetical lectures. Yet in respect to *οὖν*, the explanation of the passage as anacoluthon seems not yet to be complete. The simple apodosis, which Paul had in mind, was perhaps: *so you must yourself also act lawfully*. But he extends this thought, as he proceeds antithetically, referring the words *διδάσκων, κηρύσσων, βδελυσσόμενος* to the contents of the protasis*, 2 Pet. ii. 4. the protasis *εἰ γὰρ ὁ θεὸς ἀγγέλων ἁμαρτ. οὐκ ἐφείσατο* etc. has no grammatical apodosis. The apostle intended to say: *much less will he spare these false teachers*. But as one instance of divine punishment after another occurs to him (ver. 4.—8.), he returns first in ver. 9., with a changed construction, to the thought, which should form the apodosis. On 2 Thess. ii. 3. see Koppe. In Rom. v. 12. to these words *ὥς περ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε* we should have expected as apodosis *οὕτω διὰ τοῦ ἑνὸς Χριστοῦ ἡ χάρις καὶ διὰ τὴν χάριν ἡ ζωὴ*. By the explanation of *εἰσῆλθεν ἡ ἁμαρτία καὶ ὁ θάνατος* in ver. 12.—14. the regular construction is interrupted (although in *ὅς ἐστι τύπος τοῦ μέλλοντος* there is an intimation of the antithesis), and besides the apostle remembers that not only a simple parallel could be drawn between Christ and Adam (*ὥς περ* — — *οὕτως*), but that more numerous and more exalted benefits flow from Christ than from Adam, and hence the epanorthosis in *πολλῷ μᾶλλον*, as Calvin perceived. The construction is resumed with the words *ἀλλ' οὐχ ὡς τὸ παράπτωμα* etc. and in *εἰ γὰρ* — — *ἀπέθανον* the contents of the protasis ver. 12. are briefly recapitulated, then in ver. 8. Paul sums up the double parallel (equality and inequality) in a final result. The most striking anacoluthon would be Rom. ix. 23. Passing

* A similar one see in Xen. *Cyrop.* 6, 2. 9. where *ἐπεὶ δὲ — ἔλαθον* etc. § 12. is resumed in the words *ὥς οὖν ταῦτα ἔκαστος ὁ σφρατ. τ. κ.* and consequently connected with the apodosis.

by the ungrammatical interpretation of Storr and Flatt, who believe *ἵνα* γνῶς. to be the future (what has not been allowed in the N. T.), and of many others, who are not more tolerable, I remark only that Tholuck construes the sentence as if the meaning were καὶ δέλων γνωρίσαι τὸν πλοῦτον — — τοῦτους καὶ ὑμᾶς ἐκάλειν, so that ver. 23. according to the sense is entirely parallel with ver. 24. (*ἵνα* γνῶς. = δέλων ἰδεῖν, ἡ προφητεία = κατήχησιν, οὗς καὶ ἐκάλ. = ἤνεγκεν). But not to say, that then the καὶ before ἐκάλ. must either be omitted entirely, or be construed, contrary to the position of the words, with ἡμᾶς, such a great confusion of clauses is improbable, as we cannot conceive what could have induced the apostle so entirely to lose the construction. I am therefore inclined, with many old interpreters, to connect the καὶ ἵνα directly with ἤνεγκεν: *If God intending to show his wrath — — bore with all long-suffering the vessels of his wrath, even with the design to exhibit the riches etc.* (now an aposiopesis: *what then, what shall we say to it?*). The patient bearing with the σκεπή οργῆς is not only contemplated as an evidence of his μακροθ., but also as occasioned by the intention to bring to light the riches of his glory, which he had designed for the σκεπή ἐλεός. The sudden and immediate destruction of the σκεπή οργῆς (here: *of the unbelieving Jews*) would have been entirely just: but God bore with them patiently (in this way mollifying his justice by goodness), thus evincing at the same time the intention and the consequence, that the greatness of his mercy towards the σκεπή ἐλεός would (by means of the antithesis) become very obvious. Δι ver. 22. is no οὖν, hence it is not probably a continuation of the thought expressed in verses 20. 21. That God was entirely free to impart the tokens of his grace, had been sufficiently expressed. The creature cannot effectually resist his creator, that is enough. But, continues Paul, God is even not so severe as he might be, without having any thing to fear from the reproach of men. De Wette differs somewhat. But Fritzsche makes the sentence καὶ ἵνα γνωρίσῃ dependent on κατήχησιν: *si vero Deus — — sustinuit instrumenta iræ etiam ob id interitus præparata, ut manifestam faceret vim summæ suæ misericordiæ iis instrumentis quæ beare decreverat?* (Conject. I. p. 29. *Letters to Tholuck* p. 56.). But thoughts so severe seem to me not to be presented in this entire section; it is manifestly not required, and the interpreter is not bound to give yet more intensity to a deduction already without this driven to the utmost. In 1 John i. 1. the subordinate clause of a sentence which the apostle had in mind, seems to me to begin with περὶ τοῦ λόγου τοῦ ζῶντος, which should perhaps be followed by γράφομεν ὑμῖν. By the mention of ζῶν John is led to the thought in ver. 2., and after this interruption, repeats in ver. 3. the principal statements of ver. 1. ὃ ἐκρά-

καρπὸν καὶ ἀκηκόαμεν and then proceeds with a change of construction: διαγγέλλομεν ὑμῖν. On Acts x. 36. and Tim. i. 5. See I. 2. of this §., on Mt. xxv. 14. Fritzsche in *loc.*

In some other passages, where interpreters have supposed they found an anacoluthon, I cannot discover it. Rom. vii. 21. εὐρίσκα ἄρα τὸν νόμον τῷ θέλοντι ἑμοὶ ποιεῖν τὸ καλόν, ὅτι ἑμοὶ τὸ κακὸν παράκειται, according to Fritzsche (*Conject.* p. 50.) is to be constructed out of εὐρ. ἄρα τὸν νόμον τῷ θέλ. — — παράκεισθαι (*per id, quod mihi — — malum adjacet*) and ὅτι ἑμοὶ θέλ. — — παράκειται. But what necessity is there here for adopting so unnatural a *confusio duar. structur.*, and thereby deriving it as a rule from so heavy an infinit. sentence as τῷ θέλοντι ἑμοὶ ποιεῖν τὸ καλόν τὸ κακὸν παράκεισθαι? The repetition of the ἑμοὶ? But even if Knapp's explanation be followed, this is by no means tolerable, as the former ἑμοὶ seems to be excluded from the leading member by the following ὅτι. In Latin *invenio legem mihi facienti*, i. e. *honestum, turpe mihi adjacere*, would not be striking. (See Schulthess' opinion in *Theol. Annal.* 1829. II. 998.). To this may be added, that τὸν νόμον merely for the law of human nature would be rather obscurely expressed before ver. 23. To me it always seems easiest to apprehend the words thus: εὐρ. ἄρα τὸν νόμον, τῷ θέλ. — — ὅτι ἑμοὶ τὸ κακ. παρ., so that τὸν νόμ. refers to the clause beginning with ὅτι; this particle, however, has suffered an easy trajection if the dat. τῷ θέλ. be not supposed to depend directly on εὐρ., *invenio hanc normam mihi honestum facturo, ut* etc. So recently Küllner and De Wette. Still less clearly is there a mingling of two constructions in Heb. viii. 9. The ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτοῦ may be an uncommon expression, but this circumstantiality is not in itself incorrect: and the Hebrew (for it is a quotat. from Jer. xxxi. 32.) בְּיָדִי חֻמֹּקִי בְיָדִי, has given, so to speak, a certain authority for it. The participle was probably preferred to the infinit. for the sake of greater perspicuity. Opinions vary about Rom. i. 26. 27., because the reading vacillates between ὁμοίως δὲ καὶ and ὁμοίως τε καὶ, see Fritzsche in *N. Theol. Journ.* V. p. 6. The external evidence seems to preponderate in favor of ὁμ. δὲ καὶ, and Bornemann (*N. Theol. Journ.* VI. 145. as Lachmann also) has adopted it without hesitation, and attempted to justify it by the frequency with which this formula occurs in the N. T. (Mt. xxvi. 35. xxvii. 41. Mr. xv. 31. Luke v. 10. x. 32. 1 Cor. vii. 3. Jas. ii. 25. also among the Greeks, Diod. Sic. 17, 111.). But in these passages there is no τε preceding, nor are they adequate; but *comp.* Plat. *Sympos.* 186. Ε. ἡ τε οὖν ἱατρικὴ — — ὡς αὐτὸς δὲ καὶ γυμναστικὴ etc. Fritzsche has quoted this passage on p. 11. *as above.* The former reading is supported by the best Codd., and it would be in itself suitable (which Fritzsche denies) as the Apostle wishes to bring out more clearly what the ἀρρενες did (he thereby keeps back ver. 27., sharply reproving the crime). It is now a question whether either of the two readings, or both together, occasion an *anacoluthon*? That with ὁμ. τε καὶ appears to me as little so as in Lat. *nam et feminæ — — et similiter etiam mares*; if, on the other hand, we read ὁμ. δὲ καὶ the natural sequence is broken, as in Lat. *et feminæ — — similiter vero etiam mares*. In Heb. iii. 15. the author sets out with the Scriptural words μὴ σκληρύνετε τὰς καρδίας

θμῶν, and of course there is no anacoluthon. In 2 Cor. viii. 3. αὐθαίρετοί is undoubtedly to be connected with ἑαυτοῦς ἰδῶσαν ver. 5. Jas. ii. 2. presents no anacoluth., ver. 4. καὶ οὐ etc. can only be taken interrogatively, see Schulthess; it is therefore unnecessary to omit καὶ (which certainly has many authorities against it), see Kottinger.

2. The preceding anacolutha are of such a kind that they may occur in every language, but in the Greek there exist some particular species of anacoluth. which must be mentioned: (a) If the construction proceed with *participles*, the latter removed to a distance from the governing verb, sometimes appear in an irregular case (see Viger. p. 337.), e. g. Ephes. iv. 2. παρακαλῶ ὑμᾶς -- περιπατῆσαι -- ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες etc. (as if Paul had written, *walk worthily* etc.), iii. 17. κατοικῆσαι τὸν Χριστὸν ἐν ταῖς καρδίαις, ὑμῶν ἐν ἀγάπῃ ἐξειζόμενοι,* Col. iii. 16. ὁ λόγος τοῦ Χριστοῦ ἐννοεῖται ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτούς, 2 Cor. ix. 10. xi. 13. ὁ ἐπιχορηγῶν -- χορηγῆσαι καὶ πληθύναι τὸν σπόρον ὑμῶν -- ὑμῶν ἐν παντὶ πλουτεῖζόμενοι etc. comp. ver. 13. (Xen. *Cyrop.* 1, 4. 26.) Acts xv. 22. ἰδοὺ τοὺς ἀποστόλους -- γεράσαντες etc. (comp. Lys. in *Eratosth.* 7. ἰδοὺ οὖν αὐτοὺς -- ὥσπερ -- πεποιηχότες, and *Antiphont.* κατηγ. φασμ. p. 613. Reiske ἰδοὺ οὖν αὐτῇ βουλομένη βέλτιον εἶναι μετὰ δεῖπνον δοῦναι, ταῖς Κλυταιμνήστρας τῆς τούτου μητρὸς ὑποθήκαις ἅμα διακονοῦσα, Thuc. 3, 36. 4, 108. Himer. 12, 2. comp. Engelhardt *ad Plat. Apol.* p. 160.), Col. ii. 2. ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντες (according to the best Codd.) ἐν ἀγάπῃ. Comp. generally Markland *ad Lys.* p. 364. ed. Reiske. Buttman *ad Philoctet.* p. 110. Seidler *ad Eurip. Iphig.* T. 1072. Kühner II. 377. also Stallbaum *ad Plat. Apol.* p. 135. *ad Sympos.* p. 33. Anacolutha of this kind are to be considered only in part as *intentional*. The ideas expressed by the *casus recti* of the participles are made in this manner more prominent, whilst the *casus obliqui* would throw them back into the body of the sentence and so represent them as secondary ideas. It is easily explicable that, after formulas like ἰδοὺ μοι, where ἵγω is logically *the subject*, the discourse should proceed thus, as it is appropriate to the conception. Kühner II. 377.

(b) After a participle the construction is frequently changed into the finite verb, which then also takes δὲ, as in Col. i. 26. κληρώσαι τὸν λόγον

* I think this arrangement preferable to that of Griesbach, Knapp and Lachmann, who construe ἵμζ. with ἵνα ἱεσχ., both because I see no rhetorical reason, nor any occasion for a trajection of the ἵνα, and because, agreeably to the context, the particip. seem to me to belong rather to what precedes. Bengel favors, and Harless adopts the interpretation in the text.

τοῦ θεοῦ, τὸ μυστήριον τὸ ἀποκρυφθέν ἀπὸ τῶν ἀνθρώπων — νυνὶ δὲ ἐφανερώθη for δ — ἐφ' ὃν νυνὶ δὲ φανερώδην (*comp.* Xen. *Cyrop.* 2, 3. 17. 21. 5, 4. 29. 8, 2. 24.) Col. i. 21. καὶ ἡμᾶς ποτε ὄντας ἀπελλοτριωμένους καὶ ἐχθρούς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, *comp.* Xen. *Mem.* 3, 7. 8. θαυμάζω σου, εἰ ἐκείνους βρόδιος χειρούμενος τούτοις δὲ μηδένα τρόπον οἶσι δυσήσεσθαι προσενηχθῆναι, Herod. 6, 25. Isocr. *permut.* 26. Pausan. 4, 136. See Buttman *ad Demosth. Mid.* p. 149. Herm. *ad Soph. Electr.* p. 153. — Without δὲ this transition takes place, Ephes. i. 20. κατὰ τὴν ἐνέργειαν — ἣν ἐνέργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν — καὶ ἐκάδευσεν, 2 Cor. v. 9. John v. 44. On 2 John ver. 2., see below III. 1. The effort after an easier structure of the clause or the desire to give prominence to the second thought is frequently the occasion of this kind of anacoluthon. Heb. viii. 10. (from the O. T.) is also to be thus explained: αὐτὴ ἡ διαθήκη, ἣν διαθήσομαι ἐφ' οἱ κατ' Ἰασηλ. — διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς. Those who translate καὶ before ἐπιγρ. *etiam* (like Böhme) are constrained and not supported by x. 16. Kühnöl supplies with διδοὺς the verb εἰμί or ἵσθαι, as was to be expected. *Comp.* yet Schäfer *ad Demosth.* II. p. 75. V. 437. 573. *ad Eurip. Med.* ed. Porson p. 115. *ad Plutarch.* IV. p. 323. and Krüger *ad Dion. Hal.* p. 239. In such passages the participle is sometimes found in the Codd., e. g. Ephes. i. 20. In 2 Cor. v. 6. θαρβύοντες οὖν πάντοτε — θαρβύομεν δὲ καὶ εὐδοκοῦμεν offer a kindred anacoluthon, where Paul, after several parentheses, repeated the θαρβύοντες, which he intended to construe with εὐδοκ., in the form of the finite verb.

An anacoluthon in a construction commenced with a participle is found in Heb. vii. 2. πρῶτον μὲν ἐξημενόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλῆμ, ὁ ἵσθαι βασιλεὺς εἰρήνης, where it should have been ἔπειτα δὲ (ἐξημεν.) καὶ βασιλ. εἰρήν., for the title βασιλεὺς Σαλῆμ to be interpreted, had been already mentioned in ver. 1.

(c) A sentence which had begun with ὅτι, concludes with the infinit. (and subj. acc.) as if the particle had not been used at all, Acts xxvii. 10. θεωρῶ, ὅτι μετὰ θβρωῶς καὶ πολλῆς ζημίας — μέλλειν ἵσθαι τὸν πλοῦν *comp.* Plat. *Gorg.* p. 458. B. ἐγὼ γὰρ εὐ ἵσθ' ὅτι, ὡς ἐμαυτὸν πείθει, ὥπρε — καὶ ἐμὲ εἶναι τούτων ἕνα, Plat. *Phæd.* p. 63. C. Xen. *Hell.* 2, 2. 2. *Cyrop.* 1, 6. 18. see above, § 45. note 2. In Ælian. V. H. 12, 30. the construction in φασὶ Σιμίσταμιν is the reverse, it began as the acc. with infinit., but terminated, as if ὅτι had preceded, in μέγα ἐφρονεῖ. Similar Plaut. *Trucul.* 2, 2. 63. We may compare with this John viii. 54. ὃ ἡμεῖς λέγετε ὅτι θεὸς ἡμεῶν ἵσθαι (where it might have been θεὸν ἡμ. εἶπαι).

(d) The verb of the sentence is not adapted, according to rule, to the

nominat. or acc. placed at the beginning of the sentence: 1 Johh ii. 27. καὶ ὑμεῖς τὸ χρίσμα ὃ ἔλαβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει and you — the anointing, which — abides in you. Luke xxi. 6. ταῦτα ἃ θεωρεῖτε, λαύουσται ἡμέραι, ἐν αἷς οὐκ ἀφαιρήσεται λίθος ἐπὶ λίθῳ etc. that, which you (here) see, the days will come, in which (to the last stone will it be destroyed) no stone (thereof) will remain on another. 2 Cor. xii. 17. μὴ εἶνα ὡς ἀπίσταλα πρὸς ὑμᾶς, δι' αὐτὸν ὃ ἐκλεονίστησα ὑμᾶς; for, have I sent or used one of those which I sent etc. in order to rob you? Rom. viii. 3. τὸ ἃ δὲ νόμος τοῦ νόμου, ἐν ᾧ ἡσθένει — ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας — — κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί what to the law was impossible — — God, sending his own son, judged the sin in the flesh, instead of, that God did and judged, see § 28. 3. Comp. Thuc. 6. 22. Ælian V. H. 7, 1. Kühner II. 156. A. Wannowski *Syntax. anomal. gr. pars. de construct. absol. deque anacol. huc pertinentib.* Lips. 1835. 8vo.

Many, including also Olshausen, have found an acc. absol. in Acts x. 36. τὸν λόγον δὲ ἀπίστευε τοῖς υἱοῖς Ἰσραὴλ etc. and this commentator would annex these words to the preceding δευτέρως αὐτῷ ἵσται, which he allows belong most directly to the children of Israel. Independently of all other considerations, the following words would then have no proper grammatical connection. I prefer to begin a new sentence with τὸν λόγον, and to explain the accus. by anacoluthon, see above, I. 1.

An anacoluthon especially proper to the N. T. is found where the writer carries out the sentence, not in his own words, but in those of a quotation from the O. T., e. g. Rom. xv. 3. καὶ γὰρ ὁ Χριστὸς οὐκ ἑαυτῷ ἤρεσεν, ἀλλὰ, καθὼς γέγραπται, οἱ ἐνειδισμοὶ τῶν ἐνειδιζόντων σε ἐπέκεινεν ἐπ' ἐμέ (instead of, but, to please God, he endured the bitterest reproaches) ver. 21. comp. 1 Cor. ii. 9. Yet see below, § 66, 6.

(e) The use of μὲν without a subsequent parallel clause (rendered prominent by means of the correlative δὲ) belongs also to the history of the anacoluthon. This parallel member of the sentence is then either easily supplied out of the one with μὲν and is in this way included in it, as Heb. vi. 16. ἀσθακοὶ μὲν γὰρ κατὰ τοῦ μείζονος ἐμνύουσιν men swear by the greater, but God can only swear by himself, comp. ver. 13. (Plat. *Protag.* 334. A.), Col. ii. 23. ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας ἐν ἑτελοθησκειῖ καὶ etc. which indeed have an appearance of wisdom, but yet in fact there is no wisdom (Xen. *Anab.* 1, 2. 1.) Rom. x. 1. (comp. Xen. *Hier.* 1, 7. 7, 4. Plat. *Phæd.* p. 58. A. Xen. *Mem.* 3, 12. 1. Aristoph. *Pax.* 13. See Stallbaum *ad Plat. Crit.* p. 105. Held *ad Plut. A. Paull.* p. 123.)*, or the construction is entirely interrupted, and the parallel or

* The corresponding member is sometimes omitted on rhetorical grounds. This occasion of anacoluthon must not be overlooked by the interpreter.

correspondent clause must be derived by the reader from the subsequent one, e. g. Acts i. 1. τὸν μὲν πρῶτον λόγον ἐποιήσαμεν περὶ πάντων — ἀναλήψεθ. Now the writer should proceed: *but from this point of time* (from the ascension) *I shall now recount in the second part of my work; he allows himself however through the mention of the apostles at the same time to advert to the appearance of Christ after his resurrection, and immediately embraces in it the more extended narrative.* Rom. vii. 12. ὥστε ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἁγία καὶ δίκαια καὶ ἀγαθή, *the law indeed is holy and the commandment holy etc.*, but my flesh which presents the ἀπορροή to sin, is unholy and corrupt. Paul exhibits these thoughts in another mode in ver. 13. *comp.* Rom. i. 8. iii. 2. 1 Cor. xi. 18. (here see especially πρῶτον μὲν below) Heb. ix. 1. 2 Cor. xii. 12. (see Billroth in loc.) Acts iii. 13. xxvi. 4. xix. 4. (in the last sentences μὲν has been omitted on very little authority). The following are examples from Gr. writers: Eurip. *Orest.* 8. Xen. *Cyrop.* 2, 1. 4. 4, 5. 50. *Mem.* 1, 2. 2. 2, 6. 3. Dion. *compos.* 22., *comp.* Matth. II. 1488. Herm. *ad Vig.* p. 839. Reisig. *ad Soph. Œd. Col.* p. 398. Locella *ad Xen. Eph.* p. 225. Reitz. *ad Lucian.* Tom. VII. p. 578. Bip. etc. (In the passages Luke viii. 5. John xi. 6. xix. 32. Jas. iii. 17. the corresponding particle is not entirely omitted; only sometimes ἔπειτα stands for δὲ (Heindorf *ad Phæd.* p. 133. Schäfer *Melet.* p. 61.) sometimes καὶ, and it is well known that the Greeks often placed μὲν — — ἔπειτα, μὲν — — καὶ, μὲν — — τε in correlation with each other, *comp.* Ast *ad Plat. Legg.* p. 230. Matthiae *ad Eurip. Orest.* 24. Baiter *ind. ad Isocr. paneg.* p. 133. Güller *ad Thuc.* I. p. 320. The clause with δὲ is sometimes rather remote 2 Cor. ix. 1. 3. or in expression not altogether correspondent Gal. iv. 24. 26. *comp.* also Rom. xi. 13.

Rom. i. 8. πρῶτον μὲν εὐχαριστῶ etc. is to be taken as an anacoluthon; the apostle had in mind a δεύτερον or εἶτα, which however in consequence of an altered representation does not follow.* The words of Wyttenbach (*ad Plutarchi Mor.* I. p. 47. ed. Lips.) must here be introduced: *si solum posuisset πρῶτον, poterat accipi pro MAXIME ANTE OMNIA* (so almost all interpreters understood it): *nunc quum μὲν addidit, videtur voluisse alia subungere, tum sui oblitus esse.* *Comp.* also Plat. *Crit.* 12. Isocr. *Areop.* p. 344. Xen. *Mem.* 1, 1. 2. Schäfer *ad Demosth.* IV. 142. Pott (*ad 1 Cor.* ii. 15.) very incorrectly affirms μὲν here to be pleonastic; yet he seems to place other passages where no δὲ follows under the head of pleonasm. In 1 Cor. xi. 18. πρῶτον μὲν γὰρ συνερχομένων ὑμῶν etc. is probably referable to ἔπειτα δὲ in ver. 20., and Paul would properly write: *first of all I hear that there are schisms among you, but then, that*

* Bengel finds the corresponding δὲ in ver. 13., but this is immediately connected with the preceding verse.

disorders exist at the Lord's supper. As to Rom. iii. 2. Tholuck is right.

In Mat. viii. 21. ἐπιτρέψον μοι περῶτον ἀπελθεῖν καὶ θάψαι etc. there is nothing to correspond with περῶτον; but we also say: *lass mich zuerst (erst) fortg.* let me *first* (beforehand) go and bury, in which every one easily apprehends the sense according to the context: *thereafter* will I come again (and join myself to thee). It would be absurd with Palairer p. 126. to consider περῶτον redundant.

A similar anacoluthon sometimes takes place with καὶ as with μὲν, where it should be repeated (*as well, as also*). So in 1 Cor. vii. 38. ὥστε καὶ ὁ ἐκγαμίζων καλῶς ποιεῖ, ὁ δὲ μὴ ἐκγαμίζων κρείσσον ποιεῖ the clause is properly begun so, that καὶ ὁ μὴ — καλῶς π. should have followed. But Paul while he would write this, corrects himself and uses the comparative where the adversative particle must appear more suitable. The τὸ — δι which occurs so often among the Greeks may be compared with this, Stallbaum *ad Plut. rep.* I. 123. Matth. II. 1502.

III. 1. The *oratio variata* (*varied construction*) differs from the anacoluthon (Jacob. *ad Lucium. Alex.* p. 22. Bremi *ad Æschin.* II. p. 7. Matth II. § 632.). It consists in the adoption of a twofold (synonymous) construction, either of which is complete in itself. It is employed by accurate writers when the preceding construction would be either heavy, indefinite, or unsuitable to the thought (Engelhardt *ad Plut Menex.* p. 254.) Rom. xii. 1. 2. παρακαλῶ ὑμᾶς — παραστήσαι· καὶ μὴ συνσχηματίζεσθε — μεταμορφοῦσθε (where Reich judges more correctly about the var. orat. than Tholuck), 1 Cor. xiv. 1. ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε (where Paul might have written προφητεύειν) comp. ver. 5. Ephes. v. 27. ἵνα παραστήσῃ ἑαυτῇ ἑνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σκῆλον — ἀλλ' ἵνα ἡ ἁγία καὶ ἁμωμος. Mr. xii. 38. τῶν θελούντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς (ἀσπάζεσθαι) ἐν ταῖς ἀγοραῖς etc. John viii. 53. μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον, where, to correspond with the preceding question, it would be, καὶ τῶν προφητῶν οὔτινες ἀπέθ. 1 Cor. vii. 13. γυνή, ἥτις ἔχει ἄνδρα ἁπίστον καὶ αὐτὸς συνευδοκεῖ (καὶ συνευδοκοῦντα) οἰκεῖν μετ' αὐτῆς, μὴ ἀφίτω αὐτόν. Phil ii. 22. ὅτι, ὡς πατερὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον (Bengel *in loc. concinne loquitur partim ut de filio partim ut de collega* ef. iii. 17.) *that he, as a son to a father, has served with me* (me in the apostolic office, for which I am more fit). Rom. xii. 6. ἔχοντες χαρίσματα κατὰ τὴν χάριν — — εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως, εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκαλον (διδασκαλίαν) ἐν τῇ διδασκαλίᾳ εἴτε ὁ παρακαλῶν (παρακλήσιν) ἐν τῇ παρακλήσει, Col. i. 6. John v. 44. Ephes. v. 33. Acts xx. 17. 2 Cor. vi. 9. Phil. i. 23. Heb. ix. 7. Rom. iv. 12. (*Ælian anim.* 2. 42.) xii. 14. See Bornemann on Luke ix. 1. The construction here is evidently intentionally

changed, in order to exhibit the thought more strikingly and expressively than would be done by a single construction, 2 John 2. *δια τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα*. The *orati var.* is united with ellipsis in 2 Cor. viii. 23. and Mr. vi. 8. *παρήγγειλεν αὐτοῖς, ἵνα μηδὲν αἰζώσω εἰς ἰδὸν* — — — ἀλλ' ὁποδεδιμένους σανάλια (sc. ἰσσαι) καὶ μὴ ἐνδύσασθαι δύο χιτῶνας see Fritzsche in *loc.* (Many examples can be gathered from Gr. authors. So Pausan. 1, 19. 5. τοῦ Νίσου λέγεται θυγατέρα ἔρασθῆναι Μίνα καὶ ὡς ἀπέκτεινε τὰς τρίχας τοῦ πατρὸς, 5, 1. 2. 8, 22. Πείσανδρος δὲ αὐτὸν ὁ Καμάρους ἀποκτείνειν τὰς ὀφθαλμοὺς οὐ φησὶν, ἀλλὰ ὡς φόφῳ προτάλῳ ἐκδιώκειν αὐτὰς. Thuc. 8. 78. Xen. Mem. 2, 7. 8. Hell. 2, 3. 19. Anab. 2, 5. 5. Pausan. 10. 1. Heliod. Æth. 1. 6. On Mr. xii. 38. comp. Lys. caed. Eratosth. 21. From the Septuagint belong here Gen. xxxi. 33. xxxv. 3. Judg. xvi. 24. Judith xv. 4. 3 Esr. iv. 48. viii. 22. 80. Neh. x. 30.)

We may also reckon here Acts xx. 34. *γινώσκετε, ὅτι ταῖς χεῖρας μου καὶ τοῖς οὐσί μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐταὶ* *that* — — *to the wants of myself and of those with me or for me and those who were with me*, 1 John iii. 24. *ἐν τούτῳ γινώσκουμεν, ὅτι* — — —, *ἐκ τοῦ πνεύματος, οὐ ἡμῖν ἰδῶκεν*. Nothing can be said with certainty about Jude ver. 16. The simplest solution would be, to take *δαυμάζοντες πρόσωπα* as equivalent to *τὸ στόμα αὐτῶν λαλεῖ ὑπέρλογα*, so that the author returned to the former construction (*παρενόμενοι*). He might, however, have conceived of *δαυμ. πρόσωπα* in a closer connection with *λαλεῖν ὑπέρλογα* and used *δαυμάζ.* because *τὸ στόμα αὐτῶν λαλεῖ* was equivalent with *λαλοῦσι*.

In the Apocalypse, where *εἶδον καὶ ἰδοῦ* precede, the nominat. and accusat. are sometimes connected, as in xiv. 14. *εἶδον καὶ ἰδοῦ νεφέλη ἡ λευκή καὶ ἐπὶ τὴν νεφ. παθήμενων ὁμοιον υἱὸν ἀνδρώπου, ἔχων* etc. vii. 9. *εἶδον καὶ ἰδοῦ ὄχλος* — — — *ἰστῶτες* — — — *περιβεβλημένους*. This desperate construction can be explained on the supposition that the author, who in the beginning had correctly used the nominat., in continuing to write, thought of the *εἶδον*, and then made the nouns dependent on it.* This occurs once after *ἰδοῦ* alone, Rev. iv. 2. *ἰδοῦ θρόνος ἔκειτο* — — — *καὶ ὁ καθήμενος ἐν* — — — *καὶ ἱρὸς κυκλῶδες* — — — *καὶ ἐπὶ τοῦς θρόνους* — — — *περὶ σβύτεις καθήμενους*, as if *εἶδον* had preceded. — Very striking also is the variation of the structure in Rev. xxi. 10. *Ἰδεῖτέ μοι τὴν πόλιν* — — — *καταβαίνουσάν* — — — *ἔχουσαν* — — — *καὶ ὁ φῶς τῆς αὐτῆς ὁμοιος* — — — *ἔχουσα* (as very good Codd. have).

The transition from the *oratio obliqua* to *recta* and *vice versa* (in the Greek prose writers very frequent) merits especial notice (d'Orville *ad Charit.* p. 89. and 347., Heindorf *ad Protagor.* p. 510. Matthiæ *ad Eurip. Phæn.* 1155. Ast *ad Plat. Legg.* p. 160. Held *ad Plutarch. Timol.* p. 451. Bornemann *ad Xen. Mem.* p. 253. Fritzsche *ad Marc.* p. 212.)

* Kindred to this are those instances in Greek, where two different cases depend on one verb, both of which, however, may be governed by it. See Lob. *ad Soph. Ajac.* 716. Matth. *ad Eurip. Suppl.* 86. *Sprachl.* II. § 632.

Acts xxiii. 23. 24. ἵππας ἐτοιμάσατε -- κτήνη τε παραστήσατε. Luke v. 14. παρήγγειλεν δὲ τῷ μαρτίνι εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξαι. (Xen. *Hell.* 2, 1. 25.). Acts xxiii. 23. ἀπέλασε τὸν ρωμῖον παραγγέλλας μηδενὶ ἐπαλθεῖν, ὅτι ταῦτα ἐνεφάνισας πρὸς με, comp. Xen. *Anab.* 1, 3. 14. and the passages from Josephus in Kypke I. 229. (also Mr. vi. 9., if καὶ μὴ ἐνδύσῃς be read). Mr. xi. 32. ἰδὼν εἰπαμεν, ἢ οὐρανὸν, ἔγει· διὰ τί οὖν οὕτω ἐπιστεύσατε αὐτῷ; ἀλλ' ἰδὼν εἰπαμεν, ἢ ἀνδρώπων, ἢ φοβούμεθα τὸν λαόν (where the narrator proceeds with his own words). See John x. 36. xiii. 29.* With Acts i. 4. comp. Lysias in *Diagil.* 12. Περὶ δὲ συνέλθομεν, ἥξει αὐτὸν ἡ γυνή, τίνα κατὰ φωνήν ἔχω ἀκούει περὶ τῶν παιδῶν τῶν αὐτῆς χρεώδαι, ἀδελφεῖς μὲν αὐτοῦ πατρὸς, κατὰ δ' ἐμὸς etc. (Geopon. 1, 12. 6.).

A transition from the singular to the plural, and *vice versa*, occurs in Rom. xii. 16. 20. 1 Cor. iv. 6. Gal. iv. 7. vi. 1. Luke v. 4. see Schweigh. ad *Arrian. Epict.* II. I. p. 94. 278. Matthiae ad *Eurip. Orest.* p. 111. Schäfer ad *Demosth.* IV. p. 106.

A heterogeneous connection of several words is found in Rev. i. 6. ἐποίησεν ἡμᾶς βασιλείαν ἰερέων τῷ θεῷ, where the chief noun is an abstract, and that in apposition a concrete. Similar *Æschin. in Timarch.* § 5. τῶν τεσσάρων καὶ τῶν ἀνταγών, see Bremi ad *Æschin. Ctesiph.* § 25. Also comp. *Cæs. bell. civ.* 3, 32. erat plena LICTORUM et IMPERIORUM provincia, Petron. 43, 3. 38.

NOTE. It belongs to the simplicity of the N. T. style, that sometimes one sentence is dissolved into two, which are connected by καὶ, Rom. vi. 17. χάρις τῷ θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ἐπηρνούσατε δὲ etc. (for which could be said ὅντις κατὰ δοῦλοι τ. ἀμ. ἦσαν. ἐκ παλαιάς), Luke xxiv. 18. σὺ μόνος παροικεῖς Ἰερουσαλ. καὶ οὐκ ἔγνω, where, in a style which easily adopts the participial construction, σὺ μόνος παροικῶν Ἰερ. οὐκ ἔγνω would be more correct, Mt. xi. 25. See Fritzsche ad *Mt.* p. 287. 413. Gesen. on Isa. v. 4., and comp. what Buttmann has observed of sentences connected together by μὲν and δὲ. On *parataxis* in general, see Kühner II. 415.

§ 65. Irregular Position of Words and Sentences.—Negligence in respect to Single Words.

1. The succession of the several words of a sentence depends in general on the order in which the ideas rise in the mind, and the mutual re-

* Mt. xvi. 11. (according to Griesbach's reading) belongs here, inasmuch as in the words *περί* etc. the very words of Jesus' exhortation (ver. 6.) are repeated. We recognise also an instance of breviloquence, as Jesus would say *ἐν τῷ* — — *ἐν τῷ* ἀπὸ, *ἐν τῷ* δὲ, *περί* etc.

lation which the several parts of a sentence (as groups of words) sustain to each other. The latter requires that we place regularly, in immediate connection, the adjective with its noun, the adverb with its verb or adjective, the genitive with its governing noun, the preposition with its case, and the words forming an antithesis. In many cases, however, the connection of a clause with what precedes, the greater emphasis (rhetorically) which is to be laid on a word, and more or less euphony, will determine the position of the words, although emphasis does not demand that the emphatic word be placed in the beginning. It may even stand at the end of a clause (see e. g. Jacob *ad Lucian. Alex.* p. 74. Kühner II. 625.), but always there, where its relative position in the whole sentence will render it most prominent. An intended connection with what precedes requires, e. g. that a relative pronoun, even in an oblique case, usually begin the sentence etc. The laws of the succession of thought and rhetorical considerations therefore determine the position of words; and although they allow great play to the activity of the writer's mind, and never will be felt by him to be obstacles, yet commonly the arrangement of the words for the sake of logical and rhetorical effect, is only in a small measure so habitual with an author that it could be received as a *principal* element in the characteristics of his style (see Kühner II. 622. Zumpt *Gr.* p. 626.).

2. The position of the words in the N. T. is in the main points subject to the same rules which the Greek prose writers follow (for these rules are only partially national); yet it may be observed that it is, (a) more free and manifold in the didactic writings, especially of Paul, than in the historical books, as these rhetorical reasons have more concurrent weight; (b) that, especially in the narrative style, a too wide separation of the principal parts of the sentence, subject and verb, ought to be avoided: and, according to the Hebrew mode of expression, the verb must be placed near to the subject, and if the subject be a modified one, only the principal subject precedes the verb, while the modifications follow, so that the attention is not kept too long in suspense. The relative clauses, if possible, are so located that they occur first after the completion of the leading clause. Gersdorf in his work has remarked many peculiarities of some of the N. T. authors, in respect to the position of the words, but after a more minute investigation, it is found, (a) that he has not sufficiently taken into view the several influences on which the order and succession of the words usually depend; (b) that, believing it might become habitual with a writer, e. g. to place the adverb *before* or *after* the verb, he has proposed a critical process, and in part followed it, which

smells too much of pedantry. More rationally treated, it would be of great service in verbal criticism.

It is not indifferent whether we write τὸ πνεῦμα τοῦ θεοῦ or τὸ πνεῦμ. τὸ τοῦ θ. *comp.* above p. 112. and without article, πν. θεοῦ or θεοῦ πν.—The N. T. passages must be examined individually, according to the characteristics of their style. Without such consideration in the use of the Codd. (and even of the old translations and the Fathers) for ever to impose on an author *one and the same* position of words, is empirical pedantry. If the adjective is *usually* placed thus: φόβος μέγας, ἔργον ἀγαθόν, this is very natural; the reverse would produce either a prominence of the adjective idea, which may originate with many authors in an antithesis usual to them (καλὰ ἔργα mostly in Paul), or its precedence lies in the nature of the adjective idea, as ἄλλος, εἷς, ἰδιος etc. It cannot be strange that ἀνδρωπος οὗτος occurs frequently for οὗτος ὁ ἀνδρωπος, as the latter implies an emphasis on the pronoun (*this* man, no other), which only takes place where it is spoken δεικτικῶς or with intensity. It is by no means decided that the latter position prevails in John (Gersdorf 444.), and in the places where it occurs, the reason for this arrangement of words is apparent. On ταῦτα πάντα and πάντα ταῦτα, *see* above p. 100. No attentive reader will consider it an arbitrary deviation from the usual position: ἡ πόλις ἐκείνη, if narrators, where they wish to subjoin something relating to time, say: ἐν ἐκείναις ταῖς ἡμέραις etc. And of what use are remarks like this: πάνω, ἐκείθεν etc. sometimes precede, sometimes follow. Finally, I do not conceive how Gersdorf in Mt. xiii. 27. xv. 20. (p. 335.) could so misapprehend the right position of the adjective as to be even inclined to correct. If in Mt. xv. 34. πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον ἑπτὰ καὶ ὀλίγα ἰχθῦδια occurs, but in Mr. viii. 7. καὶ εἶχον ἰχθῦδια ὀλίγα, the oppositional contrast of ἑπτὰ there required the ὀλίγα to be placed before ἰχθῦδια, whilst here *loaves* and *fishes* are antithetical: they had also a small supply of fishes. It will not seem strange to any one who studies the language with attention that Luke writes χρόνον οὐκ ὀλίγον, and Paul 1 Tim. v. 23. οἶνον ὀλίγον. In John v. 22. τὴν κρίσιν πᾶσαν δίδωκε τῷ πατρί, πᾶσαν is very properly placed before δίδ. (he gave it to him not in parts, but wholly), *comp.* Mt. ix. 35. Luke vii. 35. 1 Cor. x. 1. Acts xvii. 21. Nothing need be remarked on the precedence of an emphatic word (John iv. 24. ix. 31. xiii. 6. 1 Cor. xii. 22. xv. 44. xiv. 2. Luke ix. 20. xii. 30. xvi. 11. Rom. vii. 2. 3. Heb. x. 30.) *See below* 3.

3. The position of words in the N. T. has usually been noticed only where single members of a sentence appear separated from those words to which they logically belong: e. g. 1 Thess. ii. 13. παραλαβόντες λόγον ἀποκρίσεως τῶν ἡμῶν τοῦ θεοῦ, or 1 Pet. ii. 7. ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, Rom. xi. 13., and this merely was called *trajection*.* But those

* See Abresch *ad Aristanet.* p. 218. Wolf *ad Demos. Lept.* p. 300. Reitz *ad Lucian.* VII. p. 448. Krüger *ad Dion. Hal.* p. 139. 318. Engelhardt *ad Euthyphr.* p. 123. Winer's *Gram. Excurs.* p. 174.

passages ought to be distinguished, (a) where the striking order of the words has a *rhetorical* reason, and is therefore designed, as in 1 Pet. ii. 7. where the *πιστεύουσιν* is postponed to the end, because here the condition: *as faithful, if we are faithful*, is more prominent,* *comp.* 1 John v. 16. John xiii. 14. 1 Cor. v. 7., also Heb. vii. 4. *ὁ καὶ δεκάτην Αβραὰμ ἔδωκεν ἐκ τῶν ἀποδοτίων, ὁ πατεράρχης, τοῦ ᾧ Ἰσραὴλ ὁ πατριάρχης gave even the tenth.* In 2 Cor. ii. 4. οὐκ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε an antithesis is evident, as Rom. xi. 31. Acts xix. 4. Gal. ii. 10. (Cic. *div.* 1, 4. *mil.* 2. *fin.*) Mr. ii. 28. ὥστε κύριός ἐστιν ὁ θεὸς τοῦ ἀδελφικοῦ καὶ τοῦ σαββάτου, John vii. 38. So also Heb. x. 27. καὶ πυρὸς ζῆλος ἐσθίου μέλλοντος τοὺς ὑπεναρτίους the epithet of πῦρ is more strikingly prominent, than if it were inserted between the genit. and governing noun, and in xii. 25. εἰ γὰρ ἱερεῖς οὐκ ἔφυγον, τὸν ἐπὶ γῆς παραιτησάμενοι *χρηματίζοντα*, πολλῶ μᾶλλον ὑμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι a more emphatic accent is laid on the antithetical ἐπὶ γῆς, than if it should be read together with *χρημ.*, see 1 Cor. ii. 11. 2 Cor. vi. 16. 1 Pet. ii. 16. Heb. vi. 19. Jude ver. 18. Acts vii. 56. 1 Tim. iii. 6. John xviii. 17. (every where transpositions of the genitive). Rom. viii. 18. and Gal. iii. 23. μέλλουσα precedes, because the future is opposed to the present; in μέλλ. therefore lies the principal idea, which is afterwards completed by ἀποκαλυφθῆναι. Similar Held *ad Plutarch. Timol.* p. 420. *Comp.* 1 Cor. vii. 17. εἰ μὴ ἵστασθαι ὡς ἡμέρῃσιν ὁ κύριος, ἔπασσον ὡς πάλαι ὁ θεός etc. Rom. xii. 3.—(b) In some places a more precise definition is annexed, which occurred to the writer after the sentence had been arranged, Acts xxii. 9. τὸ μὲν φῶς εἰσέεισεν, τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ ἀλαλοῦντός μοι, Acts iv. 33. μεγάλη δύναμις ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, Heb. xii. 11. John iv. 39. vi. 66. xii. 11. 1 Cor. x. 27. Luke xix. 47. 1 Pet. i. 13. 2 Pet. iii. 2. *comp.* Arrian *Alex.* 3, 23. 1. τοὺς ἐπολιεφθέντας ἐν τῇ διώξει τῆς σαρδανείας.—(c) In other places the trajection is only apparent: Heb. xi. 32. ἐκτελείει γὰρ με διηγούμενον ὁ χρόνος περὶ Γεδεὼν, Βαζάν τε καὶ Σαμφὼν etc., which could not be written otherwise, as a whole series of names follows, to which in ver. 33. a relative clause is to be attached, Jas. v. 10. Heb. vi. 1. 2.—(d) An effort to throw unemphatic words into the shade is evident, Heb. iv. 11. ἵνα μὴ ἐν τῷ αὐτῷ τοῖς ὑποδείγματι πίση etc. So perhaps in 1 Cor. v. 1. ὥστε γυναικὰ τινὰ τοῦ πατρὸς ἔχειν (*that the wife one of his father has, verbatim* as to position. *Trs.*), Luke xviii. 18. ὅπου διαθήκη,

* *Comp.* Demosth. *fall. leg.* p. 204. C. εἰμὶ τῶν ἐκτελεσάντων ἐξ ἀρχῆς ἐγὼ τοῦτων. τῶν δ' οὐδὲς ἐμοῦ.

θάνατον ἀνάγκη φέρεσθαι τοῦ διαδεμένου, any other position of the last word would diminish the force of the principal thought θάνατος ἀνάγκη.

We remark also a contrast (*see above a*) in 1 Cor. ii. 11. τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου; antithesis in Luke iii. 14. καὶ ἡμεῖς τί ποιήσομεν; (*comp. ver. 12.*) ix. 20. xvi. 12. xxiii. 31. John ix. 17. xxi. 21. 2 Cor. ii. 16. where the interrogative uniformly follows. On the other hand the adjectives πόσος, ποταπός, ἥλιος, as emphatic, precede, Gersdorf I. 410. (On the contiguity of similar or equal words, like κακοὺς κακῶς ἀπολείπει, *see* § 62. 1. *comp.* Kühner II. 628.)

4. (c) Sometimes, however, single words are transposed in consequence of inattention, or rather because the ancients, having only reflecting readers in view, were free from careful precision; and this frequently occurred among the Greek prose writers, with certain adverbs (*Stallbaum ad Plat. Phæd.* p. 123.), to which every reader, according to the sense, gives the right position, even if the writer has not arranged them with logical exactness. So with αἰ Isocr. *Paneg.* 14. διετίλεσαν κοινὴν τὴν πόλιν παρίχοντες καὶ τοῖς ἀδικουμένοις αἰ τῶν Ἑλλήνων ἐπαμύνουσαν, Xen. *Æc.* 19, 19. Thuc. ii. 43. (*see Krüger ad Dion.* p. 252. Schäfer *ad Demosth.* II. 234.); so also with πολλάκις *Stallbaum ad Plat. rep.* I. 93., with ἔτι Rom. v. 6. ἔτι Χριστὸς ὄντων ἡμῶν ἀσθενῶν (for ἔτι ὄντ. ἡμ. ἀσθ.), *comp.* Eurip. *Orest.* 416. 499. and Poppo *Thuc.* I. I. p. 300. III. II 664.— So, finally, with ὁμως 1 Cor. xiv. 7. ὁ μ ω ς τ α ἄλυσ α φωνήν διδόντα for τὰ ἄλυσ α, καί πτε ἄλυσ α, ὁμως etc. and Gal. iii. 15. ὁμως ἀνδρώπου πενυρωμένην διαθήκην οὐδεὶς ἀρετεὶ for ὁμ. οὐδεὶς ἀρετεὶ (*comp.* Bengel and Winer's *comment. in loc.*), Herm. *ad Soph. Ajac.* 15. Dæderlein *ad Soph. Œd. C.* p. 396. Pflugk *ad Eurip. Androm.* p. 10. (In other places ὁμως points to an omitted clause, *see* Poppo *Observ.* p. 207.).*

Even the trajection of a negation is not very rare with the Greeks; but then there is either a concealed antithesis, e. g. Plat. *Crit.* p. 47. D. πειδόμενοι μὴ τῇ τῶν ἐπαίδων δόξῃ, Legg. 12. p. 943. A. Xen. *Mem.* 3, 9. 6. Galen *temper.* 1, 3. *comp.* Kühner II. 628. Siutenis *ad Plut. The mist.* p. 2., or the negation precedes the whole clause, instead of being added to the word which is negated, as in Acts vii. 49. ἀλλ' οὐχ ὁ ὠψιστος, ἐν χειροποιήτοις κατοικεῖ, *comp.* Xen. *Ephes.* 3, 8. ὅτι μὴ τὸ φάσματον θανάσιμον ἦν, Plat. *Apol.* p. 35. D. (*Æcumen* I. p. 230.). Many interpreters, as Piscator, Koppe, Storr, Tholuck, Reiche, find a trans-

* We may reckon here *σὺν* in passages like Mr. i. 10. v. 36. ix. 15. In ii. 8. and v. 30., however, *σὺν* belongs to the participles. *See* Fritzsche *ad Mr.* p. 19. for passages out of Greek authors.

position of the negation in Rom. lii. 9. τί οὐν; προσχόμεθα; οὐ πάντως i. e. *not in the least, not at all* (πάντως οὐ). This apprehension is possible in that formula, at least οὐδὲν πάντως is found in Herod. 7, 57. 5, 34. as also οὐ πάν for *not in the least*, Demosth. *Ol.* 2. § 21. (οὐ πάντως even Epiph. *hær.* 38, 6.), οὐ — ὅλως also Porphy. *abstin.* 1, 14. and the context of the Pauline passage seems to favor, even to require this understanding of the passage, see Reiche and De Wette *in loc.* On the other hand, 1 Cor. v. 10. ἔγραψα ὑμῖν — — μὴ συναναμίγνυσθαι πόρνους, καὶ οὐ πάντως τοῖς πόρνους τοῦ κόσμου τούτου is to be translated: *I wrote to you to have no intercourse with fornicators, not (I wrote, I meant) altogether (in universum) with the fornicators of this world* (since then ye must go out of the world), but only with the licentious church members. Heb. xi. 3. εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι is usually reckoned here, but Schulz correctly translates: *that, therefore, what can be seen, yet has not been understood from what appears or exists, comp. Bengel in loc.* What is denied is, the ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι, and the negative is with entire regularity placed before this clause. The transposition of the negative referred to in 2 Macc. vii. 28. ὅτι οὐκ ἐξ ὄντων ἐποίησεν αὐτὰ ὁ θεός is uncertain, as only the Cod. Alex. has it so. 2 Cor. iii. 4. 5. πεποιθήσιν ἔχομεν, οὐχ' ὅτι ἱκανοὶ ἐσμεν etc. cannot be explained by ὅτι οὐκ (μὴ) etc. It must rather be translated: *this persuasion (the chief) have we, not because we are able of ourselves, but because our ability is of God* (ἀλλ' ὅτι ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ. Finally, I cannot with Schott and others translate 2 Cor. xiii. 7. οὐκ ἵνα ἡμεῖς δοξῶμεν φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῇτε, *ne ego debeam (Jesu legatus) comprobari, sed ut* etc., as if the negative referred to the verb φαν.— The Apostle would rather say: *It is only my desire that you be good, not that I may exhibit myself in the fulness of my Apostolical power*— I shall cheerfully be ἀδόκιμος (*see the following*), if you only be δόκιμοι. With this interpretation φανῶμεν is in its proper place. Billroth differs. See Reiche on Rom. iv. 12. Lücke on 1 John iv. 10. Stolz has correctly explained 1 Cor. xv. 51., which Flatt and Heydenreich translate improperly. See Billroth *in loc.*

To this category belongs the hyperbaton 2 Tim. ii. 6. τὸν κοπιῶντα γεωγρὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. The Apostle intends not to say: the laborious husbandman must first (Schott: *præcipue*) partake of the fruits, but: *the husbandman, who would partake of the fruits, must first labor*, as Stolz translates; the πρῶτον belongs then to κοπ. It would be expressed more clearly thus: τὸν τῶν καρπ. μεταλ. θέλοντα γεωγρὸν δεῖ πρῶτον κοπιᾶν. In respect to the above hyperbaton, *comp. Xen. Cyr.* 1, 3. 15. ὁ οὐδὲς πρῶτος πατὴρ τεταγμένα ποιεῖ, i. e. ὁ οὐδὲς πατ. πρῶτος

σε. π. In order to get round the hyperbaton Grotius takes *πρῶτον* for *demum*, which is not admissible. Heydenreich passes over this passage too lightly. Other hyperbata of a striking character, *see* in Thuc. 3, 26. Xen. *Cyrop.* 2, 1. 5. Plat. *Crit.* p. 50. E. Demosth. *Olynth.* p. 30.

The trajection in Acts i. 2. διὰ πνεύματος ἁγίου οὗς ἐξελέξατο (*comp.* Plat. *Apol.* p. 19. D. Stallbaum *ad Plat. rep.* I. p. 109.), which Künöl, Vater and Olshausen (after Scaliger) have recently adopted, would possess little probability, since only the *ἰντελλ. δία πν. ἁγ.* could be of account to Luke (for the subsequent contents of the Acts), but the *ἐκλεγ. δία. τ. πν.* would fall within the compass of the Evangel. and could not be first described here; the general reference in οὗς ἐξελέξ., most immediately applicable to the Apostles, is not without meaning, as they, in consequence of that election, became qualified for the commissions διὰ τοῦ πν., *see* Valck. in *loc.* Acts v. 35. προσέχετε ἑαυτοῖς ἐν τοῖς ἀνθρώποις τί μέλλετε πράσσειν may very properly be translated: *take heed to yourselves on account of these men, what ye would do*, ἐν can be thus connected with προσέχειν ἑαυτῶ, even although it really occur in not a single passage. Others refer the ἐν τ. ἀ. to πράσσειν, because the phrase *πράσσειν ἐν τινι* is not unusual, *see* Künöl.

There is more semblance of probability in Acts xxvii. 39. where κόλπον τινὰ κατενόουν ἔχοντα αἰγιαλόν, is supposed to stand for αἰγ. ἔχοντα κόλπον τινά, but Grotius has already remarked: *non frustra hoc additur, sunt enim sinus quidam maris, qui litus non habent, sed præruptis rupibus cinguntur* (Stolz: *which had a landing*). Besides the αἰγ. ἔχοντα must be closely connected with the relative clause εἰς δὲ etc.: *which had a shore, at which they resolved to land*, i. e. a shore of such a kind as to induce in them this resolution. That trajection would be unwarrantable in so simple a sentence.

John xii. 1. πρὸ ἑξ ἡμερῶν τοῦ πάσχα *six days before the passover*, and xi. 18. ἣν ἡ Βεθανία ἐγγὺς τῶν ἑξοσολύμων ὡς ἀπὸ σταδίων δεκαπέντε *about fifteen stadia from it* (*comp.* xxi. 8. Rev. xiv. 20.) must be considered as having become an established trajection and genuine even to the case. If the prepositions were in the proper place (before πάσχα and ἑξοσολ.) it would mean in the former: *ἑξ ἡμέραις πρὸτ. π.*, in the latter ὡς σταδ. δεκ. ἀπὸ ἑξοσ. (Luke xxiv. 13.). But probably among Greeks it arose from another view, and in definitions of place they were accustomed to say ἀπὸ σταδίων δεκ. (properly, *situated there, where the fifteen stadia terminate, at the end of the fifteen stadia*), as in Lat. e. g. Liv. 24, 46. *Fubius cum a quingentis fere passibus castra posuisset*, Ramshorn p. 273. Were it necessary further to define the location of the speaker, this would be put in the genitive with this formula. So also in definitions of time, as it was customary to say: *πρὸ ἑξ ἡμερῶν before six days*, this formula was retained also when it was necessary to designate a point of time referring to this definition or division, therefore *πρὸ ἑξ ἡμερῶν τοῦ πάσχα*. Both these modes of expression (as to time and place) are frequent enough in the later Gr. *comp.* Ælian. *Anim.* 11, 19. *πρὸ πέντε ἡμερῶν τοῦ ἀφανισθῆναι τὴν Ἐλίαν*, Xen. *Ephes.* 3, 3. Geopon. 12, 31. 1. Achill. *Tat.* 7, 14. (and Jacobs in *loc.*) Epiph. *Opp.* II. p. 248., Strabo

15. p. 715. καταλαβεῖν ἄνδρας πεντακαίδεκα ἀπὸ σταδίων ἑκοσι τῆς πόλεως, Plutarch. *Philop.* 4. ἦν ὁ γὰρ οὐτῷ καλὸς ἀπὸ σταδίων ἑκοσι τῆς πόλεως, Joseph. *Antt.* 8. 13, 9. *see* Schäfer *ad Long.* p. 129. Such formulas were constructed also with μετὰ (in reference to time), as μετὰ τέτταρα καὶ εἰκοσὶν ἔτη τῶν Τρωϊκῶν *see* Schäfer *ad Bos. Ellips.* p. 553.

5. Certain particles in Gr. have a more or less definite position, according to the importance which attaches to them in the sentence. Μὲν (μενοῦνγε), οὖν, δὲ, γὰρ, γε, τοίνυν, ἄρα (the last not even at the commencement of a subordinate clause Xen. *Cyrop.* 1, 3. 2. 8, 4. 7.) should not stand in the beginning of a sentence. In most cases this rule is observed in the N. T., and δὲ, γὰρ, οὖν have sometimes the second, sometimes the third, sometimes also the fourth place (although the Codd. do not generally harmonize); the third and fourth especially when words which belong together should not be put asunder, as Gal. iii. 22. πρὸ τοῦ δὲ ἰσθίου, Mt. xxvi. 11. τοὺς πτωχοὺς γὰρ (as at least Fritzsche has taken into the text) Mr. i. 38. Luke xv. 17. εἰς ἑαυτὸν δὲ ἰσθίων, vi. 23. etc., Acts xxvii. 14. μετ' οὐ πολὺ δὲ ἔβαλε etc., 1 John ii. 2. οὐ περὶ τῶν ἡμετέρων δὲ μόνον, 1 Cor. viii. 4. περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, 2 Cor. x. 1. δε κατὰ πρόσωπον μὲν ταπεινός John xvi. 9. *comp.* about δὲ (Herod. 8, 68. *Ælian. Anim.* 7, 27. Isocr. *ad Philipp.* p. 202. Diod. Sic. 11, 11. Thuc. 1, 6. 70. Athen. I. p. 174. Schweigh. *Arrian. Alcx.* 2, 2. 2. Xen. *eq.* 11, 8. Lucian. *Eunuch.* 4. *dial. mort.* 5, 1. Strabo 17. p. 808.) Herm. *ad Orph.* p. 820. Boissonade *ad Aristænet.* p. 687. Poppo *Thuc.* I. I. p. 302. III. I. p. 71. Stallb. *ad Phileb.* p. 90. Porson and Schäfer *ad Eurip. Orest.* p. 60. Bornemann *ad Xen. Conviv.* p. 69. and *ad Anab.* 3, 2. 7., as to γὰρ Wunder *ad Soph. Philoct.* 218. Schäfer *Melet. crit.* p. 76. Fritzsche *quæst. Lucian.* p. 100., as to μὲν Bornemann, *ad Xen. Conviv.* p. 61. Herm. *ad Orph.* as above. Krüger *Dion.* p. 314.—ἄρα on the other hand (*see* Herm. *ad Soph. Antig.* 629.) is often contrary to the usage of the Greeks, placed in the first clause, as 2 Cor. v. 15. Gal. ii. 17. 21. v. 11. 2 Thess. ii. 15. Rom. viii. 12. etc. (*comp.* however, Xen. *Ephes.* i. 11. and the later authors generally), as also ἄρ' οὖν Rom. v. 18. vii. 3. *Ephes.* ii. 19. Μενοῦνγε begins a period in Luke xi. 28. Rom. ix. 20. x. 18. *See* Lob. *ad Phryn.* p. 342. and likewise τοίνυν Heb. xiii. 13.; the latter is very seldom found at the beginning of a sentence in good writers, yet *see* Lob. *ad Phryn.* 1. c.

Moreover μὲν is regularly placed after the word to which it belongs.* Some exceptions to this exist, however; Acts xxii. 3. ἐγὼ μὲν εἰμι ἀσής

* If several words are grammatically connected μὲν may stand after the first, as Luke x. 2. ὁ μὲν θεριστής, Acts xiv. 12. τὸν μὲν βαρύναν, Heb. xii. 11. So Lysias *pan. publ.* 3. ἐν μὲν οὖν τῷ πολέμῳ. Bornemann *ad Xen. Conv.* p. 61. Ὁ γὰρ after the artic. *see* Erfurdt *ad Soph. Antig.* 686.

Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ etc. (for ἐγὼ ε. ἀ. Ἰ. γεγενν. μὲν etc.), Tit. i. 15. πάντα μὲν καθαρὰ τοῖς καθαροῖς, τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν for τοῖς μὲν καθαρ. πάντα καθ. etc. or πάντα μὲν καθ. — οὐδὲν δὲ καθ. τ. μ. 1 Cor. ii. 15. comp. Xen. Mem. 2, 1. 6. 3, 9. 8. Ælian. Anim. 2, 31. Diog. L. 6, 2. 6. Herm. ad Soph. Œd. R. 436. Bernhardy ad Dion. Perierg. p. 626. Hartung Partik. II. 415.

Τε belongs properly after that word which is parallel or correlative with another Acts xiv. 1. Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος, ix. 2. xx. 21. xxvi. 3. But it is frequently inserted earlier Acts xxvi. 22. (Elmsley ad Eurip. Herod. 622.) and stands especially after a preposition or article Acts x. 39. ii. 33. xxviii. 23. John ii. 15. etc. in which case it is sometimes prominent as belonging in common to the two correspondent members of the sentence Phil. i. 7. ἐν τε τοῖς δεσμοῖς μου καὶ τῇ ἀπολογίᾳ καὶ βεβαιώσει etc. Acts. xxv. 23. xiv. 5. Comp. Plat. Legg. 7. p. 796. D. εἰς τε πολιτείαν καὶ ιδίους δικούς, Thuc. 4, 13. and the collection of examples by Elmsley (also Joseph. Antt. 17, 6. 2.). See especially Sommer in Jahn's Jahrbüch 1831. III. 401. So can γε be placed after an article or monosyllabic particle, Rom. viii. 32. 2 Cor. v. 3. Ephes. iii. 2. comp. Xen. Mem. 1, 2. 27. 3, 12. 7. 4, 2. 22. Diod. Sic. 5, 40., see Matthiæ ad Eurip. Iphig. Anl. 498.

Many interpreters, e. g. Schott, find a trajection of καὶ (even) in Heb. vii. 4. ᾧ καὶ δεκάτην Αβραὰμ ἰδωκεν for ᾧ δεκ. καὶ Αβρ. ἰδ. But the emphasis here is laid precisely on the giving of the tenth, and Schulz and Stolz have translated correctly.

6. Trajection has been imposed *per vim* on the sentences in Acts xxiv. 22., where Beza, Grotius, and others punctuate thus: ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν, ὅταν etc. and translate: *Felix, quando accuratius* — *cognovero, inquit, et Lysias huc venerit* etc.; but see Kühnöl in loc., comp. Bornemann in Rosenm. Repert. II. 281.; 2 Cor. viii. 10. οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προεπῆξατε ἀπὸ πίστεως (see the Syriac), where an inversion was adopted: *non velle solum ea facere inceptistis* (Grotius, Schulz, Schott, Stolz) on account of what follows in ver. 11.: ἡ προθυμία τοῦ θέλειν. Incorrectly. In ver. 10. θέλειν is much more than ποιεῖν; it denotes *the being willing* (to give voluntarily) comp. viii. 3. (Isocr. adv. Callim. p. 914); in ver. 11. however the whole emphasis of the thought lies on ἐπιτελεῖν. *The beginning*, yea even the *beginning willingly* (ἡ προθ. τοῦ θέλειν) does not suffice, you

* On this subject see W. Kahler *satura duplex de ver. et fict. text. sac. tract. ex Evang. et Act. Ap.* 1728. E. Wassenbergh. *de transpos. salub.* etc. 1786.

must *finish* the good deed. The apostle twice uses (ποιῆσαι) *ἐπιτελεῖν*, not *ποιεῖν* in antithesis to θέλειν as mere volition. An inversion for οὐ μόνον τὸ θέλειν ἀλλὰ καὶ τὸ ποιῆσαι would be more than harsh and in Paul intolerable; besides τὸ θέλειν *πρῶτον ἐξέσσει*, you have *begun* to will, would be without an appropriate sense. In the chief point Beza, Heumann and Bauer agree with me (Log. Paull. p. 334.). I deem it unnecessary to adopt a trajection in 2 John ver. 6. although Knapp and Lücke affirm it. On John xi. 15. see § 57. p. 356.

Where in the arrangement of single sentences, the dependent clauses are placed before the principal e. g. those expressing the final cause Mt. xvii. 27. Acts xxiv. 4., relative clauses Mr. xi. 23. Luke vii. 43. John iii. 11., the reason is manifest to every attentive reader. *Comp.* Kühner II. 626.

7. In some passages there is a degree of negligence in respect to single words, especially pronouns, which however renders the interpretation neither difficult nor uncertain, when attentively viewed in connection with the context, e. g. Acts iv. 7. where αὐτοῖς does not relate to those mentioned in ver. 4. but to αὐτοῖς in ver. 2., x. 7. where αὐτῷ does not relate to Simon ver. 6., but to Cornelius ver. 1., as some manuscripts indicate, which read τῷ Κορνηλίῳ (a manifest gloss), Luke v. 17.; Acts vii. 24. πατάξας τὸν Αἰγύπτιον refers to τινὰ ἀδικούμενον, in which the sense: *ill treated* (by an Egyptian) is implied. In Gal. i. 23. μόνον ἀποσύντες ἦσαν the idea of the *members* of the church as included in this particip. masc. must be taken from ταῖς ἐκκλησίαις *comp.* Gal. ii. 2. Such constructions *ad sensum* frequently occur. On αὐτός see § 22. 3. In respect to the rapid change of the subject, another kind of negligence is to be remarked in Luke xix. iv. *προδραμῶν* — — ἀνέβη ἐπὶ συκομορίαν (Ζαχαρίας), ἵνα ἴδῃ αὐτὸν (Ἰησοῦν), ὅτι ἐκείνης ἡμέλλε (Ἰησοῦς) διέσχεσθαι, *comp.* xvii. 2. xiv. 5. xv. 15. (Mr. ix. 20.) Acts vi. 6. Judith v. 8. In the Greek prose writers this transition from one subject to another is frequent: Herod. vi. 30. ὁδὲ (Histiacus) οὗτ' ἂν ἔπαθε κακὸν οὐδὲν, δοπέειν ἐμοί, ἀσπῆξί (Darius) τ' ἂν αὐτῷ τὴν αἰτίην, Demosth. c. *Phorm.* p. 587. Wolf. *ὅς οὐκ ἔφασκεν οὔτε τὰ χρέματα ἐντελεῖσθαι τοῦτον* (Phormion), οὔτε τὸ χρυσίον ἀπειληθέναι (Lampis) Plutarch. *Poplic. compar.* 5. — — *προσέλαβεν* (Poplicola), ὅσα δόντα ἀγαπήτων ἦν νικῆσαι· καὶ γὰρ τὸν πόλεμον διέλυσε (Porsena) etc., *vit. Lysand.* 24. ἄλλο δ' οὐδὲν ἐχρήσατο (Agesil) αὐτῷ πρὸς τὸν πόλεμον ἀλλὰ τοῦ Κρονοῦ διελθόντος ἀπέπλευσεν (Lysand.) εἰς τὴν Σπάρτην etc. Ages. 40. τὴν βασιλείαν Ἀρχίδαμος — — παρέλαβε, καὶ (sc. αὐτῇ) διέμεινε τῷ γένει, Artax. 15. τοῦ κροτάφου τυχὼν κατέβαλον τὸν ἄνδρα, καὶ τίδνηκεν (οὗτος) etc. *Lysias caed. Eratosth.* 10. ἵνα τὸν τετθὼν αὐτῷ (παίδι)

διδῶ καὶ μὴ βοῶ (τὸ παιδ.). Poppo *Observ. in Thuc.* p. 189. Bähr. in *Cruizer Melet.* III. p. 36. Schäfer *ad Demosth.* IV. p. 214. and *ad Plutarch.* IV. p. 281. 331. V. 86. 295. Stallbaum *ad Plat. Gorg.* p. 215. On the Hebrew *comp.* Gesen. 803.

A little negligence in the construction occurs also in Acts xxvii. 22. ἀποβολὴ ψυχῆς οὐδεμίᾳ ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου, which verbally would signify: *there will not happen any loss of life, but of the ship*, for: there will be no loss of life, only a loss of the ship. More remarkable still would be the passage Gal. i. 19. ἔτερον τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου, if we translate with Fritzsche (*Comment.* in Matth. p. 482.): *aliud apostolum non vidi, sed vidi Jacobum* etc.; so that only εἶδον ought to be repeated with Ἰάκ.; yet see Winer's *comment.* and Usteri *in loc.* Similar to this would be the well known use of ἄλλος, not only in Homer, e. g. *Odyss.* 2, 412. μήτερος δ' ἱμοὶ οὔτε πέπνυται οὐδ' ἄλλαι θυγαῖ i. e. *yet others, namely the female servants* (*comp.* Thiersch Gr. p. 588.), but also in prose writers, e. g. *Plato Gorg.* 473. C. εὐδαιμονιζόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων and *to the others, namely strangers*, *Xen. Anab.* 5, 2. 31. 5, 4. 25. οἱ πολέμιοι ὁμοῦ δὴ πάντες γενόμενοι ἰμάχοντο καὶ ἐξηκόντιζον τοῖς σπαρτοῖς· καὶ ἄλλα δόξατα ἔχοντες *comp.* Elmsley *ad Eurip. Med.* p. 128. Lips. Jacobs *ad Athen.* p. 22. Krüger *ad Dion.* p. 139. Bornemann *ad Anab.* p. 47. Poppo *ad Cyrop.* p. 186. Fritzsche *Quæst. Lucian.* p. 54. Zell *ad Aristot. Ethic.* p. 62. Identical with this is the use of ἔτερος in Luke namely xxiii. 32. ἦγοντο δὲ καὶ ἑτεροὶ δύο παροῦργοι συν αὐτῷ ἀναιρεσθῆναι, where, as expressed, it appears as if Jesus were called also παροῦργος, and x. 1. ἀνέδειξεν ὁ κύριος καὶ ἑτέροους ἐβδόμη· καὶ οὐκ ἔστιν οὐδὲν ἑτερόν. *Comp.* Thuc. 4, 6. 7. In the above use of εἰ μὴ in Gal. i. 19., Rev. xxi. 27. is similar, οὐ μὴ εἰσέλθῃ — — πᾶν κοινὸν καὶ ποιοῦν βδέλυγμα — — εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς, where the γεγραμ. are not to be included in the πᾶν κοινόν. The sense is rather: *no profane thing shall enter in, only those who are inscribed* etc. *shall enter.* *Comp.* 1 Kings iii. 18. οὐκ ἔστιν οὐδὲν μεθ' ἡμῶν παρ' ἐξ ἀμφοτέρων ἡμῶν ἐν τῷ οἴκῳ.

An instance of a negligent reference would also exist in 1 Tim. ii. 15., if to ἵαν μείνωσιν ἐν πίστει the word τίττω were supplied from the preceding τεκνογονίας see § 47. 1. This is not to be hastily rejected; *Plat. Legg.* 10. p. 886. D. is similar, where γενόμενοι is referred to θεογονίαν, as if θεῶν γένεσις stood there, see Zell *ad Aristot. Ethic.* p. 209. Poppo *ad Xen. Cyrop.* p. 29. 160. Küster (Reisig) *ad Xen. Econ.* p. 247. *Comp.* also 1 Cor. vii. 36.

About the *Chiasmus* in Philem. ver. 5. σοὺ τὴν ἀγάπην καὶ τὴν πίστιν, ἣ ἔχεις πρὸς τὸν κύριον καὶ εἰς πάντας τοὺς ἀγίους see above, p. 325.

Luke xxiv. 27. ἀρχαῖος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν διεμήνυνεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ is peculiar. It can hardly be supposed here that other books of the O. T. were contrasted with Moses and the prophets, to which Jesus referred; nor with Künöl, that Jesus first quoted the prophets, and then proceeded to interpret them

(see Vnn Hengel *Annotat.* p. 104.), but Luke rather intended to say: *Jesus beginning with* (from) *Moses ran over all the prophets*. But having ἀπὸ in mind, he annexes πάντες προφῆται in the genitive. Allied to this is Acts iii. 24. πάντες οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν παθεῖντων ὅσοι ἐλάλησαν καὶ κατήγγειλαν etc. Luke could have written: *all the prophets Samuel* (as the first) *and the succeeding* (one after another) *all* etc. or, *all the prophets from Samuel, as many of them* etc. As the words now stand, they evidently contain a tautology. The division which Casaubon and a host of interpreters (also Valckenaer) adopt, τῶν καδ. ὅσοι ἐλάλ., does not essentially improve the passage. Still it remains *all the prophets since Samuel*, and then, as if not already included in these, *all those who followed Samuel and prophesied*. The interpretation which Hengel (as above, p. 103.) gives, supplying ἕως Ἰωάννου (Mt. xi. 13.) is arbitrary, and presents only the inappropriate thought: *since Samuel and the succeeding prophets — — down to John*, whilst we expect to see two distinct points of this series mentioned. Hengel in this way also first realized the brachyology of Luke: ἀρχεσθαι ἀπὸ — — ἕως, (explained below).

A defective relation of the qualifying term to the noun, which ought to regulate its grammatical form, exists in many passages of the N. T., not only in Acts v. 20. τὰ ῥήματα τῆς ζωῆς ταύτης (for ταῦτα), Rom. vii. 24. see above, p. 185., but also (Bauer *Philol. Thucid. Paul.* p. 263.), Ephes. ii. 2. iii. 2. 2 Cor. iii. 7. Luke viii. 32. This species of hypallage (*comp. Glass. Philol. Sac.* I. p. 652.) is confirmed by many examples out of ancient authors. In a long sentence, where many relations are united, such an irregularity would be possible, especially in an inexperienced writer. Among the poets passages might be found, which, without such an assumption may be explained, as only an involved construction, *comp. Lob. ad Soph. Ajac.* 7. *Herm. ad Vig.* p. 889. *ad Soph. Philoct.* p. 202. *Krüger grammat. Untersuch.* III. p. 37. But in prose the instances are very rare (Poppo *Thuc.* I. I. p. 161. Bornemann *ad Anab.* p. 206. Heinichen *ad Euseb.* II. 175.), in the N. T. not one is certain. On Ephes. iii. 2. and others see Winer's *progr. de Hyppallage and Hendiadyi in N. T. libris.* Erlang. 1824. 4to. p. 15. and Harless in *loc.*; Ephes. ii. 2., where the apostle might very easily deviate from this right construction, πνεῦμα is the spirit reigning in worldly men and seducing them, of which Satan is contemplated as lord and sovereign, Meier in *loc.* Rückert is here again unadvised. Heinichen *ad Euseb.* II. p. 99. perseveres in the hypallage. In 2 Cor. iii. 7. εἰ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐστὶν τετυπωμένη ἐν λίθοις Paul in contrast with διακονία τοῦ πνεύματος, might have said more simply: ἡ διακ. τοῦ γράμματος ἐντετυπωμένη ἐν λίθοις, but he annexes to the idea of (Mosaic) law, a definition im-

portant to him, and so the symmetry is disturbed. The present arrangement of the words however is not incorrect. The ministration of death by Moses was so far *ἐν λίθοις ἐντέτυπ.*, as it consisted in the introduction of laws threatening and imposing death on the people, and the administration of them among the people. The letter of the law contained the service which men were required to perform. Tac. *Annal.* 14, 16. may be grammatically compared with this passage. In Heb. ix. 10. *ἐπίκειμένα* certainly stands not for *ἐπικειμένοις*, but is parallel with *μὴ δυνάμειναι*, and the neuter was chosen, because both *δῶρα καὶ θυσίαι* are understood here. In Luke xxii. 20. *τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον* might be construed with *ἐν τῷ αἵματι*, but as the words now stand, they have no relation to the apposition or a part of the apposition *ἐν τῷ αἵμ.*, but to the subject *τὸ ποτήριον*, where the author thought of the blood which the wine represented. This irregularity is evidently of a logical not of a grammatical kind. Yet Schulthess (on the Lord's Supper p. 155.) had no need to be excited about it. Heb. vi. 1. Kühnöl has rejected the hypallage received by Palairet and others. (In John i. 14. *κλήρης χάριτος* etc. this predicate is grammatically connected with the principal verbs *ἐγένετο* and *ἐσκήνωσεν*, and *καὶ ἔδρασ.* etc. is to be taken parenthetically).

Kindred with hypallage is the *antiptosis*, which some find in Heb. ix. 2. (Kühnöl also) *προδίδεις ἄζτων* for *ἄζτοι προδίδεως* (*comp. on this singular figure* Herm. *ad Vig.* p. 888. *ad Soph. Electr.* p. 8. Blomfield *ad Æschyl. Agamemn.* 148. 1360. Wytttenbach *ad Phæd.* p. 232. Poppo *Thuc.* I. I. p. 161. 558.) perhaps like Plotin. *Enn.* 2, 1. *πρὸς τὸ βούλημα τοῦ ἀποτελέσματος* for *πρὸς τὸ τοῦ βουλήματος ἀποτελέσμα*, or Plat. *Legg.* 8. p. 649. *ἀδικήματα* — *τῶν ἐγκλημάτων* for *ἐγκλήματα ἀδικημάτων*. But in the above passage from the N. T. we may simply translate: *the putting on of the loaves* (the holy practice of setting out the loaves). Valckenaer takes *ἡ τράπεζ.* καὶ ἡ προθ. ἄζτ. for *ἡ τράπ. τῶν ἄζτων τῆς προθ.* Just the reverse of this occurs in Rom. ix. 31. where some interpret *δικάων νόμον* δικαιοσύνης as *δικαιοσύνην νόμον* see Reiche *in loc.* (As to other incongruities of this kind *comp. the learned Exc.* 1. in Fritzsche's *Comment. in Marc.* p. 759. sq.).

§ 66. *Ellipsis*,* *Breviloquence*, *Aposiopesis*, *Asyndeton*.

I. Hermann (*de ellipsis. et pleonas. in Wolf's Mus. antiq. stud.* Vol I. Fasc. I. p. 97–235. and *ad Vig.* p. 867.) first attempted to rectify and fix with accuracy the incorrect and various notions of ellipsis (and pleonasm) which generally prevailed until very recently, and had been introduced by the uncritical collections of L. Bos and his followers, as well as of the N. T. philologists (*comp.* Haab. p. 276.). I shall take Hermann principally as my guide in this representation, which however is only designed to point out the various classes of the ellipsis, as Haas and Haab have already accumulated a mass of examples.

1. *Ellipsis* (excluding *Aposiopesis*) consists in the omission of a word, the idea of which although not expressed, is present in the thought. A word to be supplied by the mind, can only be omitted when there is an indubitable intimation of the omission in what is expressed, by means of the special structure of the sentence, or in consequence of a conventional usage. In conformity with the essential elements of a simple sentence, these several omissions might also be arranged under three heads: viz. ellipsis of the *subject*, of the *predicate*, and of the *copula* (Herm. *ad Vig.* p. 868.). A real and complete ellipsis of the *predicate* however, does not and cannot well occur (Herm. p. 870.) as the predicates of a sentence are so various that the speaker can leave it to the reader to supply this part of the sentence. Only the former therefore of the first two kinds of ellipsis remains.

The case in which a word or a form of words is to be derived from what precedes or follows (Glass. I. p. 632.), cannot well be called ellipsis, as here the word is not really omitted but only obscurely expressed (Herm. p. 867. Poppo *Thuc.* I. I. p. 282.): e. g. (a) 2 Cor. i. 6. εἰτε λαμβόμεθα, ὑπὲρ τῆς ὑμῶν σωτηρίας sc. λαμβόμεθα (v. 13. vii. 12.), 1 John ii. 19. ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν εἰ γὰρ — — μεμενηκείμεν αὐ — — ἀλλ' (viz. ἐξῆλθον) ἵνα φανερωθῶσιν. Rom. viii. 4. xi. 6. 16. xiii. 1. αἱ δὲ οὐσαι sc. ἐξουσίαι (which the best authorities omit)†. (b) Mr. xiv. 29. εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγὼ (σκανδαλισθήσομαι). Ephes.

* See F. A. Wolf *de agnitione ellipsis. in interpret. lib. sac. Comm.* I–XI. Lips. 1800–1808. 4to., rather uncritical. Bauer *Philol. Thuc. Paull.* p. 162. Bloch on *ellipsis. in Epist. Paul.*

† Lamb. Bos. *Ellipsis.* Gr. C. B. Michaelis Hal. 1765. 8vo. c. prior. editor. *suave observatt.* ed. G. H. Schäfer Lips. 1803. ed. Oxford 1813. *Comp.* Fischer *ad Weller* III. I. p. 119. III. II. p. 29.

‡ Some refer here 1 John iii. 20. But a transcriber may have written εἰ twice by mistake, or the author himself, as in Ephes. ii. 11. See Fritzsche 3. *Progr. ad Gal.* p. 5.

v. 24. ὥστε ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω — — αἱ γυναῖκες τοῖς ὁδοῦσιν (ὑποτασσέσθωσαν). 2 Tim. i. 5. ἥτις ἐνέφησεν ἐν τῇ μάμμῃ σου — — πείπειμαι δὲ, ὅτι καὶ ἐν σοί (ἰνοῦμαι), 1 Cor. ix. 25. xi. 1. 16. 2 Cor. ii. 10. Rom. ix. 32. xiv. 23. Luke vii. 43. John viii. 16. xiii. 9. xv. 4. Heb. xii. 25. Rev. xiv. 23. Mt. xx. 23. xxvi. 5.; John ix. 3. τίς ἡμαρτεν — — ἵνα τυφλὸς γεννηθῇ; — — οὕτε οὗτος ἡμαρτεν, οὕτε — — ἀλλ' (sc. τυφλὸς ἐγεννηθῇ) ἵνα φανερωθῇ, Rev. xix. 10. ἴπισον — — προσκυνῆσαι αὐτῷ· καὶ λέγει μοι· ὁ ς α μ ἢ sc. προσκυνήσης. (c) 1 Cor. vii. 19. περιτομή οὐδέν ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν θεοῦ (ἐστὶ τι), Ephes. iv. 29. It is very often necessary in the Greek writers to supply an affirmative from a preceding negative see Stallbaum *ad Plat. Apol.* p. 78. *ad Sympos.* p. 80. On the Latin comp. Kritz. *ad Sallust.* II. 573. (d) Mr. xv. 8. ὁ ὄχλος ἤρξατο αἰτεῖσθαι, καθὼς αἱ ἰποῖαι αὐτοῖς sc. ποιεῖν, xiv. 8. 2 Cor. iii. 13. καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ sc. τίθεμεν καλ. ἐπὶ τὸ πρ. ἡμῶν.* *Comp. Jacob. ad Lucian. Alex.* p. 109. Here probably belongs also 1 John iii. 12., where after οὐ simply ὤμεν (ποιῶμεν) may be supplied.† (e) In Mr. xii. 5. καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες, a finite verb must be derived from these two participles, which will comprehend both, perhaps *maltreat* (comp. Fritzsche *Diss.* II. *ad 2 Cor.* p. 45.). Rom. xiv. 21. καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει etc., after the second μηδὲ — the general πρᾶσσειν, ποιεῖν is to be supplied. Heb. x. 6. 8. ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας the general idea θυσίαί is to be transferred from ὀλοκ. to περὶ ἁμ. *Comp. Kühner* II. 37. In all these cases the necessity of a supplement lies in the incompleteness of a clause (both grammatically and logically), not so in John viii. 15. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα, where rather οὐδένα so completes the second clause that there is no occasion to supply any thing: *you judge according to the flesh, but I judge no one* (not only no one after the flesh, but no one in general). To supply κατὰ σάρκα from what precedes, could only be justified by the inappropriateness of the thought without it. This however I am not able to discover, and Olshausen and Lücke also have given up that mode of interpretation. It is especially frequent after εἰ δὲ μὴ or εἰ δὲ μὴ γε (Mt. vi. 1. Luke x. 6. xiii. 9. 2 Cor. xi. 16. comp. *Plat. Gorg.* p. 503. C. *Phæd.* p. 63. D. Hoogeveen *partic. gr.* I. 345.) and after the formula (common with Paul) οὐ μόνον δὲ (— ἀλλὰ καὶ) to supply a preceding word or formula: e. g. Rom. v. 3. οὐ μόνον δὲ (sc. πανχώμεθα ἐκ' ἐλπίδι τῆς δόξης ver. 2.), ἀλλὰ καὶ πανχώμεθα etc. v. 11. καταλλαλίντες σωθησόμεθα — —, οὐ μόνον δὲ (καταλλαλίντες σωθῆσ.), ἀλλὰ καὶ πανχώμενοι, viii. 23. 2 Cor. viii. 19. Something more remote seems to be omitted in Rom. ix. 10. οὐ μόνον δὲ, ἀλλὰ καὶ 'Ρεβέκκα etc. It is easily however supplied from ver. 9. (not only) *Sarah received a divine promise in respect to her son*, but also Rebecca, who was at the time the proper mother of two legitimate sons. Fritzsche *Sendeschreiben* p. 98. differs a little. In the Greek comp. *Diog. L.* 9, 7.

* This may be considered as a kind of attraction, see Krüger p. 72., who quotes many similar examples, as Xen. *Cyrop.* 4, 1. 3. Thuc. 1, 82, 3, 67.

† For the particle of comparison see Demosth. *Mid.* p. 415. A. αὐτὰρ ἐπεὶ καὶ πολ. αὐτ., αὐτὸς ὥστε 'Αριστοφῶν etc. not on account of a polit. crime, nor as Aristoph.

7. πεντακοσίους ταλάντους τιμηθῆναι, μὴ μόνον δι, ἀλλὰ καὶ χαλκῆς εἰκόσα. Lucian. *vit. auct.* 7. οὐ μόνον, ἀλλὰ καὶ ἣν θυρωρεῖν αὐτὸν ἐπιστήσης, καὶ πω-
 τοῖς ἡμέρῃς τῶν κυνῶν (Kypke *obs.* II. 165. Hoogveen *partic.* II. 956.).
 Among the ancients the formula οὐ μόνον γι — — ἀλλὰ is analogous, e. g.
 Plat. *Phæd.* p. 107. B. οὐ μόνον γ', ἔφη ὁ Σωκράτης (σε. ἀπιστίαν σε δεῖ
 ἔχειν περὶ τῶν εἰρημίων), ἀλλὰ ταῦτά τε εὖ λόγους etc. *Meno* p. 71. B. *Legg.*
 VI. p. 752. A. see Heindorf and Stallbaum *ad Plat. Phæd. as above.*
 The clause is expressed (by repetition) after οὐ μόνον δι in 2 Cor. vii. 7.
 The use of πᾶν also in the signification of *vel certe* is to be referred to an
 omission, e. g. Mr. vi. 56. ἵνα πᾶν τοῦ χρασάιδου — — ἄφῃται. Properly
 ἵνα ἄφῃται αὐτοῦ, πᾶν τοῦ χρ. ἄφῃται, 2 Cor. xi. 16.

Still less is it an ellipsis, if in the same principal clause a word expressed
 only *once* is to be supplied twice (in different forms): Acts xvii. 2. κατὰ
 τὸ εὐαγγέλιον τῷ Παύλῳ εἰσηλθε πρὸς αὐτούς (Παῦλος). *Comp.* Rom. ii. 28.

2. The simple copula *ἵστι* is really omitted most frequently (ᾗ *comp.*
 Stallbaum *ad Plat. rep.* I. 133.), because it naturally flows from the connec-
 tion of the subject and the predicate (Matth. II. 769.) Heb. v. 13. πᾶς ὁ με-
 τίσχων γάλακτος ἀπείρος (ἵστι) λόγον δικαιοσύνης, Rom. x. 1. xi. 15. 16.
 2 Cor. i. 21. Heb. xiii. 4., especially in questions Luke iv. 36. Acts x.
 21. Rom. iii. 1. viii. 27. (*comp.* Kritz *ad Sallust.* I. 251.), but princi-
 pally in certain established formulas Jas. i. 12. μακάριος ὁ ἀνὴρ, ὅς etc. (Mt.
 v. 3. 6. 7. 10. xiii. 16. Luke i. 45. Rom. iv. 8. xiv. 22.)* for in the
 latter as well as in the former brevity and conciseness are in place, *comp.*
Vig. p. 236. *Εἰσὶ* in Rom. xi. 6. (Schäfer *Melet.* p. 43.) or *εἰ* Rev. xv.
 4. (Plat. *Gorg.* p. 487. D.) or *ἵστω* Rom. xii. 9. (in exclamations Luke
 i. 28. Mt. xxi. 9. *comp.* Iliad. 13, 95. Soph. *Œd.* C.) are not so fre-
 quently omitted. The form to be supplied in all N. T. passages, is dis-
 coverable without any difficulty from the context (it is frequently more
 difficult in the Greek writers Schäfer. *Mel.* p. 43. 114.), yet the inter-
 preters have too often supplied an ellipsis of the substantive verb, and
 in this way have changed many participles into finite verbs, *comp.* § 46, 2.

Even where *ἵστι* is more than a mere copula, and expresses the proper
to exist, it is often omitted, Rom. xi. 11. τῷ αὐτῶν παραπτώματι ἡ σωτη-
 ρία τοῖς Ἰουδαίοις, 1 Cor. xv. 21. δι' ἀνθρώπου ὁ θάνατος (exists) Mr. v. 9.
 Mt. xxvii. 4. Heb. x. 18. Rom. iv. 13.

Εἶναι or *γίνεσθαι* suffices in most passages, where usually a more spe-
 cial verb is supplied, Heb. vi. 8. ἥς τὸ τέλος εἰς καὶ οὖν, 1 Cor. vi. 13. τὰ
 βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασι, Acts x. 15. φωνὴ πάντων ἐν δει-
 τίσον πρὸς αὐτόν (Mt. iii. 17.). The preposition before the predicate or

* To this is to be referred also the elliptic use of *ἵνα* τί (see Herm. *ad Vig.* p. 847.
above p. 140.) and τί ὅτι Mr. ii. 16. Acts. v. 4. (*comp.* τί γίνονται, ὅτι John xiv. 22.) see
 Fritzsche *ad Mr.* p. 60.

the case itself indicates, what verbal idea should be assumed; (whose final destiny) *leads to burning, tends to, it is coming upon* etc. As in the last passage *ἐγένετο* is evidently sufficient, so in the first two, according to the simplicity of the style, nothing perhaps need be supplied but the proper form of the verb. subst. (in 1 Cor. *προσέχει* would be more definite). In like manner 1 Cor. v. 12. *τί γάρ μοι καὶ τοὺς ἔξω κρίνειν*; see Herm. *de Ellipsis*. p. 111. 128. Bos *Ellipsis*. p. 599. *comp.* the Latin *hoc nihil ad me, quid hoc ad me* Kritz *ad Sallust*. II. p. 146. In John xxi. 21. also οὗτος δὲ τί; the *ἵσταί* (*γενήσεται*) suffices, the connection leads to the future. On the other hand, in Acts ix. 6. ὁ κύριος πρὸς αὐτὸν, εἶπε (ver. 15.) is easily supplied, which is indicated in *πρὸς αὐτὸν* (Ælian. V. H. 1, 16. var.). In Rom. iv. 9. ὁ μακαρισμὸς οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροθυσίαν; the sense is clearly: *does it refer to* etc. Yet *πίπτετε* must not be supplied with Theophylact, but rather *λέγεται* (Fritzsche *Send-schr.* p. 27.). In v. 18. ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς πατάγεμα, ἀπέβη *impers.* is to be supplied: *res cessit, abiit* in etc.—The general verb *ποιεῖν* must be added in Phil. ii. 3. ἵνα τὸ αὐτὸ φρονῇτε, τὴν αὐτὴν ἀγάπην ἔχοντες σύμφυχοι, τὸ ἐν φρονούντες, μηδὲν κατὰ ἐξέδειξαν ἢ πενοδοξίαν (*ποιούντες*), unless *φρονούντες* be repeated. On the other hand, in Luke xxii. 26. ὑμεῖς δὲ οὐχ οὕτως we must not supply *ποιεῖτε* with Kühnöl, but either *ἴσαθε* or only *ἵσταί*, see Bornemann *in loc.* In Gal. ii. 9. διξιάς ἰδωκαν ἰμοὶ καὶ Βαρνάβη κοινωνίας, ἵνα ἡμεῖς μὲν εἰς τὰ ἴδωμεν, αὐτοὶ δὲ εἰς τὴν περιτομὴν, as the proclaimers of the gospel are spoken of, *εὐαγγελίζωμεν, εὐαγγελίζονται*, or as Fritzsche prefers (but which is less specific) *πορευθώμεν, πορευθῶσι* etc. are easily supplied. (I would not, however, call this omission an *aposiopesis*).

3. The *subject* is entirely omitted only (a) where it is self-evident, because the predicate, according to the nature of the case or a conventional usage of the language, can only be affirmed of *one* (certain) subject, e.g. βροτῶ (ὁ Ζεὺς), σάλπιζει ὁ σαλπικτής, ἀπαγνώσεται (Demosth. *Mid.* p. 386. B.) *sc. scriba*, see above § 49. *Comp.* Kühner II. 36. The formula of quotation λέγει, from the language of the Jews, in Heb. i. 7., εἶρηκε iv. 4., φησὶ viii. 5., μαρτυρεῖ vii. 17., viz. ἡ γραφή, or τὸ πνεῦμα, which amounts to the same, may also be reckoned here. (b) Where a passage is quoted, whose subject the knowledge of any one will easily supply. John vi. 31. ἄρτον ἐκ τοῦ οὐρανοῦ ἰδωκεν αὐτοῖς φαγεῖν, *sc. ὁ θεός*. (*Comp.* also the *interpret.* on Col. i. 19.). On 1 Tim. iii. 16. see immediately, and on Mt. v. 38. below 5.

Where the third person is used impersonally, as John xx. 2. ἤσαν τὸν πύριον ἐκ τοῦ μνημείου (*comp.* § 49.) there is no omission, since the *people*

or *men* are properly implied in the third pers. plur., see also Luke xii. 20. and Bornemann *in loc.* Just so with the genit. absol., as Luke viii. 20. ἀπηγγίλη αὐτῶν, λεγόντων (*comp.* 1 Kings xvi. 16. 1 Chron. xvii. 24.), i. e. *whilst they said*, *comp.* 1 huc. 1, 3. Xen. *Cyrop.* 3, 3. 54. Diog. L. 6, 2. 6. Theophr. *Char.* 80. Döderlein *ad Soph. Œd. Col.* p. 393. Valckenær *ad Herod.* p. 414. Schäfer *ad Demosth.* V. p. 301. Acts vii. 23. also ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ is spoken impersonally, *it came to mind*, *venit in mentem.*

In 1 Tim. iii. 16. according to the reading δς, the subject would be entirely wanting to the following relative clause, if, as later interpreters do, we did not begin the apodosis with *ἰδεε*. But that is not advisable on account of the parallelism; more probably all the members here are equal, and were derived by the Apostle from a hymn (as they existed already in the Apostolic Church). The subject, with which all were familiar, is for this reason the more suppressed, as he here only introduces the predicates, which involve the *μυστήριον*.

To (a) belongs also Heb. xi. 12. διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, where the word *children* (*in futuro*) is easily supplied by the mind, as it was already implied and contained in γενναῖσθαι (*comp.* Gen. x. 21.). See Bornemann *Schol.* p. 84. on Luke xvi. 4.

4. It frequently happens also that only a part of the subject or predicate is expressed, and the omission is to be supplied from what is given: (a) Acts xxi. 16. συνῆλθον καὶ τῶν μαθητῶν (τινες) *comp.* § 30. 5. Heindorf *ad Plat. Gorg.* p. 148. V. Fritzsche *quæst. Lucian.* p. 201.; John iv. 35. ὅτι ἔτι τετραμήνός ἐστι (ὁ χρόνος) Xen. *Hell.* 2, 3. 9. Mt. vi. 3. μὴ γινώτω ἡ ἀρσιτερά σου, τί ποιεῖ ἡ δεξιὰ σου, viz. *χειρ*, which is so often omitted in the formula ἐν δεξιᾷ, ἐπὶ τῆς δεξιᾶς etc.—(b) Luke xi. 49. ἐξ αὐτῶν ἀποκτενοῦσι (τινας) xxi. 16. John xxi. 10. see below (a). Luke xiii. 47. 48. ἐκείνος ὁ δοῦλος — — δαξήσεται πολλὰς — — δλίγας *comp.* 2 Cor. xi. 24. The idea of *stripes* is contained in *δέρειν*, and therefore *πληγὰς* is easily supplied. (The ellipsis often occurs among Gr. writers, Xen. *Anab.* 5, 8. 12. τοῦτον ἀνέκραγον ὡς ολίγας παῖσιεν, *Æl.* V. H. 10, 21. μαστιγοῦσι πολλὰς, Aristoph. *Nub.* 971. Liban. 4. p. 862. *comp.* Jacobs *ad Achill. Tat.* p. 737. Ast *ad Plat. Legg.* p. 433. Valckenær *ad Luc.* 1. c. and on something similar Bos under *αἰκισμα*); Mt. xxiii. 15. περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν (γῆν) the continent (*comp.* Kypke *in loc.*) Jas. iii. 11. μήτις ἡ πηγὴ ἐκ τῆς αὐτῆς ὁρᾷς βρῦναι τὸ γλυκὺ καὶ τὸ πικρὸν (ὕδωρ).

In this way nouns are usually omitted in particular formulas or in special contexts, and only the adjectives or qualifying terms inserted, which of themselves point to the noun, *comp.* Bernhardy p. 183.: Mt. xxvii. 8. ἵως τῆς σήμερον (ήμερας Rom. xi. 8.) Jas. iv. 14. οὐκ ἐπίστασθε τὸ τῆς αὔριου (*comp.* Mt. vi. 34. Acts iv. 3. 5.), Acts xxi. 1. τῇ ἡμέρᾳ on the

following day (Luke vii. 11. similar *τῇ ἐχομένῃ* Luke xiii. 33. and *τῇ ἑπομένῃ* Acts xvi. 11. *see* Bos under *ἡμέρα*), Luke xix. 4. *ἐκείνης ἡμέλλε διαρχεσθαι*, (viz. *δοῦναι*, *comp.* Luke v. 19. iii. 5. and Lucian. *dial. mort.* 10, 13. *ἐθελῶν ἐκείνην προΐοντες*, Pausan. 8, 23. 2. in Lat. *rectā ire*),* Mt. x. 42. *δὲ ἰὼν ποτίσῃ* — — *ποτήριον ψυχροῦ (ὑδατος)* Epictet. 29., as we say: *a glass of red, a bottle of brown*, (so *θερμὸν* sc. *ὑδωρ* Aristoph. *Nub.* 1040. Arrian. *Epict.* 3, 22.), John xx. 12. *θεωρεῖ δύο ἀγγείλους ἐν λευκοῖς ἐν* *white* clothing, garments Rev. xviii. 12. 16. (Mt. xi. 8. numerous authorities connect with it *ἑμαῖοις*) *comp.* Septu. Ex. xxxiii 4. Arrian. *Epictet.* 3, 22. *ἐν κοκκίνοις περιπατῶν* and Wetst. I. 381. 958. Bos p. 204., Acts xxvii. 40. *ἐπάρωντας τὸν ἀρτίμονα τῇ πνεύσει* (αὐτῶ) *comp.* Lucian. *Hermot.* 28. (similar *τῷ πνέοντι* sc. *ἀνέμῳ* Lucian. *Char.* 3.), Heb. xiii. 22. *δὲ βραχέων ἔγραψα*, as *paucis, brevi scripsi* (Lysias *pro Mantih.* 9. Lucian. *Tox.* 56. Wetst. II. 445.) and 1 Pet. v. 12. *δὲ ἐλάγων ἔγραψα* (διὰ πλείονων Isocr. *Panath.* p. 644.).

In Luke xvii. 24. *ἡ δεσποτὴ ἡ δεσπότη. ἐκ τ. ὑπ' οὗ. εἰς τ. ὑπ' οὗ. λάμπει, χώρας, χώραν* are easily supplied (Septu. Job xviii. 4. Prov. viii. 28.). *See* Bos *Ellips.* p. 560.

The ellipsis by long usage has become established in these formulas and for that reason is familiar to those acquainted with the usage, especially in certain contexts (*comp.* in Ger. *er setzte rothen vor, er sass zur rechten, er fuhr mit sechsen* etc., in Eng. *he sat on the right, he drove a coach and six* etc.). Other omissions are more specific, e. g. *προβατικῇ (πύλῃ* Neh. iii. 1.) John v. 2. (as in Philadelphia we say, *Go to Chestnut (street)*, yet *comp.* Bos under *πύλῃ*. As to *εἰς ᾧδον* Acts ii. 27. 30. *comp.* Bos under *δόμος*).

To (a) belongs also (Herm. p. 107.) 2 Cor. viii. 15. *δὲ τὸ πολὺ οὐκ ἐπλεόνασε, καὶ δὲ τὸ ὀλίγον οὐκ ἠλαττόνησε* (from Ex. xvi. 18.), where *ἔχων* can be supplied. The later authors often exhibit this mode of expression (artic. with an acc.), e. g. Lucian. *Catapl.* 4. *δὲ τὸ ξύλον, bis acc.* θ. *δὲ τῇ συνέγγα* (Bernhardy p. 119.), and it has therefore become as firmly established in this, as in the above formulas, *see* Bos *Ellips.* p. 168.

In Rom. xiii. 7. *ἀπόδοτε πάντες τὰς ὀφειλάς, τῷ τὸν φόρον, τὸν φόρον* etc. the simplest mode of supplying the omission is by *ἀποδιδόναι* *περιμένοντες* i. e. *αἰτούντες*.

In the proverb 2 Pet. ii. 22. *ὅς λουσαμένη εἰς κύλισμα βορβόρου* the verb is included in the *εἰς* and we readily supply *ἐπιστρέψασα* from what precedes. But in proverbs, where the expression is necessarily brief, par-

* Many adverbial forms originated in an ellipsis of *ἵνα*, as *ἵνα, κατ' ἴδιον, ἀφ' ἑ* (Acts xxiv. 11.), *ἀπὸ μᾶς* (Luke xiv. 18.) *Comp.* Herm. *de Ellipse*, p. 118. *ad* Vig, p. 872. Bernhardy p. 185.

ticular verbs (by common consent) are without hesitation omitted, *comp. fortuna fortes* and Bernhardy p. 351. Grotefend. *ausf. Lat. Gr.* II. 397. Zumpt. *Lat. Gr.* p. 610.

In 1 Pet. ii. 23. *παρέδιδου τῷ κρίνοντι δικαίως*; many supply *κρίνω* out of *κρίνοντι*, which is not impossible; but probably *παρίδ.*, as often, is here to be taken in a reflexive sense: *he delivered himself* (his affairs) *to him that judgeth righteously.* (Mt. xxiii. 9. *πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς*, upon the earth call not (any one) your father, i. e. use not the appellation *our father* on the earth, among and of men, is not to be taken as an ellipsis).

5. Sometimes we meet with an ellipsis of both subject and predicate in one sentence. Gal. v. 13. *μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ (κατέχητε, πωσαλάβητε, Οἰκ. ἀποχρήσηθε).* The subject is manifest from the preceding *ἐκλήθητε*, and that part of the predicate belonging to the copula (*κατέχοντες ἦτε* Herm. *ad Vig.* 870.) is easily supplied out of the *εἰς ἀφορμὴν*, *comp. Jacobs ad Philostr.* p. 525. Mt. xxvi. 5. *μὴ ἐν τῇ ἰσχυρί sc. τοῦτο γενέσθω* (Mr. xiv. 2.). In 2 Cor. ix. 6. *τοῦτο δέ, λίγω* (Gal. iii. 17. 1 Thess. iv. 15.) or *φημι* (1 Cor. vii. 29. xv. 50.) Bos *Ellips.* p. 632., or even *λογίζεσθε* is probably to be supplied, as in the formula *οὕχ ὅτι* — — ἀλλὰ, according to the context the verb *λίγω* or *οἶω*, *ἰσχύω* is wanting 2 Cor. i. 24. Phil. iv. 17. 2 Thess. iii. 2. (Xen. *Mem.* 2. 9. 8. *comp. μὴ ὅτι* for *μὴ λίγω ὅτι* Xen. *Cyrop.* 8, 1. 28. *Æsch. Ctesiph.* 167., and on a similar use of *οὕχ ὅπως* Ast *ad Plat. Polit.* p. 608. Herm. *ad Vig.* p. 788.).

In Rom. ix. 16. *ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος etc.*, where it is sufficient to supply *ἵστί*, the subject of this impersonally expressed sentence (it depends not on him that willeth, comes not on the willing) is to be derived from the context, viz. *the attainment of the divine mercy.* Similar to this is Rom. iv. 16. *διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν wherefore of faith* springs that of which I speak, viz. (*ἵστί*) *ἡ ἐπαγγελία* or *ἡ πληρονομία*, ver. 13. 14. See above 2. on Rom. v. 18.

In Mt. v. 38. *ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος* the subject and part of the predicate are wanting, although there is a hint of the latter in the *ἀντὶ*. The words are derived from Ex. xxi. 24., where *δώσεις* precedes. In such well known expressions, familiar to every one, and almost become proverbial a verb might well be dispensed with, which, otherwise could not be at all omitted. See under 3. 6.*

6. Whole sentences are sometimes omitted by ellipsis (Herm. p. 113. *ad Vig.* 870.). Rom. xi. 21. *εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλαδῶν οὐκ ἐτίσασατο, μήπως οὐδὲ σοὺ φείσεται sc. δίδωκα* or *ἐξάρτε*, which however is im-

* Similar to this acc. in laws, is that common to all languages, in commands or requirements, e. g. *καὶ λοφίαν*, see Bos *Ellips.* 601.

plied in the μήσως, Mt. xxv. 9. See Fritzsche *in loc.* and Bos under σκοπεῖν. In Luke xvi. 8. it is not so well to supply φησί or ἔφη, as to suppose it included in ἐπώνυσον, in v. 14. however the *oral. indir.* passes over suddenly to the *directa*. Ἐφη etc. is omitted in Gr. prose only where either a ὁ δὲ, οἱ δὲ affords an intimation of the person speaking (Ælian. V. H. 9, 29. Anim. 1, 6.), or the thought of the sentence itself indicates that some one (or other) speaks, as often in dialogue. The ellipsis (ἔφη ὁ θεός) has been incorrectly applied to Mt. xxiii. 34. by Van Hengel (Annot. p. 8.), see Fritzsche *in loc.* But in Mt. xvi. 7. διελογίζοντο ἐν ἑαυτοῖς λίγοντες, ὅτι ἄρτους οὐκ ἐλάβομεν it is much more suitable to supply before ὅτι the simple sentence ταῦτα λέγει, than to suppose ὅτι to be the particle introducing the *oratio recta*. In John v. 6. 7. the answer: ἀνθρώπον οὐκ ἔχω, ἵνα — — βάλη με εἰς τὴν κολυμβήθραν is not immediately adapted to the question θέλεις ὑγιης γενεσθαι; we easily suppose here, *certainly, but* (I cannot accomplish my wish). That assurance is omitted, partly because it is apparent of itself, partly because the speaker, full of his wish, at the same time hastens to mention the hindrances. That an entire clause is often omitted before γὰρ has been already remarked above p. 348. (In John i. 8. ἦλθεν can be supplied out of ver. 7.).

In citations from the O. T. there is sometimes the omission of a whole sentence, 1 Cor. i. 31. ἵνα, καθὼς γέγραπται, ὁ πανχώμενος ἐν κυρίῳ πανχάσθω. After ἵνα we can here supply γίνηται or πληρωθῇ, as in ii. 9. γίνετο after ἀλλα. Comp. Rom. xv. 20. and above § 64. 2. d.

7. There is almost an innumerable host of spurious ellipses, which have originated chiefly in an ignorance of the nature of the several parts of speech, especially of the cases and the neuter. Recent commentators still retain a long list of them, so that in this respect Hermann (*de ellipsis*. p. 196.) has correctly called the scriptural books *cereos flecti quorundam* (multorum) *artibus*. A complete refutation of the whole series of ellipses would be waste of time; we can merely once for all warn the younger exegists against L. Bos and his followers. In fact greater pedantry and more manifest deficiency in philological tact have scarcely been evinced in any other branch of philology. We distinguish two classes of fictitious ellipses.

(a) *Ellipsis of Nouns*.—(a) With every personal adjective standing alone, as ἀγαπητός, ἀλαζών, οἱ μίσθιοι, they supplied ἀνθρώπος, ἀνής or even a more definite word, e. g. with the last adj., δοῦλοι, overlooking the fact that personality (or the subject) is already signified in these words themselves, as in Ger. *der Uebermüthige, der Fromme* etc. (and in Eng. *the arrogant, the devout*. Trs.) and that the proud expresses as much of the

substantive idea as *the tree* or *the prosperity*. With other adjectives also, like ἡ ἐρήμος, τὸ ἕρδον, τὸ ἅγιον, they would supply γῆ (see Bos under *this word*, and Sturz *index ad Dion. Cass.* p. 361.), δῶμα etc., as these words from long usage might have become nouns, like the *desert* (where we do not supply *country*), *the holy*.^{*} See Kühner II. 118.—(β) With the neuter of the article and the abstract adjectives, as τὸ ἴσασθαι, τὰ τοῦ θεοῦ, τὸ τῆς ἐλευθερίας, τὸ ποιῶν, ἐκ παντὶ etc. πρῶγμα was supposed to be omitted, as with τὰ σὰ Luke vi. 30. χρέματ^α and with δι' ὀλίγων, λόγων. But nothing is gained by this, as the idea of the indefinite and general belongs to the neuter. In Lat. there is nothing to be supplied in *hoc est laudabile* etc. (as *negotium* is but seldom suitable) *comp.* Herm. *ad Vig.* p. 871.—(γ) In the formula εἶναι τινος (genit. of pers. and thing) they would supply a noun on which the genit. may depend, as Luke ix. 55. οἶον πνεύματος (τίκνα) ἔστι ὑμεῖς, 1 Thess. v. 8. ἡμέρας (νύκτες) ὄντες; *comp.* ver. 5., but this is not required, as εἶναι τινος contains in itself the genitive sense: *to be dependent on one, to belong to one* etc. So also in phrases such as Ἀλέξανδρος Φιλίππου or ὁ Φιλίππου there is no omission, Kühner II. 118. The genit. here merely expresses the relation of dependence (Herm. p. 120.). That the relation of *son* is usually meant, lies in the nature of the case (*comp.* Lindner's *Joseph*, Patterson's *James*); but, where an acquaintance with the family relations may be supposed, the father, brother, servant of some one may be thus denoted *comp.* France's Polignac, Prussia's Blücher) see § 30. 3.—(δ) After verbs like γενῆσθαι, ἐμπληθῆναι (John vi. 12. see Kühnöl), ἀναάμπτειν, πρῶναι, ἀνοίγειν, γαμῆν etc. they suppose the case of the object, as of βρῶμα or τροφή, δρόμος, θύρα, γυνή to be omitted, *comp.* Bos p. 70. 120. 197. 323. Haab p. 291.; but these nouns naturally or from long usage are included in the meaning of the verbs (*food* in *tasting*, *door* in *knocking*, *wife* in *marrying* etc.) Herm. *ad Vig.* p. 367., and therefore only apparently omitted. *Comp.* ἐπιτιθέσθαι (χεῖρα) τινὶ Acts xviii. 10., ἔχειν *to be rich* Mt. xiii. 12. (where it is usual to supply οὐσίας or χρέματα); αἶρειν *to lift* Acts xxvii. 13. where ἄγκυραν is supplied, διορύσσειν Mt. vi. 19. where τὸν τοῖχον is supplied (*comp.* the German *einbrechen*, *to break into*), προσέχειν (ἐπὶ) Luke xiv. 7. Acts iii. 5.), which in the usage of the language is as complete as *advertere* or *attendere*, although originally προσείχ. τὸν νοῦν was used; ἐνέχειν τινι (χόλον Herod. 1, 118.) Mr. vi. 19. see Fritzsche in *loc.*, διαγίγειν (vitam) agere 1 Tim. ii. 2. (Xen. *Cyr.* 1, 2. 2. 8, 3. 50. Diod. Sic. 1, 8. Eurip. *Rhes.* 982.) and τελευτᾶν (as in German *enden*, *finish*) without βίος (in Latin we also say merely *finire* Tat. *An-*

* Here belong Acts xix. 36. τὸ διαπιτῆς, Rev. xiii. 12. τὸ σαρκεν.

nal. 6, 51. 9.; the more extensive formula *διάγειν, τελευτῶν βίον* only seldom occurs); *συμβάλλειν* Acts iv. 15. (where neither *λόγους*, nor with Schleusner and Künöl from Eurip. *Phæn.* 710. *βουλεύματα* must be supplied); *ἀποστέλλειν* and *πέμπειν*, where sometimes *ἐπιστολῶν*, sometimes *ἀγγέλους*, etc. was supplied (Mt. ii. 16. xiv. 10. Luke vii. 19.), but it is spoken generally and indefinitely, as in German: *er schickte hin und bat sich aus* etc. *he sent and begged* (*comp.* Thuc. 4, 72. the Latin *mittere* and the Hebrew *נָחַם*), *προσφέρειν* *to sacrifice* (as in Latin *offere*) Hebr. v. 3.; *σεῦναι* Acts ix. 34. *σεῦσθαι* *sterne tibi*, namely, which is self-evident, *the bed, couch*, (*κλίνη* or *κράββατος* is supplied, see Valckenr and Künöl; just as if in Latin *sterne tibi* would only be completed by the addition of *stratum*/); similar *ἐτοιμάζειν τι* Luke ix. 52.; viz. *τὴν ἐρίαν* Philem. ver. 22.; *σκάπτειν* Luke xiii. 8., where the discourse is of gardening: *until I have dug about it* (dugged up), i. e. the soil; *συναμβάνειν* Luke i. 31., as in German and Latin *empfangen* (conceive) *concipere* (without *σπίγμα*), similar *ἐν γαστρὶ ἔχειν*; *καλεῖν* *invitare*, like *to invite* 1 Cor. x. 27. (Xen. *Cyrop.* 2, 3. 23. 8, 4. 1. *Mem.* 2, 9. 4. Wetsten I. 469.); *προβάλλειν* Luke xxi. 30. of trees, as we say: *hervortreiben* (to shoot forth) or only *treiben* to shoot (leaves). On Mr. xiv. 72. see Fritzsche *in loc.*—(ε) To the third persons of verbs used impersonally, *ἀνδρωποι* or the participles of these verbs, or nouns derived from them, were supplied, as *συνάλλουσιν*, viz. *ἀνδρωποι* or *οἱ συνάλλοντες* (Haab p. 285.), but there the plural already expresses generality, and it is self-evident that none gather but those who gather.

With many nouns *adjectives* are very incorrectly supplied, which either cannot be reasonably omitted at all, or, on close inspection, will be found to be properly included in these nouns. Thus it is ridiculous with *κατὰ καιρὸν* to supply *ἴδιον* in John v. 4.; that noun in itself denotes *OPPORTUNITAS, tempus opportunum*. No more is there an omission in Rev. vi. 11. *ἀναπαύσθαι ἔτι χρόνον* (if this, as it seems, is the right reading). The German also says: *eine zeit ruhen, to rest a time, a while*, without ellipsis (*time* not conceived of metaphysically, but as a part of time, space of time), and this is frequent in the Greek, e. g. Heliodor. 2, 31. 7, 3. Diog. L. 1, 8. 4. Polyb. 15, 28. Xen. *Ephes.* 1, 10. 5, 7. Lucian. *amor.* 33., *comp.* Wasse and Duker *ad Thuc.* 2, 18. Jacobs *ad Achill. Tat.* p. 440.* and *δε' ἡμερῶν* in Mr. ii. 1. *after (some) days*, as *ἡμέρας* *ὅσας* (some) days Gen. xl. 4. Similar Luke xviii. 4. *ἐπὶ χρόνον*, where *πολὺν* is incorrectly supplied. In Rom. xi. 1. it is unnecessary, with Tholuck and Reiche, to supply *ἅπαντα* or *ὅλον* to *μὴ ἀπώσαστο ὁ θεὸς τὸν λαὸν αὐτοῦ*. That God has not rejected his people as such Paul shows, both because

* In Mt. xv. 23. there is no need to supply *ἡν* with *λόγῳ*, as the singular itself indicates unity. Similar Lucian. *Hermot.* 81. *ταλάντου α* (one) *talent, Eunuch.* 6. *ἡμέραν* one day. *Comp.* Luke vii. 7. *ἐπὶ λόγῳ*.

only a part rejected Christ ver. 17., and because a general conversion of the Jews was approaching ver. 25. 1 Cor. vi. 20. ἡγοράσθητε γὰρ τιμῇ simply means: *you are bought with a price*. That it was a high price, is supposed to be known, and the suppression of such an adjective is here not without effect, just as we say: *that is a man that has cost me something*, and correspondently in Ger. It is altogether inadmissible to take the formula γλώσσαις λαλεῖν Acts x. 46. 1 Cor. xiv. 2. for γλ. διαφόροις λαλ., since a comparison of the passages in which γλώσση λαλεῖν occurs, shows that *different* languages are not meant. But on the supposition of this being the sense, there is no need to supply any thing, for, if in this formula γλώσσα denote *language*, the plural γλώσσαις λαλεῖν to *speck in languages*, would indicate that more than one, i. e. different languages were meant.* More appropriate examples would be found in Acts v. 29. ὁ Πέτρος καὶ οἱ ἀπόστολοι, i. e. οἱ ἄλλοι (λοιποὶ) ἀπ. (comp. Theodoret. III. p. 223. see Schäfer *ad Soph.* II. 314.), Mr. x. 41. ἀκούσαντες οἱ δέκα ἡξήσαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου (where indeed some authorities add λοιποὶ). But in such passages there is an intentional prominence of one of the class as the chief or leader (as we say: *an officer with ten soldiers*, although the officer is also a soldier), and it is supposed to be well known that he properly belongs to the class. In the Greek that mode of expression is established, comp. Aristoph. *Nub.* 412. ἐν Ἀθηναίοις καὶ Ἕλλησι, Plat. *Protag.* p. 310. D. ὦ Ζεὺ καὶ θεοί, see Ast *ad Theophr. Char.* p. 120. Stallbaum *ad Plat. Protag.* p. 25. On Eurip. *Med.* 1141., by which Elmsley will prove this usage of the language, see Herm. *ad Med.* p. 392. ed. Lips., besides Locella *ad Xen. Ephes.* p. 208.

The pronoun *ἑαυτὸν* was usually supplied to all transitive verbs, taken intransitively, as στείθειν, παραδίδόναι, ἀναλύειν etc. But either nothing is to be supplied, as: *the waves struck upon the ship* (where only the act of the breaking is compared with that of the striking), or they have by long usage become intransitive.

(b) *Ellipsis of the particles.* Herm. *ad Vig.* p. 875. correctly says: *nulla in re magis plusque errari quum in ellipsi particularum solet.* The ignorance of the fundamental ideas of philosophical grammar evinced by the ancient philologists (not only the biblical) on this point is almost inconceivable; (α) *Prepositions.* ἀντὶ was supplied after verbs of *buying* and *selling*, ἀπὸ after verbs of *delivering* and *detaining*, διὰ with the genit. of time, (John xviii. 13.) and in the signification of *for*, *on account of* with *τι* cur, quare (Mr. xii. 15.), εἰς with the *infinit.* consilii etc. (but the infinit. with a preposition is only used with the interposition of the article), ἐν with verbs of *plenty* (John ii. 7. Mt. xxii. 10.) and with the genit. *partitive*, ἐν with the dative of *time* (Rom. xvi. 25.), of *place* (Luke ix. 12 Mt. xii. 1.), of *instrument*, (Mr. vi. 32.) etc., κατὰ with ἀκούειν *τινός* (of

* *ἑαυτῶς* cannot be arbitrarily supplied. It must first be shewn that γλῶσ. λαλ. had become a common formula for γλ. καὶ λαλ.

some one), *ἐνεκα* not only with the verbs *to be angry, to accuse*, etc., with the infinit. with *τοῦ*, but especially in passages like Jude ver. 11. *μισε-
δοῦ ἐξεχύθησαν for reward* (comp. Lucian. *Philopseud.* c. 1. *τίνος ἁγα-
δοῦ τοῦτο ποιῶσιν*; Jos. *Antt.* 18, 2. 4.), *ἐκί* with the genit. after verbs
of governing (Rom. vi. 14.) and with the genit. absolute, as *Ἐξώδου
βασιλεύοντος*, *κατὰ* with many accusatives, which do not express the im-
mediate object, after verbs and nouns, besides generally, where an accu-
sative would not be understood; *περὶ* with the genitive of verbs of *remem-
bering, forgetting, caring for* (Mt. xviii. 27. 1 Cor. ix. 9.) etc. It is now
generally conceded by the better grammarians, that in all these instances
the simple case has already the signification which the prepositions are
intended to express (see Herm. p. 136. *ad Vig.* p. 875.)—(β) *Conjunc-
tions and Adverbs*; *μᾶλλον* was supplied before *μή* in passages like 1 Cor.
xiv. 9. *ὁρίω πέντε λόγους λαλῆσαι — ἡ μυρίους λόγους ἐν γλώσση*, but see §
86, 1.; *ἵνα*, in the formula Mt. xx. 32. *τί θέλετε ποιῶν ὑμῖν*; but see § 42,
4. The supplying of *εἰ* in direct questions deserves no refutation (Mt.
xi. 3. 1 Cor. xi. 13.). *Ἐάν* is supposed to be omitted frequently, e. g.
1 Cor. vii. 21. *δοῦλος ἐκλήθης μή σοι μελέτω*. But it is manifest that
nothing is to be supplied in such passages: *as a slave art thou called, let
it not trouble thee*, represents the merely possible case, by the vivacity
of the discourse, as real, comp. Herm. *de ellips.* p. 279. So also 1 Cor.
vii. 18. 27. Jas. v. 13. where Pott supplies *ἵαν*, Rom. xiii. 8., where a
mark of interrogation is not very necessary (which Lachmann inserts)
and Rom. xiv. 22. see Bernhardt p. 385. Mr. xv. 9. does not belong
here, where the same interpreter of 1 Pet. i. 8. supposes an ellipsis of *ἵαν*.
In opposition to Kühnöl, who would supply *ὥς* in Mt. xii. 49. see Fritzsche.

II. *Aposiopesis*, or omission of a clause or part of a clause, in conse-
quence of a peculiar excitement of the mind (of anger comp. Stallbaum
ad Plut. Apol. p. 35., of grief, of fear, etc.), where the gesticulation of
the speaker indicates what is wanting (Herm. p. 103.), occurs, besides
in formulas of oaths (§ 59. note, p. 383.) in which it has become usual,
after conditional sentences also in the following passages: Luke xix. 42.
*εἰ ἔγνων, καὶ σύ, καίγε ἡμέρα σου ταύτη, τὰ πρὸς εἰρήνην σου if even thou
knewest, what makes for thy peace!* sc. how good that would be (for
thee), xxii. 42. *πάτερ, εἰ βούλει παρνεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· κληρὶ
etc.*—Acts xxiii. 9. *οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνδράδι τούτῳ· εἰ δὲ πνεῦμα
ῥαῶσιν ἀπὸ τοῦ ἁγγέλου — we find no evil in this man; but if a spirit
has spoken to him or an angel* (which the Pharisees express with doubt-
ful gesticulations) viz. the thing is of importance, or, we must take care.
Others apprehend the words interrogatively (Stolz, Fritzsche) *but if*—

will save me into his kingdom i. e. will save, transporting me etc. Acts xxiii. 24. 1 Pet. iii. 20. (Xen. *Anab.* 2, 3. 11. Herod. 7, 230. Polyb. 8. 11.); 2 Tim. ii. 26. ἀναήλωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, Acts v. 37. ἀπίστος λαὸν ἱκανὸν ὀπίσω αὐτοῦ, xx. 30. Yet *see* xxiii. 11. Luke iv. 38. xviii. 3. Gal. v. 4. Rom. (xv. 28.) xvi. 20. 2 Cor. x. 5. xi. 3., perhaps also Rom. vi. 7. ix. 3. and according to some Heb. v. 7. *see* Kühnöl *in loc.* (Ps. xxii. 22. Job. xxxv. 13.), more certainly Mr. vii. 4.* This kind of conciseness occurs often in Greek prose writers *comp.* Markland *ad Eurip. Suppl.* 1205. Stallbaum *ad Plat. Euthyphr.* p. 60. Poppo Thuc. I. I. 292.; on the Heb. *see* Ewald p. 620. Phrases like χεῦπτεν or χλαίεν τι ἀπὸ τινος (1 John iii. 17.), ἀσφαλίζεσθαι τοὺς πόδας εἰς τὸ ξύλον (Acts xvi. 24.) originate also from a prægna, which we however scarcely feel (to conceal from, to lock against). Yet *see* Fritzsche *ad Mr.* p. 322. *comp.* also § 54, 4.—(f) In the *Zeugma* 1 Cor. iii. 2. γάλα ὑμᾶς ἐπότισα, οὐ βεῶμα, where ἐπότ. only suits γάλα; for βεῶμα the meaning of *to eat* is to be taken from this verb; Luke i. 64. ἀνέωχθη τὸ στόμα αὐτοῦ — καὶ ἦ γλώσσα αὐτοῦ, where properly ἐλέγη (*comp.* Mr. vii. 35.) is to be supplied to the latter (as some few authorities have) *see* Raphael *in loc.*; in 1 Tim. iv. 3. κωλύοντων γαμεῖν, ἀπέχεσθαι βεωμάτων, for the latter infinit., κελύοντων (or with Matth. *Schol.* εἰρηγομένων) must be taken from κωλ. (as if it were κελεύειν μὴ. *Comp.* Soph. *Æd. R.* 242. Eurip. *Phæn.* 1223. Plat. *rep.* 2. p. 374. B. (yet *see* Stallbaum *in loc.*), *Protag.* p. 327. C. So sometimes among the Greeks the directly opposite is to be taken out of the first verb for the second member of the sentence, Kühner II. 604. This is applied to Jas. i. 9. 10. where ταπεινούσθω (or ἀσχαυνόσθω) must then be supplied with ὁ δὲ πλούσιος. But this is unnecessary, and the thought is more beautiful when πανχάσθω is assumed also for the second member, *see* Winer's *Observ. in ep. Jas.* p. 6. On 1 Cor. vii. 19. *see* above § 66, 1. For examples of *Zeugma* in Greek and Latin *see* d'Orville *ad Charit.* p. 440. Wytttenbach *ad Plut. Moral.* I. 189. ed. Lips. Schäfer *ad Dion.* p. 105. Engelhardt *ad Plat. Apol.* p. 221. Bremi *Exc.* 3. *ad Lys.* Fritzsche *quæst. Lucian.* p. 132.—(g) In comparisons (Jacobs *Anthol. Pal.* III. p. 63. 494. *ad Achill. Tat.* p. 747. Fritzsche *ad Mr.* p. 147.), i. e. with the comparative *comp.* § 36, 4. and in constructions with adjectives of likeness, e. g. Rev. xiii. 11. εἶχε κίερα διόμοιοι ἁγνίφ (properly ἀγνίου κίερασι) ix. 10. οὐρεῖς after ὅμοιοι., as Iliad. 17, 51. πόμαι Χαρίτεσσιν ὁμοίαι; 2 Pet. i. 1. τοῖς ἰσότημον ἡμῖν λαχοῦσι πισ

* To refer the βαπτίσμ. to the articles brought from market (as Kühnöl does) seems a thought unsuitable to the context. That would be a matter of course from the laws of cleanliness, and not likely to be one of the requisitions of the Pharisees.

των (for ἰστέ. τῇ ἡμῶν πίστει). *Comp.* Xen. *Cyrop.* 5, 1. 3. ὁμοίαν ταῖς δοῦλαις εἶχε τὴν ἰσθῆτα, 6, 1. 50. ἄρματα ἐκ τοῦ ἰππικοῦ τοῦ ἰαντοῦ ὁμοία ἐκείνῳ (i. e. τοῖς ἐκείνου), *Iliad* 1, 163. οὐ μὲν σοί ποτε ἴσον ἔχω γέρας (i. e. ἴσον τῷ σῷ) *Matth.* II. 1016. This brachyology in comparisons is however still more various in the Greek writers, see Xen. *Cyrop.* 5, 4. 6. 2, 1. 15. *Hier.* 1, 3. 8. *Diod. Sic.* 3, 18. *Philostr. Apoll.* 4, 15. *Dion. Hal. Tom. I.* p. 111. Schäfer *ad Apollon. Rhod.* II. p. 164. *Melet.* p. 57. *ad Demosth.* III. 463. Stallbaum *ad Plat. Protag.* p. 153. *ad rep.* 1. p. 134. also Heinichen *ad Euseb.* II. 154.

Comp. 1 John ii. 2. αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου, where greater symmetry would require περὶ τῶν τοῦ κόσμου. Perhaps also Luke xiii. 1. ὦν τὸ αἷμα Πιλάτος ἔμειξε μετὰ τῶν θουσιῶν αὐτῶν (for μετὰ τοῦ αἵματος τῶν θ.) belongs here.

(h) A word, which should form a clause of its own, is without reserve added to another: Mr. vii. 19. εἰς ἀφεδρῶνα ἐκπορεύεται, and παθαρίζον πάντα τὰ βρώματα, see above § 43. 1. (b); 2 Tim. ii. 14. διαμαρτυρούμενος — — μὴ λογομαχεῖν, εἰς οὐδὲν χεῖρσιμον, not to quarrel about words, which is not profitable, to no purpose, 1 Tim. ii. 6. Kindred with this is the proleptical use of the *adjectiva effectus* (in a kind of apposition), as *Soph. Œd. Col.* 1202. τῶν σῶν ἀδίδεκτων ὁμμάτων τητρώμενος for ὥστε γινέσθαι ἀδιδεκτα, see Schäfer *ad Gregor. Cor.* p. 533. and *ind.* p. 1047. *ad Demosth.* I. 239. V. 641. Erfurdt *ad Soph. Antig.* 786. *Lo-beck ad Soph. Ajac.* p. 299. *Ast ad Plat. Legg.* p. 150. *ad Plat. Polit.* p. 592. *Heller ad Soph. Œd. C.* p. 522. *Fritzsche quæst. Lucian.* p. 39. 57. *Pflugk ad Eurip. Heracl.* p. 60. *Ahlemeyer Pr. über die dichter Prolepsis des Adject.* Paderborn, 1827, 4to. Here may be ranked Mt. xii. 13. (ἡ χεὶρ) ἀποκατίσταθῇ ὑγιής (Bornemann *Schol. ad Luc.* p. 39. Stallbaum *ad Plat. Protæg.* p. 76. *Winer's Simonis* p. 262.), Rom. i. 21. ἐσποτίσθη ἡ ἀσύνετος αὐτῶν καρδιά, 2 Cor. iv. 4. θεὸς ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, 1 Thess. iii. 13. στηρίζαι τὰς καρδίας ὑμῶν ἀμέμπτους etc. *Phil.* iii. 21. μετασχηματίζει τὸ σῶμα — — ἡμῶν σύμμορφον τῷ σώματι etc. (where Codd. after ἡμῶν, add εἰς τὸ γενέσθαι αὐτό). Yet this apprehension is, in respect to Rom. i. and 2 Cor. iv., not without doubt. In the former passage much less is implied in ἀσύνετος, as it seems, than in σκοτίζεσθαι (which Platt felt), but in 2 Cor. Paul probably thinks of the illumination emanating from the faith generally exercised on Christ. Because they turned away from Christ, but refused him, the illumination would not be imparted to them.

Among the first mentioned instances belongs also Luke xxiv. 47. ἵδτε καθεὶν Χριστὸν — — καὶ ἀναστῆναι — — καὶ κηρυχθῆναι ἐν τῷ ὀνόματι

αὐτοῦ μετένοιαν, — — ἀρξάμενον ἀπὸ Ἱερουσαλήμ, where the participle (as often εἶδον, παρὼν Vig. p. 329.) is used absolutely and impersonally; whilst (so that) it is begun, comp. Herod. 3, 91. ἀπὸ δὲ Πισσιδηίου πόλιος — — ἀρξάμενον ἀπὸ ταύτης μέχρι Ἀιγύπτου — — πενήκοντα καὶ τετρακόσια τέλαστα φόρος ἦν, see J. L. Schlosser vindicat. N. T. locor. quor. integritatem, J. Markland suspectam reddere non dubitavit (Hamb. 1732, 4to.) p. 18. This English philologist preferred to read ἀρξαμένην (ad Lysiam p. 653. Reiske.).

A sort of breviloquence occurs also in Acts i. 21. ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς instead of εἰσῆλθε ἐφ' ἡμᾶς καὶ ἐξῆλθε ἀφ' ἡμῶν. But such verbosity would be intolerable to every Gr. writer, comp. Eurip. Phœn. 536. ἐς οἴκους εἰσῆλθε καὶ ἐξῆλθε and Valckenaer in loc. See also Poppo Thuc. I. I. p. 289.

In the words καὶ ἡμεῖς μάρτυρες πάντων, ὡς ἐποίησεν —, ὃν καὶ (according to the best Codd.) ἀνείλον περιμάσαντες ἐπὶ ξύλον Acts x. 39. there might be a brachyology, in case the sense were: *we are witnesses of all that he did, of this also, that they put him to death.* But such an omission is not necessary. Moreover, in my opinion, καὶ here means *etiam*, the signification *tamen* (Kuhnöl) being, in this connection, precarious.

IV. Very different from the ellipsis is *Asyndeton*,* which, like *aposiopesis*, rests on a rhetorical reason (Longin. c. 19.) and therefore is properly included under the rhetorical figures, see Glassii *Philol. sacr.* I. 512. Bauer. *Rhetor. Paull.* II. p. 591. It occurs, as its nature demands, more frequently in the epistles of the N. T. than in the historical books, but it has not always been exhibited in a proper light by interpreters. We distinguish the following cases, comp. Bernhardt p. 449. Kühner II. 459. The connecting particles are wanting: (a) In enumerations, divisions, gradations (see Reiz and Lehmann *ad Lucian* v. *hist.* 2. § 35.) where by repeating the copula the style would be cumbersome. Heb. xi. 37. ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπίθανον etc. 1 Tim. iv. 13. πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ, Rom. ii. 19. πέποιθώς τε σεαυτὸν δόγηδόν εἶναι τυφλῶν, φῶς τῶν ἐν σκοτει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων etc., comp. Mr. xvi. 17. Rom. i. 29. 1 Cor. iii. 12. iv. 8. xiii. 4-8. xiv. 26. 1 Thess. v. 14. 1 Pet. ii. 17. v. 10. 2 Tim. iii. 2. iv. 2. 7. Tit. ii. 4. Phil. iii. 5. 2 Cor. vii. 2. Jas. v. 6. etc. Similar Demosth. *Phil.* 4. p. 54. A. *adv. Pantæn.* p. 626. A. Plat. *Gorg.* p. 503. E. 517. D. *Polit.* 10. p. 598. C. *Heliod. Eth.* 1, 5. Lucian. *dial. mort.* 26, 2.—(b) In antithetical, contrasted clauses, where, by its omission, the antithetical ideas are presented in more striking contrast: 1 Cor. xv. 43. 44. σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ, σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει, σπείρ. σῶμα ψυχικόν, ἐγείρ.

* See Dissen. 2. *Excurs. to Pind. Herm. in Jahn's Jahrb.* 1831. I. 54. Ramshorn p. 514. Nolde *Concord. partic.* p. 313.

σῶμα πνευματικόν, Jas. i. 19. πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκούσαι, βραδύς εἰς τὸ λαλῆσαι, *comp.* Ephes. ii. 8. Mr. ii. 27. 1 Cor. iii. 2. vii. 12.* John ii. 10. iv. 22. Rom. xv. 2.; 2 Tim. iv. 12. ἐπίστηθι εὐκλείως ἀπαίρως (like ἀδελῶν γυναικῶν Aristoph. *ran.* 157. or *nolens volens, ultro citro* see Beier *ad Cic. offic.* I. p. 135. Kritz *ad Sallust.* I. 55. II. 323. Schäfer *ad Bos ellips.* p. 756.) Reisig. *ad Soph. Œd. Col.* p. 324. Heller *ad Œd. Col.* p. 507. Stallbaum *ad Plat. Crit.* p. 144. *ad Plat. Protag.* p. 52. (Kritz *ad Sallust.* I. p. 309.). So also in parallelisms of the sense Acts xxv. 12. Καίσαρα ἐπιτέκλῃσαι, ἐπὶ Καίσαρα πορεύσῃ, *comp.* Eurip. *Iphig. Aul.* 464. and Mr. xvi. 6.—(c) Especially when the reason of a sentence or proposition is subjoined, Rev. xxii. 10. μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς ἐγγύς ἐστιν, John xix. 12. 1 Cor. vii. 4. 15. 2 Cor. xii. 11. Rev. xvi. 6. In such cases only a ὅτι or γὰρ need be supplied in the mind, in order to feel how much the expression is weakened, *comp.* Lys. in *Nicomach.* 23. Æschin. *Ctesiph.* 48. (Kritz. *ad Sallust.* I. 184.).

Interpreters would connect whole sentences written ἀσυνδέτως with the preceding members, by inserting particles, overlooking the rhetorical effect produced by the omission of the conjunction, e. g. 1 Cor. iii. 17. vii. 23. Jas. v. 3. See Pott *in loc.*

§ 67. Pleonasm.†

1. *Pleonasm*, the opposite of ellipsis, is the insertion of a word which denotes an idea already expressed in the sentence, and consequently superfluous (redundant)‡. Originally there are no pleonasms in human speech, but they take their rise either from an expression having lost something of its import by continued use (ἔξοχος ἄλλων *comp.* Herm. *ad Hom. hymn. Cerer.* 362.) or from an emphatic repetition of the same idea having become weakened in the course of time (πάλιν αὐδεις, ὡς αἶα

* In such cases asyndeton is unnecessary, *comp.* Col. ii. 8. see Fritzsche *ad Mr.* p. 31.

† Fischer *ad Weller* III. 1. p. 269. B. Weiske *Pleonasm. etc.* 1807. Herm. *in Mus. Ant. Stud.* I. 196. *ad Vig.* p. 883. Poppo *Thuc.* I. I. p. 197. Glass. *Philol. sac.* I. p. 641. Bauer *Philol. Thuc. Paull.* p. 202. Tzschucke *de serm. J. Chr.* p. 270. Haab. p. 324. I. H. Maii *Diss. de pleon. ling. gr. etc.*

‡ Glass. Flacii *Clavis Script. sacr.* II. 4. p. 224. Winer's 1. *Progr. de verb. comp.* p. 7.

etc.). The pleonasm is usually found in the *predicate*, very seldom in the subject, which, on account of its importance, is usually pronounced distinctly and without any unnecessary addition, perhaps never in the copula, which by its simplicity excludes the pleonasm, *see Herm. as above*, p. 199. In the N. T. must be considered as genuine pleonasm: (a) ἀπὸ μακρόθεν Mt. xxvi. 58. Mr. v. 6. xv. 40. Rev. xviii. 10. 15. 7. (*comp. Schol. in Eurip. Hec.* p. 923. *see* Wetsten. 1. 524.), ἀπὸ ἄνωθεν Mt. xxvii. 51. Mr. xv. 39. (*comp. ἀπ' οὐρανόθεν* Iliad 8, 365. etc. *ἐκ δυσμόθεν Nicet. Anal.* 18, 8. 359. D., *ἐκ παιδύθεν* or *νηπιόθεν* Malalas 18. p. 429. 5. p. 117. and Orig. *Marcion.* p. 131. ed. Wetst. *see* Lob. *ad Phryn.* p. 46. Dissen. *ad Pind.* III. p. 379. Boissonnade *ad Nic. Eugen.* p. 276.), ἔπειτα μετὰ τοῦτο John xi. 7. (*see* Wetst. and Kypke *in loc.* Poppo *ad Thuc.* III. I. p. 343. III. II. p. 38.). *Comp.* on similar things Jacobs *quest. Lucian.* p. 10. and *ad Lucian. Alex.* p. 41. Wurm. *ad Dinarch.* p. 66.; (b) προδραμῶν ἔμπροσθεν Luke xix. 4. (*see* Wetst. *in loc.*), ἐκβάλλειν ἔξω John ix. 34., ἰξάγειν ἔξω Luke xxiv. 50. (Bornemann *Schol.* p. 166.), πάλιν ἀνακάμπτεται Acts xviii. 21. (*see* Kühnöl *in loc.*), πάλιν ἀνακαινίζειν Heb. vi. 6. (*see* Weiske *as above*, 142. Wolf *ad Demosth. Lept.* p. 235. Jacobs *ad Ælian. Anim.* 1, 17. Bornemann *ad Xen. Conviv.* p. 186. Kritz *ad Sallust.* 1. p. 88., also Winer's 2. *progr. de verb. compos.* p. 20.) ὁπίσω ἀπολοῦσθαι Mt. x. 38., σποῦδα σπονδῆσαι τὰ χεῖρα 2 Tim. iv. 9.;—(c) Luke xxii. 11. εἰρεῖτε τῷ οἱ ποδὲσπότῃ τῇ οἰκίᾳ (see Bornemann *in loc. comp.* Odyss. 14, 101. συνὼν συμβόσια, also Demosth. *Spud.* p. 649. B. ἀπαίδος ἀρρένων παίδων), Rom. ix. 29. ὡς Γόμορρα ὡμοιωθήμεν, 2 Cor. viii. 24. τὴν ἐνδείξιν τῆς ἀγάπης — ἐνδείξασθαι (*comp.* Plat. *legg.* 12, 13.), Rev. ix. 7. τὰ ὁμοιώματα τῶν ἀπρίδων ὁμοία ἱπποῖς, 1 Pet. iii. 17. Luke ii. 38. προσεβηκνῖα ἐν ἡμέραις πολλαῖς, perhaps also Rom. viii. 19. *Comp.* Plat. *legg.* 6, 764. D. ἱπόμελητας — τῆς περὶ ταῦτα ἐπιμελείας, 11. p. 920. B. ἀπροτροπήν ἔχει τινὰ ἰσχυρὰν πρὸς τὸ προτρέπειν κακοὺς γίνεσθαι, Xen. *Cyrop.* 8, 2. 5. ἀνάγκη — τοῦτον καὶ ἄριστα διηναγχάσθαι τοῦτο ποιεῖν, Diod. Sic. 5, 39. (From the Septuag. *comp.* ὑδρεύεσθαι ὕδωρ 1 Sam. ix. 11. καταχρυσοῦν χρύσῳ Exod. xxv. 13. ψευδομαρτυρεῖν μαρτυρίαν ψευδῇ Exod. xx. 16.). Here belongs also the (uncurrent) construction of the verbs *to take for something*, *to regard as*, with ὡς e. g. Mt. xiv. 5. εἶχον αὐτὸν ὡς προφήτην, 1 Cor. iv. 1. λογιζέσθαι ὡς ὑπηρέτην, *comp.* 2377 Job. xix. 11. (but about νομίζειν ὡς see Stallbaum *ad Phileb.* p. 180.); for in the verb the idea of the comparison of an individual with a whole class is already implied.

We must discriminate between the above mentioned usage and the case in which the word pleonastically added is more particularly defined

or completed in its meaning by a qualifying term, as $\delta\epsilon\iota\chi\alpha\iota\alpha\upsilon\pi\rho\acute{\iota}\sigma\iota\upsilon$ *κρίνειν* John vii. 24. (§. 32. 2.), $\kappa\alpha\tau\alpha\chi\rho\upsilon\sigma\sigma\acute{\iota}\nu\chi\rho\upsilon\sigma\acute{\iota}\phi\kappa\alpha\theta\alpha\rho\acute{\epsilon}$ Ex. xxv. 11., $\delta\omicron\iota\chi\omicron\gamma\epsilon\eta\varsigma\tau\eta\varsigma\omicron\iota\kappa\iota\alpha\varsigma\sigma\omicron\upsilon$ Gen. xvii. 13. Deut. vii. 13., $\acute{\epsilon}\pi\omicron\kappa\omicron\delta\iota\omicron\upsilon$ $\tau\acute{\omega}\nu\pi\omicron\delta\acute{\omega}\nu\sigma\omicron\upsilon$ Luke xx. 43. *To gild with pure gold* is more specific than *to gild with gold*, the pleonasm here being scarcely more palpable.

It may be farther remarked in particular: (a) The pleonasm of $\mu\grave{\eta}$ after verbs of *denying* occurs very frequently: e. g. 1 John ii. 22. $\delta\acute{\alpha}\gamma\epsilon\upsilon\mu\epsilon\upsilon\sigma\iota\varsigma,\delta\epsilon\tau\iota\text{'}\text{I}\eta\sigma\omicron\upsilon\varsigma\omicron\delta\epsilon\chi\epsilon\sigma\tau\epsilon\upsilon\delta\chi\rho\epsilon\iota\sigma\tau\acute{\omicron}\varsigma$, Luke xx. 27. $\acute{\alpha}\nu\tau\iota\lambda\acute{\iota}\gamma\omicron\upsilon\sigma\tau\epsilon\iota\varsigma,\mu\grave{\eta}\epsilon\iota\tau\alpha\iota\acute{\alpha}\nu\alpha\sigma\tau\alpha\sigma\alpha\iota$, Heb. xii. 19. (*comp.* Xen. *Cyrop.* 2, 2. 20. *Anab.* 2, 5. 29. Isocr. *Trapez.* p. 360. Demosth. c. *Phorm.* p. 586. Thuc. 8, 1.), and after verbs of *hindering* and *withdrawing one's self* Luke iv. 42. Acts xx. 27. 1 Pet. iii. 10. Gal. v. 7. *comp.* Thuc. 5, 25. Plat. *Phaed.* p. 117. C. Demosth. *adv. Phænipp.* p. 654. B. *see* Viger. p. 459. 811. Alberti *Observ.* p. 470. Thilo *ad Act. Thom.* p. 10. Weiske *Pleon.* p. 154. Buttm. *Exc.* II. in *Mid.* p. 142. Wex *ad Soph. Antig.* p. 140.—(b) A pleonastic negation is found in the formula $\epsilon\iota\tau\acute{\omicron}\varsigma\epsilon\iota\mu\grave{\eta}$: 1 Cor. xiv. 5. $\mu\epsilon\iota\acute{\zeta}\omega\upsilon\delta\pi\rho\omicron\phi\eta\tau\epsilon\upsilon\omega\upsilon\eta\delta\lambda\alpha\lambda\omega\upsilon\gamma\lambda\acute{\omega}\varsigma\sigma\alpha\iota\varsigma,\epsilon\iota\tau\acute{\omicron}\varsigma\epsilon\iota\mu\grave{\eta}\delta\iota\epsilon\rho\mu\eta\mu\epsilon\upsilon\eta$ *except if he add an interpretation*, xv. 2. 1 Tim. v. 19. This use of $\epsilon\iota\tau\acute{\omicron}\varsigma\epsilon\iota\mu\grave{\eta}$ and others of the same kind (as $\kappa\lambda\eta\upsilon\epsilon\iota\mu\grave{\eta}$) has been illustrated by Lob. *ad Phryn.* p. 459. *comp.* Ast *ad Theophr.* p. 54. Jacobs *ad Achill. Tat.* p. 869. Döderlein *ad CEd. Col.* p. 352. In $\epsilon\iota\delta\grave{\iota}\mu\grave{\eta}\gamma\epsilon$, on the other hand, which seems to mean *but if yet, otherwise* (after a negative sentence) Mt. vi. 1. ix. 17. 2 Cor. xi. 16., the negation, according to the primary conception of the formula, was not considered pleonastic, *see* Fritzsche *ad Mt.* p. 255.—(c) After particles of comparison $\kappa\alpha\iota$ is often superfluous: 1 Cor. vii. 7. $\theta\acute{\epsilon}\lambda\omega\pi\acute{\alpha}\nu\tau\alpha\varsigma\acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\upsilon\varsigma\epsilon\iota\tau\alpha\iota\delta\varsigma\kappa\alpha\iota\epsilon\iota\mu\alpha\upsilon\tau\acute{\omicron}\nu$, Acts xi. 17. is similar. Xen. *Cyr.* 4, 21. $\epsilon\chi\rho\acute{\omega}\nu\tau\omicron\alpha\upsilon\tau\omicron\iota\varsigma\omicron\iota\text{'}\text{A}\sigma\sigma\acute{\omicron}\iota\gamma\epsilon\iota\omega\iota\delta\epsilon\pi\iota\epsilon\varsigma\kappa\alpha\iota\omicron\iota\delta\alpha\kappa\epsilon\delta\alpha\iota\omicron\mu\acute{\omicron}\nu\omicron\iota\tau\omicron\iota\varsigma\ \Sigma\kappa\iota\zeta\acute{\iota}\tau\alpha\iota\varsigma$. *See* Poppo *ind. ad Xen. Cyrop.* and *Anab.* What Palairat *Observ.* p. 391. quotes from Dio. Cassius differs from this.—(d) A pleonasm of a peculiar character is found in 1 Cor. xv. 5. $\omega\phi\theta\eta\ \text{Κηφ}\acute{\alpha}\varsigma,\epsilon\iota\tau\alpha\tau\omicron\iota\varsigma\delta\acute{\omega}\delta\epsilon\kappa\alpha$. $\omicron\iota\delta\acute{\omega}\delta$, having become the usual denomination of the apostolic college, is here used like *triumviri, decemviri*, which were employed even although it was not intended to intimate that the complete number was present. Gen. xlii. 13., which Baumgarten quotes, offers no elucidation, *comp.* Petron. *Sat.* 2. *Pindarus novemque lyrici*. Some Codd. and versions have $\epsilon\upsilon\delta\epsilon\kappa\alpha$ in the passage of 1 Cor., an alteration which would be manifestly incorrect, as Thomas was not present at this appearing of Christ.—(e) The Hebraistic formula $\kappa\epsilon\delta\ \alpha\rho\omicron\varsigma\acute{\omega}\pi\omicron\upsilon$ עַד, which originally appertained to the external appearance (of men), by degrees became equivalent to $\epsilon\rho\acute{\omicron}$ alone, and so was used of time Acts xlii. 24. *comp.* Septuag. Numb. xix. 4. $\acute{\alpha}\pi\acute{\iota}\nu\alpha\upsilon\tau\epsilon\tau\omicron\upsilon\ \pi\rho\omicron\varsigma\acute{\omega}\pi\omicron\upsilon\ \tau\eta\varsigma\sigma\eta\mu\eta\varsigma$, Jos. xviii. 16. $\kappa\alpha\tau\grave{\alpha}\ \kappa\epsilon.\nu\acute{\alpha}\pi\eta\varsigma$, Ps. xxxiv. 6. x. $\kappa\epsilon.\acute{\alpha}\nu\iota\mu\omicron\upsilon$ etc.—(f) In 2 Cor. xi. 21. the particles $\delta\varsigma\delta\epsilon\tau\iota$ seem to be pleonastically united, and in a causal sense in 2 Cor. v. 19. So Isocr. *orat. argum.* p. 362. Lang. $\kappa\alpha\tau\eta\gamma\omicron\gamma\omicron\upsilon\sigma\iota\upsilon\alpha\upsilon\tau\omicron\upsilon,\delta\varsigma\delta\epsilon\tau\iota\ \kappa\alpha\tau\grave{\alpha}\ \delta\alpha\iota\mu\omicron\acute{\omicron}\nu\omicron\alpha\epsilon\iota\varsigma\phi\acute{\epsilon}\rho\epsilon\iota$, Xen. *Hell.* 3, 2. 14. Theodoret *ep.* p. 1294. *comp.* Thilo *ad Act. Thom.* p. 10. Wetsten. II. 192. Similarly $\omega\varsigma\epsilon\upsilon\alpha$ by the Byzantines e. g. Lucas 8. p. 31. 22. p. 127. In 2 Thess ii. 2. however the two conjunctions are to be taken separately ($\omega\varsigma$ making the thought subjective, *see below* 6.). Thus would Billroth also explain 2 Cor. xi. 21.—(g) On such phrases

as Acts xxvii. 20. *παραγγεῖλον ὅσοι ἐσὶν ἐν ἡμῖν*, Rom. viii. 22. *ὅσοι ἐσὶν ἐν ὑμῖν* *comp.* Winer's 2. *Progr. de verb. compos.* p. 21.

2. By far the greater number of pleonasms quoted by the older Biblical philologists, are not really such, but fall under one of the classes established by Hermann p. 204. and *ad Vig.* p. 885. (a) To redundancy, circumstantiality and periphrasis (*comp.* Poppo Thuc. I. I. 204.), which belong especially to the oriental languages and were the result of an aim at almost intuitive clearness, they are referable: (α) If the customary or necessary instrument with which something is done, is signified, Acts xv. 23. *γραφοντες διὰ χειρὸς αὐτῶν* (they intended to hand over) xi. 30., iii. 18. *προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν*, xv. 7. Luke i. 70. Schäfer *ad Soph. Aj.* p. 233.*; (β) the action, which naturally precedes another: Mt. viii. 3. *ἐπεὶ εἶπας τὴν χεῖρα ἤψατο αὐτοῦ*, Mt. xiv. 31. xxvi. 51. (different Luke xxiv. 50. *comp.* Ælian. V. H. 12. 22.), John vi. 5. *ἐπεὶ ἔφαθ' οὖν τοῖς ὄφθαλμοῖς καὶ θρασυμένους* (different Mt. xvii. 8. Luke vi. 20. xvi. 28. xviii. 13.), Mt. xiv. 33. *οἱ ἐν τῷ πλοῖῳ ἐλθόντες προσεκύνησαν αὐτῷ* (different Mt. viii. 7. ix. 18. Luke xii. 37.), Acts viii. 35. *ἀνοίξας ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἐξῆμμενος ἀπὸ τῆς γραφῆς ταύτης εὐαγγελίσατο* etc. (see Fritzsche *ad Mt.* p. 199.). *Comp.* Fischer *de vitiiis lexic.* p. 223.;—(γ) when a word is expressly used, which we are accustomed to consider already included in another: Acts iii. 3. *ἤρωτα ἐλεημοσύνην λαβεῖν* (see Wetsten *in loc.* and Boissonnade *ad Eunap.* p. 459.), Mr. i. 7. *ποιήσω ὑμᾶς γενέσθαι ἀλμύρας ἀδελφῶν* (Mt. iv. 19. without *γενέσθαι*) *comp.* Exod. xxiii. 15. Demosth. ep. 3. p. 114. B. *ἡ καὶ τοὺς ἀναισθητοὺς ἀνεκτοὺς ποιεῖν δοκεῖ γίνεσθαι*; (δ) when in the course of the narrative the Hebraistic *καὶ ἐγένετο* is introduced before single facts: Mt. vii. 28. *καὶ ἐγένετο, ὅτε συνετέλεσεν* — *ἐξηκολούησαντο*, for which a Greek would say, *καὶ, ὅτε* or *ὅτε δὲ συνετ.* etc.†; (ε) when words, which are found in the preceding clause and could be easily supplied by the mind, are repeated, Rev. ix. 2. *ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου, καὶ ἐβῆ καπνὸς ἐκ τοῦ φρέατος*, xiv. 2. John ii. 12. xiii. 3. 1 John ii. 16.; Mr. x. 16. *ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ ἠιλόγει αὐτὰ* (*comp.* § 22. 1.) Rev. ix. 21. xvi. 18. *comp.* Athen. 5, 21. *ἐλούετο καὶ οὖς* — *βαλάντιοις, ὅτε δημοτῶν ἦν τὰ βα-*

* Rom. x. 15. *οἱ πόδες τῶν εὐαγγ.* etc. is not to be reckoned here, with Flatt. The arrival, the approach itself is not a superfluous idea.

† This is always the case, when some designation of time is added to the principal clause, and then the principal verb is annexed either by *καὶ* (see Fritzsche *ad Mt.* p. 341.) Mt. ix. 10. Luke v. 1. 12., or more frequently without a copula, Mt. xi. 1. xiii. 53. xix. 1. xxvi. 1. Luke i. 8. 41. ii. 1. vi. 12. In Luke most frequent.

λαβὼν πεπληρωμένα. Tob. 2, 10. Longi Pastor 2, 3. Xen. Mem. 2, 10. 3. see Jacob. ad Lucian. Alex. p. 117. Poppo ad Thuc. III. II. p. 23. In all these passages, the words taken as pleonastic express ideas, which had not been distinctly and independently set forth in the same sentence, yet belonged to the completion of the entire series of ideas. Without these words the sentence would be intelligible, with them it is not redundant.

The use of the participles ἀναστὰς and λαβὼν may be referred to (β), as in Mt. ix. 9. ἀναστὰς ἠκολούθησεν αὐτῷ, Mr. ii. 14. (similar to the Hebr. עָרָא); Acts xvi. 3. λαβὼν (Τιμόθεον) περιέτεμεν αὐτὸν (comp. Xen. Ephes. 3, 4. ὁ δὲ αὐτὸν λαβὼν ἄγει πρὸς τὴν Ἀρδίαν, see Locella ad Xen. Ephes. p. 141.). Even if there, as in Luke i. 39. Mt. xxvii. 48. ἀναστὰς and λαβ. were not necessary, these participles are by no means superfluous in other passages, which the interpreters, especially Schleussner and Künöl, arrange under the same canon. So in Mt. xxvi. 62. ἀναστὰς ὁ ἀρχιεὶς εἶπεν αὐτῷ is manifestly: *he arose with indignation*, he got up (from his seat), Mr. i. 35. πρὶν ἔννυχον λίαν ἀναστὰς ἐξῆλθε the German expresses: *er machte sich auf, brach auf* (*he set off, went away*), which no one will consider as a pleonasm (Xen. Ephes. 2, 12.); Acts v. 17. ἀναστὰς δὲ ὁ ἀρχιεὺς καὶ πάντες — ἐκλήσθησαν ζήλου means: *they arose*, after having a long time looked on passively. Luke xv. 18. ἀναστὰς προσέειπαι πρὸς τὸν πατέρα μου *immediately I will etc.* In general too many participles are ascribed to the verbosity of the N. T. authors, and although opinions may now and then vacillate, still many of them expressed ideas, which, without them, would have been missed. So 1 Cor. vi. 15. ἀρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη (see Bengel in loc.) 1 Pet. iii. 19. τοῖς ἐν φυλακῇ πνεύμασι προσευδεις ἐκήρυξεν, Luke xii. 37. παρελθὼν διακονήσει αὐτοῖς signifies, *approaching he will serve them*, and is even according to our feelings more perspicuously and vivaciously expressed, than without παρελθ. (in Ælian. 2, 30. I do not consider the παρελθ. superfluous). Comp. Schäfer ad Soph. I. 253. 278. II. 314. ad Demosth. II. 623. Pflugk ad Eurip. Hel. p. 134. Matth. II. 1300. In Luke i. 31. συλλήβη ἐν γαστρὶ καὶ τέξη ὄντων there is not mere verbosity to be found; the high importance of the intended favor is expressed by the prominence of the several circumstances. So perhaps also John xxi. 13.

With Acts iii. 3. (under γ) may be compared Acts xi. 22. ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας (where the old translations omit the infinit. as useless, but certainly found it), which properly means: *they sent him off with the commission, that he should go to etc.* On the contrary I cannot find a mere verbosity with Palairret (p. 204.) in Luke ix. 35. οἱ δὲ καταβιβάδοντες τοῦ δῶντος ἐκείνου εὐχέσθων. The εὐχέσθων expresses something which is not yet implied in καταβιβάδουσαι, and the formula is thus complete and clear. Comp. Demosth. cor. p. 328. B. κατ' αὐτὸ τοῦτο ἄξιός εἰμι ἐπαίνου εὐχέσθων and Bos Exercit. p. 48. Bornemann Schol. p. 125. (Bähr in Creutzer's Melet. III. p. 48. has collected other examples from Gr. authors, but they are not all appropos.)

Phrases like those in Mt. xi. 5. εἰ ποιῆτε λόγον τὸν πῶλον, Acts xxi.

13. τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντες μου τὴν καρδίαν, seem to be circumlocutory, circumstantial expressions for τί λύετε, κλαίετε. But, *what do ye loosing* properly means, what is your intention therein, *quid hoc vobis vult*; the ποιεῖν therefore is not the general expression, *to do*, which is already implied in every special verb, and the τί λύετε *what do ye loose* is rather to be looked upon as a concise phrase, than the formula above as pleonastic or verbose.

(b) *Emphasis* is intended by a repetition of the same words, not only in passages full of feeling, as Mt. xxv. 11. κύριε, κύριε, ἀναξον ἡμῖν (Ps. xciv. 3.), Mt. xxiii. 37. John ix. 21. xix. 6. Luke viii. 24. Acts ix. 4.; 1 Cor. vi. 11. ἀλλὰ ἀπειλούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ' ἰδικαιώθητε etc. xiv. 24. 31. Phil. iii. 2. 2 Cor. vii. 2. 11., but even in didactic discourse Col. i. 28. νοθευοῦντες πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον. 1 Cor. x. 1. sqq. οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν, καὶ πάντες τῆς θαλάσσης διήλθον, καὶ πάντες εἰς τὸν Μωσῆν ἱερατεύσαντο — καὶ πάντες τὸ αὐτὸ βεῶμα πνευμ. ἔφαγον. καὶ πάντες τὸ αὐτὸ πόμα πν. ἔπιον — — ἀλλ' οὐκ ἐν τοῖς κλαίοσιν αὐτῶν εὐδόκησαν ὁ θεός. *Comp.* John i. 10. xix. 10. Mt. xii. 30. Rom. vii. 11. xi. 32. 1 Cor. xiii. 11. 2 Cor. xi. 26. Phil. iv. 8. So in such passages as Mt. v. 19. δὲ δ' ἂν ποιήσῃ — — οὐτος οὐ μίγας κληθήσεται or Jas. i. 27. θρησκεία καθαρά — — ἀδελφεῖν, ἐπισκέπτεσθαι etc., οὗτος serves to give prominence to the predicate, *see* § 23. 3. In 1 John i. 1. also δὲ ἰωχάκαμεν τοῖς ὀφθαλμοῖς ἡμῶν (Luke ii. 20.) the instrument of the seeing is not uselessly added, for to *see with the eyes* intimates the certainty of the perception (Hesiod. *Theog.* 701. *scut.* 335. *see* Bremi *ad Æscin.* I. 124.). The address in Acts i. 11. ἄνδρες Γαλιλαῖοι (ii. 14. iii. 12. v. 35.) like ἄνδρες Ἀθηναῖοι with Greek speakers, is more effective and honorable than the mere Γαλ. would be: *Galilean men!* A thought intended to be strongly expressed is often exhibited both affirmatively and negatively in parallel members (*parallelismus antitheticus*): John i. 20. ὁμολόγησε καὶ οὐκ ἤρνησατο, Eph. v. 15. μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί, ver. 17. 1 John ii. 27. John i. 3. Luke i. 20. Acts xviii. 9. 1 Pet. v. 2. 1 Tim. ii. 7. 1 John ii. 4. Heb. x. 37. (Septuag.) *comp.* Demosth. *fals. leg.* p. 200. C. φράσω καὶ οὐκ ἀποκρύψομαι, Lys. *Orat.* 3. p. 49. ψεύδεται καὶ οὐκ ἀληθῆ λέγει, *Ælian. anim.* 2, 43. οὐκ ἀγνοῦντας οἱ ἀνδραποῖ, ἀλλ' ὁμολογοῦσι, Soph. *Antig.* 453. *see* Maii *ob-servatt. sacr. lib.* II. p. 77. Kypke I. 350. Poppo *ad Thuc.* I. I. p. 204. Herm. *ad Med.* ed. Elmsley p. 361. and *ad Soph. Œd. Col.* p. 41. *ad Philoct.* p. 44. Jacob *quest. Lucian.* p. 19. Boissonnade *ad Eunap.* p. 164.

(c) The following passages must be explained by a mingling of two constructions: Luke ii. 21. ὅτε ἐκλήσθησαν ἡμεῖς ὁπρὶν — — καὶ ἐκλήθη

ἐν ὄνομα (for ἐκλήσθ. καὶ ἐκλ. or ὅτε ἐκλήσθ — — ἐκλήθη), Luke ii. 27. ἐν τῷ εἰσαγαγεῖν — καὶ αὐτὸς ἰδέετο, vii. 12. ὡς δὲ ἤγγισε τῇ πόλει τῆς πόλεως, καὶ, ἰδοὺ, ἐξεκομίζετο τεθνηκώς etc. (Herm. *ad Vig.* p. 886.)* On this also properly rests the use of ὅτε before the precise words of authors introduced into the narrative, Mt. xiii. 11. Luke xix. 7. 9. Acts v. 25.

A pleonastic expression was often found in passages, where synonyms seem to be connected with each other, to express *one* principal idea (as often in Demosth. see Schäfer *Appar.* I. p. 209. 320. 756. Bremi *ad Æschin.* I. p. 79. Lucian. *Alex.* ed. Jacob p. 24. Poppo *ad Thuc.* III. I. p. 619. Schäfer *ad Plutarch.* IV. p. 387. V. 106.). Paul, however, from whom especially such instances are selected, is not accustomed to connect real synonyms (not even in Rom. xiv. 21. 1 Tim. ii. 1. v. 5.). A careful study of the Greek, and especially of the Apostolic language, will not allow such a supposition, one that would very much lessen the beauty and force of Apostolic salutations, χάρις, ἰλαος καὶ εὐχρη. Nor does the phrase θυμὸς ἀγῆς Rev. xvi. 19., πύλαρος τῆς θαλάσσης Mt. xviii. 6. contain a pleonasm. Wetsten has already translated the latter correctly *æquor maris*. Πύλαρος signifies the surface (of the sea), and is also thus used of the surface of the water of a river, see Schwarz *Comment.* p. 1067.†—The parallelism of clauses, which is now and then prominent in the N. T. (2 Pet. ii. 3. Rom. ix. 2. Heb. xi. 17. Jas. iv. 9. Mt. x. 26. John vi. 35. Luke i. 46.) has nothing to do with pleonasms.

It cannot be called a pleonasm (Heinichen *ad Euseb.* II. p. 186.), if a more specific word is added as an expletive of one more general, e. g. 2 Cor. ii. 16. οἷς μὲν ὁσμὴ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ζωῆς εἰς ζωὴν, comp. Jacob *quest. Lucian.* p. 22., for as the expletive expresses something more definite, it adds to the sentence something (in some sense) new. In the above passage, however, the *savor of death unto death, the savor of life unto life*, might not only be connected for the sake of distinctness, but also to render the ideas *death, life* prominent in their entire weight (savor of death, which, according to its nature, can bring nothing but death), at the same time with an intimation of the proper sense (ζωὴ αἰώνιος, θάνατος αἰώνιος), which is tropically denoted in ὁσμὴ ζωῆς. Comp. yet 2 Tim. ii. 10. θεὸς τοῦτο πάντα ὑπομένω θεὸς τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ etc. (which passage was misunderstood by Heydenreich), Mr. xii. 23. viii. 4. (ὡς — — ἐπ' ἐρημίας) x. 30. xiii. 29. (ὅτε ἰγγύς ἐστω ἐπὶ θύραις) v. 11. xiv. 80., also i. 13., if the reading ἐκὶ ἐν τῇ ἐρήμῳ is right, Luke iv. 23. Acts xiii. 11. (Bornemann *Schol.* p. 34. Fritzsche *ad Mr.* p. 22.) see above p. 444.). The more special word is intended either to recall anew to the mind of the reader that

* In many other passages καὶ is explained pleonastically. On Jas. iv. 15. see p. 125; on Rom. iii. 7. Tholuck in *loc.*; on John xvii. 25. Lücke. καὶ deserves more attention by N. T. Lexicographers.

† See Tittmann *de Synon.* N. T. Lib. I. Lips. 1829. 8vo. Bornem. *Diss. de Glossem.* N. T. p. 29.

which might have been forgotten, or it is added as an improvement of the preceding expression. The accumulation of predicates 1 John i. 1. will appear pleonastic to no one, who ponders the Apostle's design.

3. A pleonasm of whole sentences is not conceivable. If a sentence is expressed twice, with but little variation, the writer always intends to render a thought very prominent, and to present it in different points of view. So 2 Cor. xii. 7. *τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἰδόθῃ μοι σκόλοψ* — — *ἵνα μὴ πολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι*. Rev. ii. 5. *εἰ δὲ μὴ (μετανοεῖς), ἔρχομαι σοι ταχύ* — — *ἐὰν μὴ μετανοήσῃς* (*comp. Plat. Gorg. p. 514. A. ἡμῖν ἐπιχειρητέον ἐστὶ* — — *δεικνύειν, ὡς βελτίστους αὐτοὺς τοὺς πολίτας ποιῶντας*· *ἀνευ γὰρ δὴ τοῦ τοῦ, ὡς ἐν τοῖς ἔμπροσθεν εὐρίσκομεν οὐδὲν ὄφελος* — — *ἐὰν μὴ παλὴν πάγαθὴ ἢ δειάνοια ἢ τῶν μελλόντων* etc. Stallbaum *ad Plat. Apol. p. 23.*) 1 John ii. 27. *ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς* — — *καί, παθῶς ἐδίδαξεν ὑμᾶς, μενίτε ἐν αὐτῷ* (*see Lücke in loc.*). See yet 1 Cor. vii. 26. Tob vii. 20. *Comp. on this mode of expression Herm. ad Eurip. Bacch. 1060. ad Soph. Antig. 691. ad Philoct. 269. 454. Reisig. conject. Aristoph. p. 314. Heindorf ad Phæd. p. 52. ad Cic. Nat. Deor. 1, 10. Schäfer ad Demosth. V. 762. Matth. II. § 636. p. 1311. 2. ed.* Of a different kind is Rev. ii. 13. *οἶδα τὰ ἔργα σου καὶ τοῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ σατανᾶ*, where *ὅπου ὁ θρ.* is immediately added for explanation of *τοῦ κατοικ.* 1 Cor. xiv. 6. and 2 Cor. vii. 8. do not belong here, and in 1 Cor. i. 22. the clause *ἐπειδὴ καὶ Ἰουδαῖοι* — — *μαρίαν* is evidently not only a varied repetition of the prodoxis *ἐπειδὴ γὰρ* — — *τὸν θεόν*, but has also associated with it an essential thought from the apodosis (*ἡμεῖς δὲ κηρ. κηρ. ἐσταυρωμ.* — — *μαρίαν, comp. διὰ τῆς μαρτίας τοῦ κηρύγματος* etc.). *Comp.* 1 Pet. ii. 16. Mt. v. 18. is doubtful, inasmuch as the πάντα in the last clause may refer either to the law (*see Olshausen*), or, with Fritzsche, be interpreted generally: *donec omnia (quae mente fingere queas) evenerint.*

4. It is an observation current even among modern commentators, that many verbs in the N. T., viz. *ἄρχομαι, δοκεῖν, θέλειν, τοιμᾶν, δύνασθαι* often occur pleonastically. Künöl (*ad Luke i. 1.*) even reckons among them *ἐπιχειρεῖν*, *comp. Weiske Pleon. under these words.* The whole canon rests on an error. (a) As to Luke i. 1. in the words *ἐπειδὴ πᾶς πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διγῆγιν* etc. the *ἐπιχειρ.* is no more without a special meaning than in Latin *aggredi*, in *aggressus sum scribere* (although philologists are even divided on this point, *see Herbst ad Xen. Mem. p. 38.*, on the contrary Heindorf *ad Plat. Soph. p. 450.*).

The Vulgate translates: *multi conati sunt*, and Luther, perhaps better: *because many have endeavored*. So in all the passages quoted by Künöl from the Greek.—(b) So also *τομῶν* signifies *to undertake something*, in relation to difficult or important affairs, *sustinere* Rom. v. 7. 1 Cor. vi. 1. John xxi. 12. means simply *audere, to dare*. No interpreter ought to have been led astray by what Markland says *ad Lys.* p. 159. ed. Taylor. (c) On *δοκεῖν* comp. Fritzsche *ad Mt.* iii. 9.; in 1 Cor. x. 12. *ὁ δοκῶν ἰσχυρᾶν* evidently signifies *he who thinks (hopes) to stand*, comp. Gal. vi. 3. (as most interpreters apprehend it), Mr. x. 42. *οἱ δοκοῦντες ἄρχειν τῶν ἔθνων* are *those who are considered the conquerors of the nations, who are acknowledged as such* (similar Gal. ii. 9. Hist. Susan. ver. 5. Joseph. *Antt.* 19, 6. 3.; the parallel passage Mt. xx. 25. has only *οἱ ἀρχοντες*). Luke xii. 24. *τίς αὐτῶν δοκεῖ εἶναι μείζων* *quis videatur habere (habitus esse) principatum*, of him of whom it must be judged, that he has the preference (over all the others); it is yet future and therefore only the object of a supposed judgment. 1 Cor. xi. 16. *εἰ τις δοκεῖ φιλονεικεῖν εἶναι* *if any one seems to be contentious, or, if one loves to be contentious*. Luke viii. 18. *ὁ δοκεῖ ἔχειν* *what he believes himself to possess*. On 1 Cor. iii. 18. vii. 40. xiv. 37. Heb. iv. 1. (where Böhme takes *δοκεῖ* for *elegantius*, Künöl is more correct) no remarks are needed. The parallels from Greek authors, quoted as pleonasms by Palairer, Kypke, Valckenær (I. 87.), Schleussner, Dindorf *ad Heb.* iv. 1., Künöl and others, on careful consideration will be found inappropriate, as e. g. Joseph. *Antt.* 2, 6. 10. is evident to any attentive reader. Comp. in general Bornemann *Schol.* p. 52.—(d) Fritzsche *ad Mt.* p. 539. has more correctly interpreted in most passages, where *ἀρχισθαι* is taken pleonastically.* It is entirely incorrect to use that verb in Luke xii. 45. xxi. 28. as redundant. In John xiii. 5. also it retains its signification, already Lücke felt. Künöl quotes acts xi. 15. as a reason why *ἀρχισθαι λαλεῖν* ought to be taken as equivalent with *λαλεῖν*: *ex* x. 43. *patet, Petrum jam multa de religione Christiana disseruisse* etc. But *ἀρχισθαι λαλεῖν* denotes only the beginning of the discourse, which for this very reason was not yet *finished* (Paul intended to speak on x. 44. *Ἦν ὁ λαλῶντος τοῦ Π.*). It cannot, however, be conceived why this beginning should refer only to the first six or eight verses. Besides it must not be forgotten that Acts xi. in an address the *ἐν τῷ ἀρχισθαι μὲν λαλεῖν* is stronger: *scarcely had I spoken a few words, when* etc. 2 Cor. iii. 1. is clear without farther remark.—(e) As to *δέλεω* in John v. 35. comp. Lücke *in loc.*—

* J. D. Michaelis in *Nov. Miscel.* Lips. IV. p. 45. has written against the pleonasm of *δοκεῖν*, in these passages and elsewhere.

2 Tim. iii. 12. is still more evident, πάντες οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ, where Hermann insists that θέλ. is to be omitted in the translation. But the words have the meaning: *all who resolve to live piously, who declare this purpose.* Heb. xiii. 18. is sufficiently clear (even Storr here translates rightly). John vii. 17. also has already been correctly apprehended by Künöl. 1 Cor. x. 27. καὶ θέλετε πορεύεσθαι is: *and you resolve, purpose to go.* See Fritzsche in loc. against Künöl, who has taken δύνασθαι in Mt. ix. 15. pleonastically. No one will be misled by a like observation on Luke xvi. 2. and John vii. 7.

Among nouns ἔργον especially, if followed by a genit., has sometimes been taken as a pleonasm (Boissonade *ad Nicet.* p. 59.), e. g. Rom ii. 15. ἔργον νόμου, Ephes. iv. 12. 1 Thess. i. 3. (see Koppe), see on the contrary Tholuck and Reiche on Rom. ii. 15. In 1 Thess. i. 3. the parallelism of the ἔργον τῆς πίστεως with κόπος τῆς ἀγάπης will not permit us to take that word pleonastically. Flatt is correct about Ephes. iv. 12. Even from the Greek writers no examples can be quoted to prove a pleonasm of ἔργον. In Polyæn 1, 18. ἔργον τοῦ λογίου is certainly the *object of the oracle*, the ἔργον which was prophesied in the oracle, in Diog. Lært. *præm τὸ τῆς φιλοσοφίας ἔργον* denotes the *business of philosophising*, the operation of philosophising. (In *Lat. comp. virtutis opus* Curt. 8, 14., *proditionis opus* Petron. *fragm.* 28, 5.). Ἔργον cannot be compared with ζῆμα, and even that, connected with a genitive, is not properly pleonastic, see Passow under *this word*. Wahl has already shown the correct interpretation of ὄνομα (in which a pleonasm was frequently supposed, see Künöl on John p. 133. under Mt. i. 21. see Fritzsche in loc.), see also Winer's *Simonis Lex. Hebr.* under שם. This word merits a more accurate treatment on the part of our Lexicographers. (See Matth. II. 965. on a periphrastical use of ὄνομα in Greek poets).

5. According to the opinion of almost all interpreters a *quasi* half pleonasm is implied in the use of καλεῖσθαι for εἶναι (Monk *ad Eurip. Hippol.* p. 2. Blomfield *ad Æsch. Pers.* p. 128. Græv. *lection. Hesiod.* p. 20.) in which at the same time a Hebraism is to be supposed (קראק *esse*). But already Bretschneider (*Lex. man.* I. p. 543.) has corrected and says, *sum, fio sc. ex aliorum sententia.* On קראק see Winer's *Simonis Lex.* p. 867. In the N. T. are reckoned here especially Mt. v. 9. xix. 21. 13. Mr. xi. 17. Luke i. 76. ii. 23. xv. 19. 1 Cor. xv. 9. Heb. iii. 13. 1 John iii. 1. Jas. ii. 23. But nowhere does καλεῖσθαι mean any thing else than *to be called*, i. e. either *to bear the name*, as Jas. ii. 23., even in contrast with εἶναι 1 Cor. xv. 9. (even *to have only the name of an Apostle*) Luke xv. 19., *to be publicly distinguished as something, to be generally known* (the *being so* in the belief of others) also Rom. ix. 26. It is still more remarkable that Wahl (1st ed. of his *Clavis*) would also reduce ὀνομάζεσθαι in Rom. xv. 20. 1 Cor. v. 1. Ephes. i. 21. iii. 15. v. 3.

to a mere *esse* (it is every where used even with emphasis, and by that apprehension the passages are considerably weakened) and that many interpreters even translate Heb. xi. 18. *Ἐν Ἰσαάκ πληθήσεται σου σπέρμα:* *existet tibi posteritas* (Schulz also very inexactly: *thou wilt receive posterity*). *Ἐκρίσκεισθαι* is supposed to be often used for *εἶναι* (see Pott *ad* 1 Cor. iv. 2.) like the Hebrew מָצָא (comp. *Index* to Malalas ed. Bonn. under the word). It however is always so distinguished from *εἶναι*, that the latter denotes the nature of a thing in itself, but the former only so far as this quality in a subject is discovered and known. Mt. i. 18. *εὗρεθῇ ἐν γαστρὶ Ἰχουσα* *it was discovered (it showed itself) that she was pregnant* (ἦν ἐν γ. Ἰχ. could have been said at an earlier period of her preg.), Luke xvii. 18. *οὐχ εὗρεθῆσαν ὑποστρέφαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; have none been found (can none be seen) who returned?* Acts viii. 40. *Φίλιππος δὲ εὗρεθῇ εἰς Ἀζωτον* *Philip was found* (comp. πνεῦμα κυρίου ἤρπασε τὸν Φίλ. ver. 39.) *in Asdod* (properly transported to Asdod, by the πνεῦμα κυρίου which conveyed him away), where there must be a great deal of superficialness to overlook the propriety of *εὗρεσθαι*. Rom. vii. 10. *εὗρεθῇ μοι ἡ ἐντολὴ ἣ εἰς ζωὴν αὐτῇ εἰς θάνατον* *it was discovered by me (by his own experience ver. 8-10.), that the precept unto life had become as to me a precept unto death*, Gal. ii. 17. *εἰ δὲ — εὗρεθῆμεν καὶ αὐτοὶ ἁμαρτωλοὶ* *if we ourselves should be found as sinners* (before God and man), 1 Cor. iv. 2. Rev. xii. 8. *οὐδὲ τόπος εὗρεθῇ αὐτῶν Ἰεὶ ἐν τῷ οὐρανῷ* *their place could no more be found* (could not be pointed out) *in heaven*, as we say, every trace was extinguished (comp. Rev. xvi. 20. xviii. 21. xx. 11.), 1 Pet. ii. 22. *οὐδὲ εὗρεθῇ δόλος ἐν τῷ στόματι αὐτοῦ* *no deception could be found, or pointed out in his words*, *non deprehendebatur fraudulenta locutus* (comp. Rev. xiv. 5.). Phil. ii. 7. Luther has translated correctly. On מָצָא comp. Winer's *Simonis Lex.* p. 575. The Greek parallels, quoted by Palairot, Kypke and others, do not prove any thing. *Philetas* Stob. *Serm.* 237. *εὗρεθῇ θανὼν* evidently denotes: *he was found dead*; in Antonin. 9. p. 269. also *εὗρεσθαι* retains its true signification, *to be found*. Hierocl. in *carm. Pythag.* *ἀρχὴ μὲν τῶν ἀρετῶν ἡ φρόνησις εὗρεσθαι* means: *prudentia virtutum principium esse deprehenditur*, i. e. *it is found by the reflecting man that etc.*, Eurip. *Iphig. Taur.* 777. (766.) *ποῦ ποτ' ὅθ' εὗρεθμεθα*, *ubi tandem esse deprehendimur* (deprehensi sumus)? *whither* is it found that we have wandered. Joseph. *Antt.* 17, (not 7.) 5. 8. *εὗρεσις*. refers to those before whom Herod intended to avoid that evil appearance. Comp. Diod. Sic. 3, 39. 19, 94. Athen. I. p. 331. Schweighäuser *Alciph.* 1, 30. With Ignat. *ad Rom.* ii. *λίγισθαι χριστιανῶν* and *εὗρεσθαι* stand in opposition to each other.

6. Among the particles, *ὡς*, especially has often been taken pleonastically, as 2 Pet. i. 3. *ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ* — — *δεδοσμένης*. But *ὡς* connected with the participle in the construction of genit. absol., expresses an opinion, a conviction, and here gives to the idea of the verb the character of subjectiveness. Therefore in connection with ver. 50. it must be translated: *convinced (considering), that the divine power has given us all things* etc. *ἡγούμενοι, ὅτι ἡ θ. δύν.* — — *δεδώκεται* comp. (Acts xxvii. 30.) Xen. *Cyrop.* 3, 3. 4. *ὡς εἰρήνης οὐδης* *because there is peace*, 3, 1. 9. *ὡς εὐαγγελῆ ἰεὺς*, *convinced that I tell the truth*, comp. 6, 1. 37. *Anab.* 3, 21. 3. *Mem.* 1, 6. 5. Strabo 9. p. 401. Xen. *Ephes.* 4, 2. Dion. Hal. 9. p. 1925. *see Ast ad Plat. Polit.* p. 320. Lössner *Obs.* p. 483. In the Greek writers also the accus. absolut. is connected with this particle e. g. Xen. *Cyrop.* 1, 4. 21. *Anab.* 1, 2. 19. With the dative *see* in Acts iii. 12. 'Ὡς in Rom. xv. 15. connected with the participle in *casu recto* expresses the *design*: *ὡς ἐπαπαμνήσκων in memoriam revocaturus*. *See Passow II. 1492.*

In Rom. ix. 32. *ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμον, ἐκ πίστ.* denotes the objective norm, *ὡς ἐξ ἔργων* the merely ideal Mt. vii. 29. *ἡ διδάσκων ὡς ἔχουσαν ἔχων*, John i. 14. *δόξαν ὡς μονογενοῦς πατρὸς τοῦ πατρὸς*, 2 Cor. xiii. 7. are reducible to a comparison, *like one, who* etc. *glory, like that of an only begotten* (must be), and this particle signifies not *revera* (as Schleussner wishes), although this idea, *according to the sense*, is implied in the comparison (*entirely so, exactly so, as, i. e. the true, the perfect glory of the son of God* etc.). *See 2 Cor. ii. 17. and Billroth in loc.*

In *ὡς ἐπὶ* Acts xvii. 14. the former word is not properly superfluous; *ὡς* with a preposition of direction (*ἐπὶ, πρὸς, εἰς*) either expresses the definite purpose to take a certain direction or also the mere pretence, or acting as if one would take a direction, comp. Kühner II. 290. Beza, Grotius and others have taken it in the latter sense, but the former interpretation is the more simple. As parallels comp. Thuc. 5, 3. 6, 61. Xen. *Anab.* 1, 9. 23. 7, 7. 55. *Cyrop.* 7, 1. 27. Diod. Sic. 14, 102. Polyb. 5, 70. 3. Arrian. *Alex.* 2, 17. 2. 3, 18. 14. Heliod. *Æth.* 1, 12. 35. It is difficult to understand how *ὡς ἐπὶ* can signify *usque ad* (Kühnöl).

ὁπώρας is also supposed to be redundant in John iv. 6. (Kühnöl): *ἡ ἱεροῦς πεπονημένος ἐκ τῆς οἰδοπορίας ἐπαδίζετο ὁ ὄρωας*. But the adverb frequently stands thus after a participle, to indicate the repetition of the participial idea, *fatigued he sat down so* (in the condition of fatigue). Xen. *Anab.* 4, 5. 29. *Cyrop.* 5, 2. 6. 7, 5. 71. Arrian. *Alex.* 5, 27. 13. Ellendt. *ad Arrian. Alex.* I. p. 4.

With this is connected the use of *ὁπώρας* in the beginning of the apodosis after hypothetical or temporal protheses (Xen. *Cyrop.* 8, 1. 3. 2, 1. 1. *Anab.* 3, 2. 31.), which is not without emphasis in 1 Thess iv. 14. (Rev. xi. 5. *ὁπώρας* is perhaps *hoc modo* *see Ewald in loc.*).

7. Palairot (p. 305.) after Glass. finds a half pleonasm of a particle in Acts xiii. 34. *μηκέτι μέλλοντα ὑποστρέψαι εἰς διαφθοράν*, where *μηκέτι* is supposed to be used for the simple *μή* (as Christ had not already *once* gone into corruption). The words however are either to be apprehended thus: *he will no more* (not once more) *be put into the tomb and then be given over to putrefaction* (so that *ἔτι*, as after *πάλιν* and *rursus*, only affects one part of the verb), or the formula *εἰς διαφθοράν ὑποστρέψαι*, without reference to its proper signification, is only used of *being buried, comp.* Bengel. The former as the more simple is preferred by Olshausen. The passage in *Æl. V. H. 12, 52.* proves nothing; *μηκέτι* means there: *not farther* (than before) *comp.* John xxi. 6. Bretschneider *Lexic.* II. p. 183. 1st. ed. at *οὐκέτι**, has incorrectly applied the above, at least in reference to the epistles of Paul. In Rom. vii. 17. *νυνὶ δὲ οὐκέτι ἐγὼ πατεργάζομαι αὐτὸ, ὃν ἡ — — ἁμαρτία* is: *but now*, after having made this observation, *I do the evil no more*, i. e. I cannot consider myself any more as the primary cause of it, *comp. ver. 20.; xi. 6. εἰ δὲ χάρις, οὐκέτι ἐξ ἔργων*, *if by grace, then* (it is done) *no more* (farther) *by works*, i. e. the latter idea is destroyed by the former, it can now no more take place; 2 Cor. i. 23. Stolz has translated correctly, *see Baumgarten in loc.* On Gal. ii. 20. iii. 18. *comp.* Winer's *Comment.* Rom. iv. 13. 15. in conformity with the above is self-evident. In John iv. 42. *οὐκέτι* is elucidated by ver. 29. Xen. *Anab.* 1, 10. 12. cannot be quoted as confirmation of such a use of *οὐκέτι*, still less Xen. *Ephes.* 1, 13. or Pausan. 8, 28. 2. In the recent editions, the latter passage is punctuated after *οὐκ ἔτι.* *Comp.* Sext. Emp. *adv. Math.* 2. 47. Polyæn. 3, 9, 29. Arrian. *Epict.* 3, 22. In *Ælian. Anim.* 4, 3. 27, 36. also Jacobs avows that *οὐκ ἔτι paulo majore cum vi* is used for the single negation.

§ 68. Verse in the New Testament.

1. The Greek verses or parts of verses which occur in the N. T. are either quotations from the Greek poets, intentionally introduced as such, or merely incorporated with the prose. May it be, that they were common poetical sentences of departed poets, or, which is more frequently the case, that they fell involuntarily from the author, as sometimes hap-

* On *οὐκ* for *οὐ* see Boissonade *ad Philostr. Her.* p. 502. Jacobs *ad Philostr. Imag.* 357. *ad Ælian. Anim.* II. p. 250.

pens to good prose writers? The apostle Paul has only introduced poetical quotations three times in his writings.

(a) Acts xvii. 28. Half of a Hexameter.

του γαρ και γινοςμεν

Comp. Arat. Phænom. 5., where the end of the verse is: ὁ δὲ ἥπιος δαδέρκοισι (δεινὰ σημαίνει), therefore a spondee occurs in the fifth foot.

(b) 1 Cor. xv. 33. an iamb. trimeter acatalect. (senarius).

φθιζουσιν ηθελος χρησθ' ἔμμελαι κα

where spondees, as is often the case, are introduced in the odd feet, first and third. The passage is from the comic Menander and according to H. Stephanus out of his Thais (*see Menand. fragm.* ed. Meinecke p. 75.).

(c) Tit. i. 12. a whole Hexameter.

Κρητες αει ψευδεται, καταθηξια γαστρις αεγα

from Epimenides of Crete. *See J. Hoffmann de Paulo Ap. scripturas profanas ter allegante.* Tubing. 1770. 4to. *Koegarten de poetar. effatis græcor. in N. T.*, also in his *Reden and Schrift.* v. Mohnike 3. B.

2. To the second of the above classes belong, (a) The universally acknowledged Hexameter Jas. i. 17.

πασα δοσεις αγαθη και παν δωρημα τειλειον

(where in the second foot *σεις* could be long in the Arsis) *see interpreters in loc.* Schulthess attempted to arrange this passage in two metrical verses, but the rhythm was harsh, and the use of poetical words by James, does not authorize us to versify them, and reduce them to this form by means of violent changes and transpositions.

Genuine Hexameter Rhythm occurs Heb. xii. 13. in the words:

και εχομεν ος θεος ποιησα τει τοις ποσιν ἑμιν

(b) Pentameter measure is found in Heb. xii. 28.

οὐ ἡ φωνη τηνη γην σεαλευσει το τε.

* *Comp. Quintil. Institut.* 9, 4. 52. *Fabric. Biblioth. Lat.* ed. Ernesti. II. p. 389. *Nolten Antibar.* under the word *versus.*, *Jacob. ad Lucian. Alex.* p. 52. *Classical Journ.* No. 45. p. 40.

† We have only selected complete sentences. Parts of sentences containing a Rhythm *see in Class. Journ.* No. 45. p. 46.

The rhythm however is not flowing on account of the succession of spondees in the first part of the line, and the brevity (or succession of short syllables) at the close of the verse is by no means grateful.

(c) The words *τρεῖς ἄμηνος* — — *ἔχεται* in John iv. 35. have the rhythm of a trimeter acatalect. (senar. iamb.), if they be disposed thus:

τρεῖς αμηνος εἰς τὴν χώραν μου ἔχεται

the first foot an anapaest. As to *χώρα* for *καὶ ὁ* see Buttman ed. Rob. p. 61. § 29. note 7. 1 Cor. v. 6. may thus be reduced to the same measure :

ὁ τὸ μὲν πρῶτον μὴ δλοντο φουζαμαζυμοι

The tribrach in the first foot presents no difficulty. The spondee also in the fifth is unobjectionable, as in the odd feet, first, third, fifth, spondees are common with the best poets.

REGISTER

OF

PASSAGES OF THE N. T. CRITICALLY ILLUSTRATED.

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